

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

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

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

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

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

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

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

Sincerely
Ben Abrahamson

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Surat al-Furqan 25:37

And the people of Noah, when they denied the messengers, We drowned them and made them a sign to mankind. And We have prepared for the wrongdoers a painful punishment.

Surat al-Furqan 25:37

And the people of Noah, when they denied the messengers, We drowned them and made them a sign to mankind. And We have prepared for the wrongdoers a painful punishment.

Tafsir al-Jalalayn

37 - And mention **and the people of Noah, when they denied the messengers** by their denial of Noah due to his long stay, so it is as if he was a messenger, or because denying him was a denial of the rest of the messengers due to their participation in bringing monotheism **We drowned them** in response to what **and made them for mankind** after them **a sign** a lesson **and We have prepared** in the Hereafter **for the wrongdoers** the disbelievers **a painful punishment** painful other than what will befall them in this world

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the people of Noah, when they denied Our messengers and rejected the truth that they had brought them, We drowned them in a flood. **And We made them a sign for the people.** That is, We made their drowning and destruction an admonition and a lesson for the people to consider. **And We have prepared for the wrongdoers a painful punishment.** That is, We have prepared for them from the disbelievers in God in the Hereafter a painful punishment, in addition to the punishment that befell them in this world.

Tafsir al-Qurtubi

God the Most High said: **And the people of Noah** There are four opinions regarding the accusative of *al-Nas* 114:1- It is in apposition to the ha' and the mim in **we destroyed them**. 2- It means remember. 3- It is by implying a verb that is explained by what follows it, meaning: And We drowned the people of Noah. 4- It is in the accusative case because of **we drowned them**. This was stated by Al-Farra'. 5- It was rejected by An-Nahhas, who said: Because **we drowned** is not transitive and takes two objects, so it works on the implied verb and on **the people of Noah**. 6- When they denied the messengers, the genus was mentioned, but what was meant was Noah alone, because there was no messenger to them at that time except Noah alone. Noah was only sent with the message that there is no god but God and with faith in what God sends down. So when they denied him, this was a denial of everyone who was sent after him with this statement. It was said: Whoever denies a messenger has denied all the messengers, because there is no difference

between them in faith, and because there is no prophet who does not confirm all the prophets of God, so whoever denies one of them is a prophet has denied all the prophets who confirmed him. **We drowned them** meaning with the flood, as mentioned previously in *Hud*. **And We made them a sign for the people** meaning a clear sign of Our power **And We have prepared for the wrongdoers** meaning the polytheists among the people of Noah **a painful punishment** meaning in the Hereafter. It was said: meaning this is My way with every wrongdoer.

Tafsir Ibn Kathir

God Almighty says, threatening those who denied His Messenger Muhammad, may God bless him and grant him peace, from among the polytheists of his people and those who opposed him, and warning them of His punishment and painful torment, which He brought upon the past nations who denied His Messengers. He began by mentioning Moses and that He sent him and made his brother Aaron a minister with him, that is, a prophet who supported, supported, and helped them, but Pharaoh and his soldiers denied them. **God destroyed them, and for the disbelievers there is the like thereof.** And He did the same with the people of Noah when they denied His Messenger Noah, peace be upon him. And whoever denies a messenger has denied all the messengers, since there is no difference between one messenger and another. Even if we assume that God Almighty sent every messenger to them, they would still be liars. For this reason, God Almighty said: **And the people of Noah, when they denied the messengers,** and He did not send to them except Noah only, and he remained among them for a thousand years less fifty years calling them to God Almighty, and warning them of His punishment. **And none believed with him except a few.** For this reason, God drowned them all and did not... None of them remained, and none of the children of Adam were left on the face of the earth except the people of the ship only. **And We made them a sign for the people,** meaning a lesson for them to consider, as God Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it a reminder for you and for a listening ear to retain it.** That is, We left for you ships to ride in the depths of the seas so that you might remember God's blessing upon you in saving you from drowning, and He made you from the descendants of those who believed in Him and believed in His command.

God the Almighty said: **And 'Aad and Thamud and the companions of Ar-Rass.** Their stories have already been discussed in more than one surah, such as Surah Al-A'raf, so there is no need to repeat them here. As for the companions of Ar-Rass, Ibn Jurayj said on the authority of Ibn Abbas: They are the people of a village from the villages of Thamud. Ibn Jurayj said: Ikrimah said: The companions of Ar-Rass are in Falaj, and they are the companions of Yasin. Qatada said: Falaj is one of the villages of Al-Yamamah. Ibn Abi

Hatim said: Ahmad ibn 'Amr ibn Abi 'Aasim told us: Ad-Dahhak ibn Mukhallad Abu 'Aasim told us: Shabib ibn Bishr told us: Ikrimah told us, from Ibn 'Abbas, regarding His statement: **And the companions of Ar-Rass**, he said: A well in Azerbaijan. Ath-Thawri said on the authority of Abu Bakr, on the authority of Ikrimah: Ar-Rass is a well in which they buried their prophet, i.e. they buried him there.

Muhammad ibn Ishaq said on the authority of Muhammad ibn Ka'b that the Messenger of God, may God bless him and grant him peace, said: "The first of the people to enter Paradise on the Day of Resurrection will be the black slave. This is because God, the Most High, sent a prophet to the people of a village, and none of its people believed in him except that black slave. Then the people of the village turned against the prophet, so they dug a well for him and threw him into it, then they closed over him with a huge rock. He said: So that slave would go and collect firewood on his back, then bring his firewood and sell it and buy food and drink with it, then bring it to that well and lift that rock, and God, the Most High, would help him with it, so he would lower his food and drink to him, then he would return it as it was. He said: So that was what God willed to happen. Then one day he went to collect firewood as he used to do, so he gathered his firewood and tied his bundle and finished it. When he wanted to carry it, he found a year, so he lay down and slept, and God struck his ear with a blow for seven years while he slept. Then he woke up and stretched out and turned to his other side and lay down, and God struck his ear with a blow for seven years." Then he got up and carried his bundle, and he did not think that he had slept except for an hour during the day. He came to the village and sold his bundle, then he bought food and drink as he used to do. Then he went to the pit where it had been and looked for it but did not find it. His people had seen something strange in it, so they extracted it and believed in it and confirmed it. He said: Their prophet used to ask them about that black man and what he had done, and they would say to him: We do not know, until God took the Prophet. The black man got up from his sleep after that. The Messenger of God (blessings and peace of God be upon him) said: **That black man will be the first to enter Paradise.** Ibn Jarir narrated it thus from Ibn Humayd from Salamah from Muhammad ibn Ishaq from Muhammad ibn Ka'b as a mural, and in it is strangeness and oddity, and perhaps there is an insertion in it, and God knows best. Ibn Jarir said: It is not permissible to take these people as the people of the message mentioned in the Qur'an, because God informed us that He destroyed them, and these people had seen something strange and believed in their prophet, God willing, unless something happened to them and they believed in the prophet after the death of their fathers, and God knows best. Ibn Jarir chose that the people of the message are the people of the trench mentioned in Surat Al-Buruj, and God knows best.

And the Almighty's saying: **And many generations between that** meaning, and many nations many times those mentioned that We destroyed. That is why He said, **And for each We presented examples** meaning, We showed them the arguments and clarified the evidence for them, as Qatada said: **And We removed the excuses from them.** "And each We destroyed

utterly" meaning, We destroyed utterly, like the Almighty's saying: **And how many generations have We destroyed after Noah** A generation is a nation of people, like His saying, **Then We produced after them other generations** He limited some of them to one hundred and twenty years. And it was said to be one hundred. It was said eighty, and it was said forty, and it was said other than that, and what is most apparent is that the century is the nation who are contemporaries in one time, and if they go and a generation succeeds them, then they are another century, as is proven in the two Sahihs: **The best of centuries is my century, then those who come after them, then those who come after them.** The hadith: **And they have come upon the city upon which the evil rain rained**, meaning the city of the people of Lot, which is Sodom and its settlements, which God destroyed with the heart and with the rain of stones made of baked clay, as God Almighty said: **And We rained down upon them a rain, so evil was the rain of those who were warned.** And He said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" And God Almighty said: **And indeed, they are on a straight path.** And He said: **And indeed, they are on a clear path.** For this reason He said: **Did they not see it?** That is, did they not consider what happened to its people of torment and punishment because of their denial of the Messenger and their disobedience to God's commands. **Rather, they were not hoping for a resurrection.** That is, the disbelievers who passed by it did not consider because they did not hope for a resurrection, that is. Resurrection Day

Fath al-Qadir

37- And the people of Noah, when they denied the messengers, We drowned them. There are several opinions about the accusative case of *al-Nas* 114. the conjunction is with the ha' and the mim in *damamahum*, or the accusative case is with an omitted verb, meaning remember, or with an implied verb that is explained by what comes after it, which is *aghraqnahum*: meaning We drowned the people of Noah, We drowned them. Al-Farra' said: It is accusative with *aghraqnahum* mentioned after it without estimating an implied verb that is explained by what comes after it. An-Nahhas rejected this by saying that *aghraqna* does not take two objects until it acts on the attached pronoun and on the people of Noah. The meaning of **when they denied the messengers** is that they denied Noah and denied the messengers of God before him. Al-Zajaj said: "Whoever denies a prophet has denied all the prophets. Their drowning in the flood was as mentioned previously in Hud 11: "And We made them a sign for mankind." That is, We made their drowning, or their story, a sign for mankind: that is, a lesson for all mankind in general, from which every witness and hearer of its report would learn. **And We have prepared for the wrongdoers.** What is meant by the wrongdoers is the people of Noah in particular. It is also possible that what is meant is everyone who follows their path in denial. And the painful torment is the torment of the Hereafter.

Surat al-Furqan 25:37

And the people of Noah, when they denied the messengers, We drowned them and made them a sign to mankind. And We have prepared for the wrongdoers a painful punishment.

Tafsir al-Baghawi

37- **And the people of Noah, when they denied the messengers**, meaning: the Messenger, and whoever denies one messenger has denied all the messengers, so it is mentioned in the plural form. **We drowned them and made them a sign for mankind**, meaning: a lesson for those who came after them, **and We have prepared for the wrongdoers**, in the Hereafter, **a painful punishment**, in addition to the immediate punishment that befell them.

Tafsir al-Baidawi

37- **And the people of Noah, when they denied the messengers** They denied Noah and those before him, or Noah alone, but denying one of the messengers is like denying all of them, or the mission of the messengers in general, like the Brahmins. **We drowned them** with the flood. **And We made them** and We made their drowning or their story **a sign for the people** a lesson. **And We have prepared for the wrongdoers a painful punishment** This may be general or specific, so it is a placement of the explicit in place of the implicit, to wrong them.

Surat al-Furqan 25:38

And 'Aad and Thamud and the companions of Ar-Rass and many generations between them.

Tafsir al-Jalalayn

38 - And mention **and** 'Aad the people of Hud **and** Thamud the people of Salih **and the companions of the Rass** the name of a well and their prophet, it was said Shu'ayb and it was said someone else, they were sitting around it and it collapsed on them and their homes **and generations** people **between that** between 'Aad and the companions of the Rass

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We also destroyed Aad and Thamud and the companions of the Messenger.

The interpreters differed about the people of the message. Some of them said: The people of the message were from Thamud.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **And the companions of the Messenger**, he said: A village of Thamud.

Others said: Rather, it is a village in Al-Yamamah called Al-Falaj.

Who said that?

Yunus bin Abdul A'la told me, he said: Abu Wahb told me, he said: Jarir bin Hazim told us, he said: Qatada said: Al-Rass is a village in Al-Yamamah called Al-Falaj.

Al-Qasim told us, Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Ikrimah said: The companions of the messenger in Falaj are the companions of Yasin.

Others said: They are a people who drowned their prophet in a well.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Bakr, on the authority of Ikrimah, he said: Al-Ras was a well in which they anchored their prophet.

Others said: It is a well that was called Al-Ras.

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 the companions of the well**, he said: It is a well that was called the well.

Muhammad bin Amara told me, he said: Ubaid God bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, regarding his statement: **And the companions of the well**, he said: The well was a well on which there were people.

Abu Jaafar said: The correct statement about this is the statement of those who said: They were people who were at a well. This is because the word *ras* in the speech of the Arabs means everything that is dug, such as a well, a grave, and the like. From this comes the saying of the poet:

+ I have preceded, there is nothing left for the people of Tanablah to dig the foundations +

He means that they dig minerals, and I do not know of any people who had a story because of a hole that God mentioned in His book except the companions of the trench. If they are the ones meant by His saying: **And the companions of the message**, then we will mention their story, God willing, when we reach Surat Al-Buruj. And if they are not them, then we do not know any report about them, except what came from the whole story about them that they are a people who dumped their prophet in a hole. Except what:

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, 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: The first of the people to enter Paradise on the Day of Resurrection will be the black slave. Then the people of the village turned against the Prophet, may God bless him and grant him peace, so they dug a well for him and threw him into it, then they closed over him with a huge rock. He said: That slave would go and collect firewood on his back, then bring wood and sell it, and buy food and drink with it, then bring it to that well, and lift that rock, and God would help him with it, and he would lower his food and drink to him, then he would restore it as it was. He said: So it was as God willed it to be. Then one day he went to collect firewood, as he used to do, so he gathered his wood, and tied his bundle and finished it, and when he wanted to carry it, he found a year, so he lay down and slept, and God struck his ear with seven more years. Then he got up and carried his bundle, and he moved to the other side, and lay down, and God struck his ear with seven. Another few years later, he got up and carried his bundle, and he only thought he slept for an hour during the day. He came to the village and sold his bundle, then bought food and drink as he usually did. Then he went to the hole where it had been and looked for it but did not find it. His people had been afflicted with a disease and they extracted it, believed in it and confirmed it. He said: The Prophet, peace be upon him, used to ask them about that black man, what did he do? They would say: We do not know. Until God took the Prophet, and God woke the black man from his sleep after that. The Messenger of God, peace be upon him, said: That black man is the first to enter Paradise. However, in this report, Muhammad ibn Ka'b mentions on the authority of the Prophet, peace be upon him, that they believed among them and extracted him from his hole. It is not appropriate for them to be the ones meant by His statement: **And**

And 'Aad and Thamud and the companions of Ar-Rass and many generations between them.

the companions of the Messenger, because God spoke about the hole and they believed in it, so that would be a correct interpretation. **And many generations between them** means: And We destroyed many nations among these nations that We have named for you.

Al-Hasan bin Shabib told us: Khalaf bin Khalifa told us, on the authority of Jaafar bin Ali bin Abi Rafi', the freed slave of the Messenger of God, may God bless him and grant him peace, who said: I left behind in Medina an uncle who issued a fatwa stating that a century is seventy years, and his uncle was Ubaid God bin Abi Rafi', the scribe of Ali, may God be pleased with him.

Amr bin Abdul Hamid told us: Hafs bin Ghiyath told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam, on the authority of Ibrahim, who said: A century is forty years.

And His statement: **And for each of them We have presented examples**. God Almighty says: And for all of these nations that We destroyed, which We have named for you or not named, We have presented examples. He says: We presented examples for them and alerted them to Our arguments against them, and We excused them with lessons and admonitions. So We did not destroy a single nation of theirs except after conveying the excuse to them.

And the people of interpretation said that which we said about it.

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **And for each of them We presented examples**, he said: Each of them God excused, then took revenge on him.

And His statement: **And We destroyed each of them with complete destruction**, God Almighty says: And all of those whom We mentioned, We eradicated them, and destroyed them with complete punishment, and We annihilated them all.

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

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan, regarding his statement: **And We destroyed each one of them with a complete punishment**, he said: God destroyed each one of them with a complete punishment.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, **And both of them were destroyed**. He said: *Tabatbir* in Nabataean.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, his statement, **And We destroyed both of them with complete destruction**, he said: with punishment.

Tafsir al-Qurtubi

The Almighty's saying: **And 'Aad and Thamud and the companions of ar-Rass and many generations between them** is all in apposition to **the people of Noah** if **the people of Noah** is in the accusative case as an apposition, or in the sense of remember. It is also permissible for it to be in the accusative case as an apposition to the pronoun in **We destroyed them** or to the pronoun in **We made them** and this is the choice of an-Nahhas because it is closer to it. It is also permissible for it to be from the subjunctive with an implied verb, meaning remember 'Aad who denied Hud so God destroyed you with the barren wind, and Thamud who denied Salih so they were destroyed with the earthquake. **And the companions of ar-Rass** in the speech of the Arabs is the well that is not covered, and the plural is rasas. He said:

The Tanablah dig wells, meaning mineral wells. Ibn Abbas said: I asked Kaab about the people of Ar-Rass. He said: The person of *Yasin* who said: **O my people, follow the messengers** (Ya-Sin 36:20). His people killed him and threw him into a well of theirs called Ar-Rass. Muqatil said the same. Al-Suddi said: They are the people of the story of *Yasin*, the people of Antioch. Ar-Rass is a well in Antioch in which they killed Habib the carpenter, the believer of the family of *Yasin*, so they were named after it. Ali **may God be pleased with him** said: They are a people who used to worship a pine tree, so their prophet, who was from the descendants of Judah, cursed them. The tree dried up, so they killed him and threw him into the well. A black cloud overshadowed them and burned them. Ibn Abbas said: They are a people in Azerbaijan who killed prophets, so their trees and crops dried up and they died of hunger and thirst. Wahb ibn Munabbih said: They were people of a well who used to sit by it, and they were owners of livestock. They used to worship idols, so God sent Shuaib to them, but they denied him and harmed him, and they persisted in their disbelief and transgression. While they were around the well in their homes, it collapsed on them and their homes, so God caused the earth to swallow them up and they all perished. Qatada said: The people of Ar-Rass and the people of Al-Aykah are two nations to whom God sent Shuaib, but they denied him, so God punished them with two punishments. Qatada said: Ar-Rass is a village in Falaj Al-Yamamah. Ikrimah said: They are a people who threw their prophet into a well while he was alive. His evidence is what Muhammad ibn Ka'b al-Qurazi narrated on the authority of his narrator that the Prophet, may God bless him and grant him peace, said: "The first of the people to enter Paradise on the Day of Resurrection will be a black slave. This is because God Almighty sent a prophet to his people, but no one believed in him except that black man. So the people of the village dug a well and threw their prophet into it alive and closed a huge rock over him. The black slave would collect firewood on his back and sell it and bring him his food and drink. God would help him lift that rock so that he could lower him to Him. While he was collecting firewood, he fell asleep, so

God struck his ear for seven years while he slept. Then he woke up from his sleep and stretched out and leaned on his other side. Then God struck his ear for seven years. Then he woke up and carried a bundle of firewood, sold it, and brought his food and drink to the well, but he did not find him. God Almighty had shown his people a sign, so they extracted him and believed in him and confirmed his statement. Then that prophet died. The Prophet, may God bless him and grant him peace, said: That black slave will be the first to enter Paradise." This report was mentioned by al-Mahdi and al-Tha'labi, and the wording is from al-Tha'labi. He said: These are the ones who believed. With their prophets, it is not permissible for them to be the people of Rass, because God the Almighty informed us about the people of Rass that He destroyed them, unless they were destroyed by events they caused after their prophet. Al-Kalbi said: The people of Rass were a people to whom God sent a prophet, and they ate the crushed meat, as mentioned by Al-Mawardi, and they were the first whose women did the same. It was also said: They are the people of the trench who dug trenches and burned the believers in them, and it will come later. It was also said: They are the remnants of the garlic of Thamud, and that Rass is the well mentioned in *Al-Hajj* in His statement: **And a well that was abandoned** (al-Hajj 22:45), as mentioned above. In Al-Sahah: Rass is the name of a well that belonged to a remnant of Thamud. Ja'far ibn Muhammad said on the authority of his father: The people of Rass were a people who liked the crushing of meat for their women, and all of their women were lesbians. It was narrated from the hadith of Anas that the Messenger of God, may God bless him and grant him peace, said: **One of the signs of the Hour is that men and women will be content with women, and that is crushing.** It was said: Ar-Ras is water and palm trees for Banu Asad: the snow accumulated in the mountains, mentioned by Al-Qushayri. What we mentioned first is the well-known, and it is every hole that has been dug such as a grave, a mine, or a well. Abu Ubaidah said: Ar-Ras is every well that has not been covered, and its plural is Rasas. The poet said:

As they go to their land, I wish they would dig the foundations.

And Al-Ras is the name of a valley, according to Zuhair:

They came early in the morning and enchanted the magicians. Who is like the hand of Wadi al-Ras?

For the mouth

Warsa rasa: dug a well. Warsa al-mayyit means grave. Ar-ras: reconciliation between people, and corruption also. You have rasat between them, so it is one of the opposites. Other than what we have mentioned has been said about the people of ar-ras, as mentioned by al-Tha'labi and others. **And many generations between** that meaning nations that only God knows about, between the people of Noah, 'Ad, Thamud, and the people of ar-ras. Ar-Rabi' ibn Khaitham complained and it was said to him: "Why don't you seek medical treatment, for the Messenger of God (blessings and peace of God be upon him) has commanded you to do so?" He said: "I thought about that, then I thought to myself, but 'Ad, Thamud, the people of ar-ras, and

many generations between that, were more numerous and more greedy for all wealth. So there were doctors among them, but neither the one describing them nor the one being described remained." So he refused to seek medical treatment and only lived five days before he died, may God have mercy on him.

Tafsir Ibn Kathir

God Almighty says, threatening those who denied His Messenger Muhammad, may God bless him and grant him peace, from among the polytheists of his people and those who opposed him, and warning them of His punishment and painful torment, which He brought upon the past nations who denied His Messengers. He began by mentioning Moses and that He sent him and made his brother Aaron a minister with him, that is, a prophet who supported, supported, and helped them, but Pharaoh and his soldiers denied them. **God destroyed them, and for the disbelievers there is the like thereof.** And He did the same with the people of Noah when they denied His Messenger Noah, peace be upon him. And whoever denies a messenger has denied all the messengers, since there is no difference between one messenger and another. Even if we assume that God Almighty sent every messenger to them, they would still be liars. For this reason, God Almighty said: **And the people of Noah, when they denied the messengers,** and He did not send to them except Noah only, and he remained among them for a thousand years less fifty years calling them to God Almighty, and warning them of His punishment. **And none believed with him except a few.** For this reason, God drowned them all and did not... None of them remained, and none of the children of Adam were left on the face of the earth except the people of the ship only. **And We made them a sign for the people,** meaning a lesson for them to consider, as God Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it a reminder for you and for a listening ear to retain it.** That is, We left for you ships to ride in the depths of the seas so that you might remember God's blessing upon you in saving you from drowning, and He made you from the descendants of those who believed in Him and believed in His command.

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And the Almighty's saying: **And many generations between that** meaning, and many nations many times those mentioned that We destroyed. That is why He said, **And for each We presented examples** meaning, We showed them the arguments and clarified the evidence for them, as Qatada said: **And We removed the excuses from them.** "And each We destroyed utterly" meaning, We destroyed utterly, like the Almighty's saying: **And how many generations have We destroyed after Noah** A generation is a nation of people, like His saying, **Then We produced after them other generations** He limited some of them to one hundred and twenty years. And it was said to be one

hundred. It was said eighty, and it was said forty, and it was said other than that, and what is most apparent is that the century is the nation who are contemporaries in one time, and if they go and a generation succeeds them, then they are another century, as is proven in the two Sahihs: **The best of centuries is my century, then those who come after them, then those who come after them.** The hadith: **And they have come upon the city upon which the evil rain rained,** meaning the city of the people of Lot, which is Sodom and its settlements, which God destroyed with the heart and with the rain of stones made of baked clay, as God Almighty said: **And We rained down upon them a rain, so evil was the rain of those who were warned.** And He said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" And God Almighty said: **And indeed, they are on a straight path.** And He said: **And indeed, they are on a clear path.** For this reason He said: **Did they not see it?** That is, did they not consider what happened to its people of torment and punishment because of their denial of the Messenger and their disobedience to God's commands. **Rather, they were not hoping for a resurrection.** That is, the disbelievers who passed by it did not consider because they did not hope for a resurrection, that is. Resurrection Day

Fath al-Qadir

And the accusative of 38- *Aad* in apposition to the people of Noah, and it was said in the place of the wrongdoers, and it was said in the object of **We made them** "and Thamud" in apposition to *Aad*, and the story of *Aad* and *Thamud* was mentioned previously **and the companions of the well** the well in the speech of the Arabs: the well that is not covered, and the plural is *rasas* as Abu Ubaidah said, and from it the saying of the poet:

They are going to their land, the Tanablah, guarding the Rasasa.

Al-Suddi said: It is a well in Antioch where they killed Habib the carpenter, so they were attributed to it. He is the companion of Yasin who said, **He said, 'O my people, follow the messengers.'** This is what Muqatil, Ikrimah, and others said. It was also said that they were a people in Azerbaijan who killed their prophets, so their trees and crops dried up, and they died of hunger and thirst. It was also said that they worshipped trees, and it was also said that they worshipped idols, so God sent Shuaib to them, but they denied him and harmed him. It was also said that they were a people to whom God sent a prophet, so they ate him, and it was also said that they were the people of the trench. It was also said that Ar-Ras is the abandoned well mentioned above, and its people are its people. It was said in As-Sahah: Ar-Ras is the name of a well that belonged to the remnant of Thamud. It was also said that Ar-Ras is water and palm trees for Banu Asad, and it was also said that it is the snow accumulated in the mountains. Ar-Ras is the name of a valley, and from it is the saying of Zuhair:

They rose early and were enchanted by their sorcerers, for they are to the valley of the Rass like a hand to the

mouth.

Al-Ras also means: reforming between people and corrupting them, as it is one of the opposites. It was said that they are the companions of Hanzala bin Safwan, and they are the ones whom God afflicted with the bird known as the phoenix. **And many generations between that** is in apposition to what preceded it. The centuries is the plural of century, meaning people of centuries. A century: one hundred years, and it was said one hundred and twenty, and it was said a century is forty years. The reference in his saying: **between that** is to the nations mentioned above. The one who mentions may mention different things and then refer to them with that.

Tafsir al-Baghawi

38- **And 'Aad and Thamud**, meaning: We destroyed 'Aad and Thamud, **and the companions of the Rass**, they differed about them. Wahb ibn Munabbih said: They were people of a well who used to sit by it, and they had livestock, and they worshipped idols. So God sent Shu'ayb to them to call them to Islam, but they persisted in their transgression and in harming Shu'ayb, peace be upon him. While they were in their homes around the well, the well collapsed and swallowed them up with their homes and their dwellings, and they all perished. And the Rass is the well, and every place that is not covered with stones and bricks is a Rass.

Qatada and Al-Kalbi said: Al-Ras is a well in Falaj Al-Yamamah. They killed their prophet, so God Almighty destroyed them.

Some of them said: They are the remnants of Thamud, the people of Salih, and they are the people of the well mentioned by God Almighty in His saying: **And a well abandoned and a lofty castle** (al-Hajj 22:45).

Saeed bin Jubair said: They had a prophet called Hanzala bin Safwan, so they killed him, and God Almighty destroyed them.

Kaab, Muqatil, and Al-Suddi said: Al-Rass is a well in Antioch where they killed Habib Al-Najjar, and they are the ones mentioned by God in Surat Yasin.

It was said: They are the people of the trench, and the trench is the trench that they dug.

Akrima said: They are a people who drowned their prophet in a well. It was also said: *Ras* is the mine, and its plural is *rasas*.

"And many generations between that," meaning: We destroyed many generations between Aad and the people of Ar-Rass.

tribe. **And the companions of the Rass** were a people who used to worship idols, so God sent Shu'ayb to them but they denied him. While they were around the Rass, which is the uncovered well, it collapsed and swallowed them up with their homes. It was said that **the Rass** was a village in Falaj al-Yamamah where there were remnants of Thamud, so a prophet was sent to them and they killed him and they perished. It was said that it was the trench and it was said that it was the well of Antioch in which they killed Habib the carpenter. It was also said that it was the companions of Hanzala bin Safwan, the Prophet. God afflicted them with a huge bird that was in it of every color. They called it the Anqa' because of its long neck. It used to live in their mountain called Fatakh or Damkh and would swoop down on their children and snatch them away if it was short of prey. That is why it was called Maghrib. Hanzala invoked a curse upon it and lightning struck it. Then they killed him and were destroyed. It was also said that they were a people who denied their prophet and hid him in a well. **And centuries** and people of eras. It was said that a century is forty years, it was said seventy, and it was said one hundred and twenty. **Between that** is a reference to what was mentioned. **A lot** only God knows.

Tafsir al-Baidawi

38- **And 'Aad and Thamud** is in apposition to *they* in **We made them** or to **the wrongdoers** because the meaning is **We promised the wrongdoers**. Hamzah and Hafs read **and Thamud** as an interpretation of the

Surat al-Furqan 25:39

And for each We presented examples, and each We destroyed with utter destruction.

Surat al-Furqan 25:39

And for each We presented examples, and each We destroyed with utter destruction.

Tafsir al-Jalalayn

39 - **And for each We presented examples** in establishing proof against them, so We did not destroy them except after the warning **and each We destroyed completely** We destroyed completely because they denied their prophets.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And for each We presented examples, and each We destroyed with complete destruction.**

Tafsir al-Qurtubi

The Most High said: **And for each We presented examples.** Al-Zajjaj said: That is, and We warned each of them. We presented examples for them and made clear the proof to them. We did not present false examples as these disbelievers do. It was also said that it is in the accusative case based on the assumption that we mentioned each and the like, because presenting examples is a reminder and an admonition, as mentioned by Al-Mahdawi. The meaning is the same. **And for each We destroyed completely** means We destroyed with the punishment. Tabara means to break something. Al-Muraij and Al-Ahflash said: We destroyed them. The ta' and ba' were replaced by the dal and mim.

Tafsir Ibn Kathir

God Almighty says, threatening those who denied His Messenger Muhammad, may God bless him and grant him peace, from among the polytheists of his people and those who opposed him, and warning them of His punishment and painful torment, which He brought upon the past nations who denied His Messengers. He began by mentioning Moses and that He sent him and made his brother Aaron a minister with him, that is, a prophet who supported, supported, and helped them, but Pharaoh and his soldiers denied them. **God destroyed them, and for the disbelievers there is the like thereof.** And He did the same with the people of Noah when they denied His Messenger Noah, peace be upon him. And whoever denies a messenger has denied all the messengers, since there is no difference between one messenger and another. Even if we assume that God Almighty sent every messenger to them, they would still be liars. For this reason, God

Almighty said: **And the people of Noah, when they denied the messengers,** and He did not send to them except Noah only, and he remained among them for a thousand years less fifty years calling them to God Almighty, and warning them of His punishment. **And none believed with him except a few.** For this reason, God drowned them all and did not... None of them remained, and none of the children of Adam were left on the face of the earth except the people of the ship only. **And We made them a sign for the people,** meaning a lesson for them to consider, as God Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it a reminder for you and for a listening ear to retain it.** That is, We left for you ships to ride in the depths of the seas so that you might remember God's blessing upon you in saving you from drowning, and He made you from the descendants of those who believed in Him and believed in His command.

God the Almighty said: **And 'Aad and Thamud and the companions of Ar-Rass.** Their stories have already been discussed in more than one surah, such as Surah Al-A'raf, so there is no need to repeat them here. As for the companions of Ar-Rass, Ibn Jurayj said on the authority of Ibn Abbas: They are the people of a village from the villages of Thamud. Ibn Jurayj said: Ikrimah said: The companions of Ar-Rass are in Falaj, and they are the companions of Yasin. Qatada said: Falaj is one of the villages of Al-Yamamah. Ibn Abi Hatim said: Ahmad ibn 'Amr ibn Abi 'Aasim told us: Ad-Dahhak ibn Mukhallad Abu 'Aasim told us: Shabib ibn Bishr told us: Ikrimah told us, from Ibn 'Abbas, regarding His statement: **And the companions of Ar-Rass,** he said: A well in Azerbaijan. Ath-Thawri said on the authority of Abu Bakr, on the authority of Ikrimah: Ar-Rass is a well in which they buried their prophet, i.e. they buried him there.

Muhammad ibn Ishaq said on the authority of Muhammad ibn Ka'b that the Messenger of God, may God bless him and grant him peace, said: "The first of the people to enter Paradise on the Day of Resurrection will be the black slave. This is because God, the Most High, sent a prophet to the people of a village, and none of its people believed in him except that black slave. Then the people of the village turned against the prophet, so they dug a well for him and threw him into it, then they closed over him with a huge rock. He said: So that slave would go and collect firewood on his back, then bring his firewood and sell it and buy food and drink with it, then bring it to that well and lift that rock, and God, the Most High, would help him with it, so he would lower his food and drink to him, then he would return it as it was. He said: So that was what God willed to happen. Then one day he went to collect firewood as he used to do, so he gathered his firewood and tied his bundle and finished it. When he wanted to carry it, he found a year, so he lay down and slept, and God struck his ear with a blow for seven years while he slept. Then he woke up and stretched out and turned to his other side and lay down, and God struck his ear with a blow for seven years." Then he got up and carried his bundle, and he did not think that he had slept except for an hour during the day. He came to the village and sold his bundle, then he

bought food and drink as he used to do. Then he went to the pit where it had been and looked for it but did not find it. His people had seen something strange in it, so they extracted it and believed in it and confirmed it. He said: Their prophet used to ask them about that black man and what he had done, and they would say to him: We do not know, until God took the Prophet. The black man got up from his sleep after that. The Messenger of God (blessings and peace of God be upon him) said: **That black man will be the first to enter Paradise.** Ibn Jarir narrated it thus from Ibn Humayd from Salamah from Muhammad ibn Ishaq from Muhammad ibn Ka'b as a mursal, and in it is strangeness and oddity, and perhaps there is an insertion in it, and God knows best. Ibn Jarir said: It is not permissible to take these people as the people of the message mentioned in the Qur'an, because God informed us that He destroyed them, and these people had seen something strange and believed in their prophet, God willing, unless something happened to them and they believed in the prophet after the death of their fathers, and God knows best. Ibn Jarir chose that the people of the message are the people of the trench mentioned in Surat Al-Buruj, and God knows best.

And the Almighty's saying: **And many generations between that** meaning, and many nations many times those mentioned that We destroyed. That is why He said, **And for each We presented examples** meaning, We showed them the arguments and clarified the evidence for them, as Qatada said: **And We removed the excuses from them.** "And each We destroyed utterly" meaning, We destroyed utterly, like the Almighty's saying: **And how many generations have We destroyed after Noah** A generation is a nation of people, like His saying, **Then We produced after them other generations** He limited some of them to one hundred and twenty years. And it was said to be one hundred. It was said eighty, and it was said forty, and it was said other than that, and what is most apparent is that the century is the nation who are contemporaries in one time, and if they go and a generation succeeds them, then they are another century, as is proven in the two Sahihs: **The best of centuries is my century, then those who come after them, then those who come after them.** The hadith: **And they have come upon the city upon which the evil rain rained,** meaning the city of the people of Lot, which is Sodom and its settlements, which God destroyed with the heart and with the rain of stones made of baked clay, as God Almighty said: **And We rained down upon them a rain, so evil was the rain of those who were warned.** And He said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" And God Almighty said: **And indeed, they are on a straight path.** And He said: **And indeed, they are on a clear path.** For this reason He said: **Did they not see it?** That is, did they not consider what happened to its people of torment and punishment because of their denial of the Messenger and their disobedience to God's commands. **Rather, they were not hoping for a resurrection.** That is, the disbelievers who passed by it did not consider because they did not hope for a resurrection, that is. Resurrection Day

Fath al-Qadir

39- **And for each We presented examples.** Al-Zajjaj said: That is, We warned each of them. We presented examples for them and made clear the proof to them. We did not present false examples as these infidels do. So He made it accusative with an implied verb that is explained by what comes after it, because **We warned**, "We reminded," and **We warned** have the same meaning as **We struck**. It is also permissible for it to be conjoined with what came before it, and the tanween is a replacement for the omitted complement, which is **the nations**. That is, for all the nations, We presented examples. *And* as for the other *both*, it is accusative with the verb that comes after it. Destruction by torment means destruction. Al-Zajjaj said: Everything that you break or crumble, you have destroyed. Al-Mu'arraj and Al-Akhfash said: The meaning of **We destroyed completely** is that We destroyed completely. The ta' and ba' were replaced with the dal and mim.

Tafsir al-Baghawi

39- **And for each We presented examples**, meaning: similarities to establish proof against them, so We did not destroy them except after warning them, **and for each We destroyed completely**, meaning: We destroyed completely. Al-Akhfash said: We broke completely. Al-Zajjaj said: Everything that you break and crumble, you have destroyed.

Tafsir al-Baidawi

39- **And for each of them We presented examples.** We showed him amazing stories.

For those who were warned and excused, but they persisted, they were destroyed, as He said: **And We destroyed each one of them with utter destruction.**

Shattering, including gold and silver shattering, and the first *both* is in the accusative case as indicated by it.

We struck is like **we warned** and the second is **we were warned** because it is empty.

Surat al-Furqan 25:40

And they had certainly passed by the town on which was rained the evil rain. Did they not see it? Rather, they were not expecting resurrection.

Surat al-Furqan 25:40

And they had certainly passed by the town on which was rained the evil rain. Did they not see it? Rather, they were not expecting resurrection.

Tafsir al-Jalalayn

40 - **And they have come** the infidels of Mecca passed by **the town on which the evil rain was rained** the source of the word *sa'a* in Al-Hijara, which is the largest town of the people of Lot, so God destroyed its people for their immoral act **Did they not see it** on their journey to Ash-Sham so that they might take heed? The question is for confirmation **but they were not hoping** they were afraid of a **resurrection** a resurrection, so they did not believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who took the Qur'an as something to be abandoned came upon the town upon which God rained evil rain, which was Sodom, the town of the people of Lot. And the evil rain was the stones that God rained upon them, destroying them with them.

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, **And they have certainly passed by the town on which rained evil rain.** He said: Hijara, and it was the town of the people of Lot, and its name was Sodom. Ibn Abbas said: Five towns, and God destroyed four, and the fifth remained, and its name was Sa'wa. Sa'wa was not destroyed, because its people did not do that deed, and Sodom was the largest of them, and it was the one where Lot settled, and from it he was sent, and Abraham, peace be upon him, was calling out to them as advice: O Sodom, this is a day for you from God. I forbid you from exposing yourselves to God's punishment. They claimed that Lot was the nephew of Abraham, peace be upon them both.

And His statement, **Did they not see it?** God, the Most High, says: Did not these polytheists who came upon the town that was rained with evil see that town and what befell it of God's punishment due to its people's denial of His Messengers, so that they might take heed and remember, and return to repentance from their disbelief and denial of Muhammad, may God's prayers and peace be upon him? **Rather, they were not hoping for resurrection.** God, the Most High, says: They did not deny Muhammad in what he brought them from God because they did not see what happened to the town that was described, but they denied because they are a people who do not fear resurrection after death, meaning that they do not believe in punishment and reward, and they do not believe in the establishment of the Hour, so that this would deter

them from committing sins against God.

And what we said about that is what the people of interpretation said.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Did they not see it? Rather, they were not expecting a resurrection.**

Tafsir al-Qurtubi

God the Almighty says: **And they had certainly passed by the city** meaning the polytheists of Mecca. The city was the city of the people of Lot, and **the evil plot** was the stones that were rained down on them. **Did they not see them?** meaning, in their travels, so that they might take heed. Ibn Abbas said: The Quraysh, during their trade to Syria, would pass by the cities of the people of Lot, as God the Almighty said: **And indeed, you pass by them in the morning** (37:137) and He said: **Indeed, they are in a clear sign** (15:79), which has already been mentioned. **Rather, they were not hoping for a resurrection** meaning, they did not believe in the resurrection. It is possible that the meaning of *hoped* is *feared*. It is also possible that it is in its same form and its meaning is: Rather, they were hoping for the reward of the Hereafter.

Tafsir Ibn Kathir

God Almighty says, threatening those who denied His Messenger Muhammad, may God bless him and grant him peace, from among the polytheists of his people and those who opposed him, and warning them of His punishment and painful torment, which He brought upon the past nations who denied His Messengers. He began by mentioning Moses and that He sent him and made his brother Aaron a minister with him, that is, a prophet who supported, supported, and helped them, but Pharaoh and his soldiers denied them. **God destroyed them, and for the disbelievers there is the like thereof.** And He did the same with the people of Noah when they denied His Messenger Noah, peace be upon him. And whoever denies a messenger has denied all the messengers, since there is no difference between one messenger and another. Even if we assume that God Almighty sent every messenger to them, they would still be liars. For this reason, God Almighty said: **And the people of Noah, when they denied the messengers,** and He did not send to them except Noah only, and he remained among them for a thousand years less fifty years calling them to God Almighty, and warning them of His punishment. **And none believed with him except a few.** For this reason, God drowned them all and did not... None of them remained, and none of the children of Adam were left on the face of the earth except the people of the ship only. **And We made them a sign for the people,**

meaning a lesson for them to consider, as God Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it a reminder for you and for a listening ear to retain it.** That is, We left for you ships to ride in the depths of the seas so that you might remember God's blessing upon you in saving you from drowning, and He made you from the descendants of those who believed in Him and believed in His command.

God the Almighty said: **And 'Aad and Thamud and the companions of Ar-Rass.** Their stories have already been discussed in more than one surah, such as Surah Al-A'raf, so there is no need to repeat them here. As for the companions of Ar-Rass, Ibn Jurayj said on the authority of Ibn Abbas: They are the people of a village from the villages of Thamud. Ibn Jurayj said: Ikrimah said: The companions of Ar-Rass are in Falaj, and they are the companions of Yasin. Qatada said: Falaj is one of the villages of Al-Yamamah. Ibn Abi Hatim said: Ahmad ibn 'Amr ibn Abi 'Aasim told us: Ad-Dahhak ibn Mukhallad Abu 'Aasim told us: Shabib ibn Bishr told us: Ikrimah told us, from Ibn 'Abbas, regarding His statement: **And the companions of Ar-Rass,** he said: A well in Azerbaijan. Ath-Thawri said on the authority of Abu Bakr, on the authority of Ikrimah: Ar-Rass is a well in which they buried their prophet, i.e. they buried him there.

Muhammad ibn Ishaq said on the authority of Muhammad ibn Ka'b that the Messenger of God, may God bless him and grant him peace, said: "The first of the people to enter Paradise on the Day of Resurrection will be the black slave. This is because God, the Most High, sent a prophet to the people of a village, and none of its people believed in him except that black slave. Then the people of the village turned against the prophet, so they dug a well for him and threw him into it, then they closed over him with a huge rock. He said: So that slave would go and collect firewood on his back, then bring his firewood and sell it and buy food and drink with it, then bring it to that well and lift that rock, and God, the Most High, would help him with it, so he would lower his food and drink to him, then he would return it as it was. He said: So that was what God willed to happen. Then one day he went to collect firewood as he used to do, so he gathered his firewood and tied his bundle and finished it. When he wanted to carry it, he found a year, so he lay down and slept, and God struck his ear with a blow for seven years while he slept. Then he woke up and stretched out and turned to his other side and lay down, and God struck his ear with a blow for seven years." Then he got up and carried his bundle, and he did not think that he had slept except for an hour during the day. He came to the village and sold his bundle, then he bought food and drink as he used to do. Then he went to the pit where it had been and looked for it but did not find it. His people had seen something strange in it, so they extracted it and believed in it and confirmed it. He said: Their prophet used to ask them about that black man and what he had done, and they would say to him: We do not know, until God took the Prophet. The black man got up from his sleep after that. The Messenger of God (blessings and peace of God be upon him) said: **That black man will be the first to enter Paradise.** Ibn Jarir narrated it thus from Ibn Humayd from Salamah from Muhammad ibn Ishaq from Muhammad ibn Ka'b

as a mursal, and in it is strangeness and oddity, and perhaps there is an insertion in it, and God knows best. Ibn Jarir said: It is not permissible to take these people as the people of the message mentioned in the Qur'an, because God informed us that He destroyed them, and these people had seen something strange and believed in their prophet, God willing, unless something happened to them and they believed in the prophet after the death of their fathers, and God knows best. Ibn Jarir chose that the people of the message are the people of the trench mentioned in Surat Al-Buruj, and God knows best.

And the Almighty's saying: **And many generations between that** meaning, and many nations many times those mentioned that We destroyed. That is why He said, **And for each We presented examples** meaning, We showed them the arguments and clarified the evidence for them, as Qatada said: **And We removed the excuses from them.** "And each We destroyed utterly" meaning, We destroyed utterly, like the Almighty's saying: **And how many generations have We destroyed after Noah** A generation is a nation of people, like His saying, **Then We produced after them other generations** He limited some of them to one hundred and twenty years. And it was said to be one hundred. It was said eighty, and it was said forty, and it was said other than that, and what is most apparent is that the century is the nation who are contemporaries in one time, and if they go and a generation succeeds them, then they are another century, as is proven in the two Sahihs: **The best of centuries is my century, then those who come after them, then those who come after them.** The hadith: **And they have come upon the city upon which the evil rain rained,** meaning the city of the people of Lot, which is Sodom and its settlements, which God destroyed with the heart and with the rain of stones made of baked clay, as God Almighty said: **And We rained down upon them a rain, so evil was the rain of those who were warned.** And He said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" And God Almighty said: **And indeed, they are on a straight path.** And He said: **And indeed, they are on a clear path.** For this reason He said: **Did they not see it?** That is, did they not consider what happened to its people of torment and punishment because of their denial of the Messenger and their disobedience to God's commands. **Rather, they were not hoping for a resurrection.** That is, the disbelievers who passed by it did not consider because they did not hope for a resurrection, that is. Resurrection Day

Fath al-Qadir

40- And they have certainly come upon the town on which the evil rain rained. This is a new sentence explaining their observation of the effects of the destruction of some nations. The meaning is: And they have certainly come - meaning the polytheists of Mecca - upon the town of the people of Lot on which the evil rain rained. And it is the stones: that is, it was destroyed by the stones that were rained upon them. The accusative of rain is on the basis of the verbal noun, or on the basis that it is a second object: since the meaning is I gave it and gave it the rain of evil, or on the basis that it is an adjective of a deleted verbal

Surat al-Furqan 25:40

And they had certainly passed by the town on which was rained the evil rain. Did they not see it?
Rather, they were not expecting resurrection.

noun: that is, rain like the rain of evil. Abu al-Samal read al-saw' with a damma on the seen. The interpretation of evil has been presented in Bara'ah. **Did they not see it?** The question is for rebuke and rebuke, that is, they saw the mentioned village when they traveled to Ash-Sham for trade, since they passed by it. The fa' is for conjunction with an implied meaning: that is, they did not look at it, so they did not see it. **Rather, they did not expect a resurrection.** The Almighty struck out what came before from their not seeing those effects to their not hoping for resurrection, which necessitates their not hoping for the reward. It is possible that the meaning of **they hope** is **they fear**.

Tafsir al-Baghawi

40- **And they came upon the town upon which rained evil rain**, meaning the stones, which were the towns of the people of Lot. There were five towns, so God destroyed four of them, and one, the smallest of them, was saved. Its people did not do evil deeds. **Did they not see it?** When they passed by them on their journeys, they would take heed and remember, because the towns of the people of Lot were on their way when they passed through to Syria. **Rather, they did not expect**, they did not fear, **a resurrection**, a resurrection.

Tafsir al-Baidawi

40- **And they have already passed** meaning Quraysh, they passed by Ash-Sham many times in their trade, **by the city on which the evil rain was rained** meaning Sodom, the largest city of the people of Lot, upon which stones were rained. **Did they not see it** in their many times passing by and not take heed from what they saw in it of the signs of God's punishment. **Rather, they were not hoping for resurrection** rather, they were disbelievers who did not expect resurrection or a consequence, so they did not look and did not take heed, so they passed by it as their camels had passed by, or they were not hoping for resurrection as the believers hope for it, hoping for reward, or they were not afraid of it, according to the Tihami language.

Surat al-Furqan 25:41

And when they see you, they take you only in ridicule. **Is this the one whom God has sent as a messenger?**

Tafsir al-Jalalayn

41 - **And when they see you, they only take you in ridicule** mocking him, saying, **Is this he whom God has sent as a messenger?** in his claim, belittling him for the message.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And when these polytheists, about whom you have told me the story, see you, they only take you in ridicule.** He says: They only take you in mockery, mocking you, saying: **Is this the one whom God has sent to us as a messenger** from among His creation?

Tafsir al-Qurtubi

The Almighty's saying: **And when they see you, they take you only in ridicule.** The answer to *if they take you* is because it means they take you. It was said that the answer is omitted, which is they said or they say: **Is this the one?** His saying: **They take you only in ridicule** is an interrupting statement. It was revealed about Abu Jahl, who used to say to the Prophet, peace and blessings be upon him, mockingly: **Is this the one whom God sent as a messenger?** The pronoun is omitted, meaning God sent him. **A messenger** is in the accusative case as a state, and the meaning is: Is this the one whom God sent as a messenger? **Is this** is in the nominative case as a subject, and *who* is its predicate. **A messenger** is in the accusative case as a state. *Sent* is in the relative clause of *who*, and the name of God, the Almighty, is in the nominative case as a result of *sent*. It is permissible for it to be a verbal noun, because *arsala* and the meaning of **a messenger** is a message according to this. The alif is for interrogation with the meaning of confirmation and contempt.

Tafsir Ibn Kathir

God the Almighty tells us about the mockery of the polytheists of the Messenger (peace and blessings of God be upon him) when they saw him, as He the Almighty said: **And when those who disbelieve see you, they take you not except in ridicule** (al-Baqarah 2:17), meaning by way of disparagement and contempt. And He said here: **And when they see you, they take you not except in ridicule, [saying], 'Is this he whom God has sent as a messenger?'** (al-Baqarah 2:17), meaning by way of disparagement and

contempt, so God cursed them, as He said: **And messengers before you were mocked** (al-Baqarah 2:17). And His statement: **He almost led us astray from our gods** means that he almost turned them away from worshipping idols, had they not been patient, persevered, and persisted in doing so. God the Almighty said, threatening and warning them: **And they are going to know when they see the punishment** (al-Baqarah 2:17).

Then God the Almighty said to His Prophet, warning that whoever God has decreed misery and misguidance for, no one can guide him except God the Almighty: **Have you seen he who has taken as his god his own desire?** That is, no matter how good a thing he finds good according to his own desires, that is his religion and doctrine, as God the Almighty said: **Then is he to whom evil has been made attractive so he regards it as good? But God leaves astray whom He wills.** (Al-An'am 2:17). That is why He said here: **Then would you be responsible for it?** Ibn Abbas said: In the Age of Ignorance, a man would worship a white stone for a period of time, and if he saw another one better than it, he would worship the second and abandon the first. Then God the Almighty said: **Or do you think that most of them hear or reason?** (Al-An'am 2:17). That is, they are in a worse state than grazing livestock, for the former understand what they were created for, while the latter were created to worship God alone, with no partner, yet they worship others and associate others with Him despite the proof being established against them and the messengers being sent to them.

Fath al-Qadir

41- **And if they see you, they take you only in ridicule.** That is, they take you only in ridicule: that is, mocked. He limited their treatment of him to taking him in ridicule. So the answer to *if* is **if they take you**. It was said that the answer is omitted, which is, they said, **Is this the one?** Based on this, the sentence **they take you only in ridicule** is parenthetical, and the first is more appropriate. And the sentence **Is this the one whom God has sent as a messenger?** is in the accusative case as a state of the saying, meaning saying, **Is this him?** etc. The demonstrative pronoun indicates their contempt for him and their mockery of him. The pronoun is omitted, that is, God sent him. The accusative of **a messenger** is in the state of the saying, meaning sent. The demonstrative pronoun is the subject, and its predicate is the relative pronoun.

Tafsir al-Baghawi

God Almighty said: 41- **And when they see you, they take you only in ridicule**, meaning: they do not take you, **except in mockery**, meaning: mocked. It was revealed about Abu Jahl. Whenever he passed by the Messenger of God, may God bless him and grant him peace, with his companions, he would say mockingly: **Is this the one whom God sent as a Messenger?**

Surat al-Furqan 25:41

And when they see you, they take you only in ridicule. “Is this the one whom God has sent as a messenger?”

Tafsir al-Baidawi

41- **And when they see you, they only take you in ridicule.** They only take you in ridicule or mockery. **Is this he whom God has sent as a messenger?** is mentioned after an implied statement, and the allusion is to belittle. Bringing out the fact that God sent a messenger in the context of submission makes it a connection, and they are at the height of denial and mockery. Were it not for that, they would have said, **Is this he whom God has claimed to have sent as a messenger?**

Surat al-Furqan 25:42

Indeed, he would have led us astray from our gods had we not been patient toward them. And they are going to know when they see the punishment who is most astray in [their] way.

Tafsir al-Jalalayn

42 - *Indeed* is a lightened form of the heavy form and its subject is deleted, meaning that it **almost led us astray** turned us away **from our gods, had we not been patient with them** to turn us away from them. God Almighty said **And they will know when they see the punishment** clearly in the Hereafter **who has gone astray from the way** who has erred in the path, the mother of the believers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about these polytheists who used to mock the Messenger of God, may God bless him and grant him peace, that they would say when they saw him: This man almost led us astray from our gods that we worship, and turned us away from worshipping them, had it not been for our patience with them and our steadfastness in worshipping them. **And they will know when they see the punishment.** God Almighty says: It will be made clear to them when they witness God's punishment that has befallen them because of their worship of gods. **Who is further astray?** He says: Who is riding other than the path of guidance, and who is taking the path of destruction, you or them.

And in a similar manner to what we said in the interpretation of his statement, **Had we not been patient over it**, the people of interpretation said.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **He almost led us astray from our gods, had we not been patient with them.** He said: We remained steadfast upon them.

Tafsir al-Qurtubi

The Almighty said: **He almost led us astray** meaning they said he almost turned us away. **from our gods had we not been patient with them** meaning we confined ourselves to worshipping them. God Almighty said: **And they will know when they see the punishment who is further astray in way** meaning who is further astray in religion, her or Muhammad, and they saw him on the day of Badr.

Tafsir Ibn Kathir

God the Almighty tells us about the mockery of the polytheists of the Messenger (peace and blessings of God be upon him) when they saw him, as He the Almighty said: **And when those who disbelieve see you, they take you not except in ridicule** (al-Baqarah 2:17), meaning by way of disparagement and contempt. And He said here: **And when they see you, they take you not except in ridicule, [saying], 'Is this he whom God has sent as a messenger?'** (al-Baqarah 2:17), meaning by way of disparagement and contempt, so God cursed them, as He said: **And messengers before you were mocked** (al-Baqarah 2:17). And His statement: **He almost led us astray from our gods** means that he almost turned them away from worshipping idols, had they not been patient, persevered, and persisted in doing so. God the Almighty said, threatening and warning them: **And they are going to know when they see the punishment** (al-Baqarah 2:17).

Then God the Almighty said to His Prophet, warning that whoever God has decreed misery and misguidance for, no one can guide him except God the Almighty: **Have you seen he who has taken as his god his own desire?** That is, no matter how good a thing he finds good according to his own desires, that is his religion and doctrine, as God the Almighty said: **Then is he to whom evil has been made attractive so he regards it as good? But God leaves astray whom He wills.** (Al-An'am 2:17). That is why He said here: **Then would you be responsible for it?** Ibn Abbas said: In the Age of Ignorance, a man would worship a white stone for a period of time, and if he saw another one better than it, he would worship the second and abandon the first. Then God the Almighty said: **Or do you think that most of them hear or reason?** (Al-An'am 2:17). That is, they are in a worse state than grazing livestock, for the former understand what they were created for, while the latter were created to worship God alone, with no partner, yet they worship others and associate others with Him despite the proof being established against them and the messengers being sent to them.

Fath al-Qadir

42- **He almost led us astray from our gods** meaning they said: **This Messenger almost led us astray** meaning to turn us away from our gods so that we would abandon worshipping them. *Indeed* here is the lightened form, and the pronoun of the matter is omitted: meaning he almost turned us away from them **had we not been patient over them** meaning we considered ourselves to be worshipping them. Then He, the Most High, answered them and said: **And they will know when they see the punishment who is further astray** meaning when they see the punishment of the Day of Resurrection that they deserve and are entitled to because of their disbelief who is further astray: meaning further from the truth and guidance, are they or the believers? Then He, the Most High, made clear to them that they have no hold on to what they have gone to except imitation and following their whims.

Surat al-Furqan 25:42

Indeed, he would have led us astray from our gods had we not been patient toward them. And they are going to know when they see the punishment who is most astray in [their] way.

Tafsir al-Baghawi

42- **He almost led us astray**, meaning: He came close to leading us astray, **from our gods, had we not been patient with them**, meaning: if we had not been patient with them, He would have turned us away from them, **and they will know when they see the punishment who is most astray from the way**, who has gone astray from the path.

Tafsir al-Baidawi

42- *Indeed* "Indeed, he almost led us astray from our gods" to turn us away from worshipping them through his excessive effort in calling to monotheism and the frequency with which he mentioned them, which comes to mind as arguments and miracles. **Had we not been patient with them** we remained steadfast with them and held fast to their worship and

Lawla in such a case restricts the absolute ruling in meaning, not in wording. **And they will know when they see the punishment who is most astray from the way** is like the answer to their saying **He almost led us astray**, as it indicates the negation of what is required of Him and what would be the reason for it, and it contains a threat and an indication that He will not neglect them even if He gives them respite.

Surat al-Furqan 25:43

Have you seen he who has taken his desire as his god? Then would you be responsible for him?

Tafsir al-Jalalayn

43 - **Have you seen** He told me **he who has taken as his god his desire** meaning his passion. He presented the second object because it is more important, and the sentence **he who has taken** is the first object of **he saw** and the second **Then would you be a guardian over him** a protector who protects him from following his desire, not

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means: "Have you seen, O Muhammad, he who has taken as his god his desire which he loves? That is because a man among the polytheists used to worship a stone, and if he saw something better than it, he would throw it away, and another would worship it, so his god and object of worship was what he chose for himself. Therefore, the Most High, the Most Praised, said: "Have you seen he who has taken as his god his desire? Then would you be a guardian over him?" The Most High, the Most Praised, says: **So would you, O Muhammad, be a guardian over this in his actions due to his great ignorance?** "Or do you think, O Muhammad, that most of these polytheists hear what is recited to them and comprehend or understand what they witness of God's proofs and understand? They are only like livestock." He says: They are only like animals that do not comprehend what is said to them and do not understand. Rather, they are more astray than the animals, because animals are guided to their pastures and submit to their masters. These disbelievers do not obey their Lord, nor do they thank the One who bestowed His blessings upon them. Rather, they are ungrateful for them and disobey the One who created them and originated them.

Tafsir al-Qurtubi

God the Almighty said: **Have you seen he who has taken his own desire as his god?** His Prophet (peace and blessings of God be upon him) was amazed at their concealing the cause of polytheism and their insistence on it despite their acknowledgment that He is their Creator and Provider, then he takes a stone and throws it back without any excuse. Al-Kalbi and others said: When a man among the Arabs desired something, he would worship it instead of God. But if he saw something better than it, he would abandon the first and worship the better. Based on this, he means: Have you seen he who has taken his own desire as his god? So he omitted the preposition. Ibn Abbas said: Desire is a god that is worshipped instead of God. Then he recited this verse and the poet said:

By her father's life, if the ascetic appeared, he had withdrawn from the world in one of the

Rituals

Pray to her before praying to your Lord, and do not turn away from your deeds in this world, for you are...

It was said: **He has taken his desire as his god**, meaning he obeyed his desire. Al-Hasan said: **He does not desire anything except that he follows it**, and the meaning is the same. **Then would you be a guardian over him?** That is, a protector and guarantor until you bring him back to faith and bring him out of this corruption. That is, guidance and misguidance are not entrusted to your will, rather, you are responsible for conveying the message. This is a refutation of the Qadarites. Then it was said: It was abrogated by the verse on fighting. It was also said: It was not abrogated because the verse was a consolation for the Prophet, may God bless him and grant him peace.

Tafsir Ibn Kathir

God the Almighty tells us about the mockery of the polytheists of the Messenger (peace and blessings of God be upon him) when they saw him, as He the Almighty said: **And when those who disbelieve see you, they take you not except in ridicule** (al-Baqarah 2:17), meaning by way of disparagement and contempt. And He said here: **And when they see you, they take you not except in ridicule, [saying], 'Is this he whom God has sent as a messenger?'** (al-Baqarah 2:17), meaning by way of disparagement and contempt, so God cursed them, as He said: **And messengers before you were mocked** (al-Baqarah 2:17). And His statement: **He almost led us astray from our gods** means that he almost turned them away from worshipping idols, had they not been patient, persevered, and persisted in doing so. God the Almighty said, threatening and warning them: **And they are going to know when they see the punishment** (al-Baqarah 2:17).

Then God the Almighty said to His Prophet, warning that whoever God has decreed misery and misguidance for, no one can guide him except God the Almighty: **Have you seen he who has taken as his god his own desire?** That is, no matter how good a thing he finds good according to his own desires, that is his religion and doctrine, as God the Almighty said: **Then is he to whom evil has been made attractive so he regards it as good? But God leaves astray whom He wills.** (Al-An'am 2:17). That is why He said here: **Then would you be responsible for it?** Ibn Abbas said: In the Age of Ignorance, a man would worship a white stone for a period of time, and if he saw another one better than it, he would worship the second and abandon the first. Then God the Almighty said: **Or do you think that most of them hear or reason?** (Al-An'am 2:17). That is, they are in a worse state than grazing livestock, for the former understand what they were created for, while the latter were created to worship God alone, with no partner, yet they worship others and associate others with Him despite the proof being established against them and the messengers being sent to them.

Have you seen he who has taken his desire as his god? Then would you be responsible for him?

Fath al-Qadir

Then he said, amazed by the Messenger of God (peace and blessings of God be upon him), 43- **Have you seen he who has taken his own desire as his god?** He presented the second object of the verb to indicate concern, just as you would say, **I knew Zayd was setting out.** That is, he obeyed his desires in an obedience like the obedience to God. That is, look at him, O Muhammad, and be amazed by him. Al-Hasan said: The meaning of the verse is that he does not desire anything except that he follows it. **Then would you be a guardian over him?** The question is for denial and exclusion, that is, would you be a guardian and guarantor over him until you bring him back to faith and bring him out of disbelief, while you are not able to do that nor do you have the strength to do it. Guidance and misguidance are not entrusted to your will, but rather your responsibility is to convey the message. It has been said that this verse was abrogated by the verse on fighting. Then the Almighty moved from the first denial to another.

Tafsir al-Baghawi

43- **Have you seen he who has taken his own desire as his god?** That is because a polytheist used to worship a stone, and if he saw a better stone than him, he would throw away the first one and take the other one and worship it. Ibn Abbas said: **Have you seen he who abandons the worship of God and his Creator, then he falls for a stone and worships it? What is his status with Me?** "Would you then be a guardian over him?" That is, a protector. He says: Would you then be a guarantor over him, protecting him from following his desires and worshipping what he desires instead of God? That is, you are not like that. Al-Kalbi said: It was abrogated by the verse on fighting.

Tafsir al-Baidawi

43- **Have you seen he who has taken as his god his own desire?** That is, he obeyed it and built his religion upon it, neither hearing an argument nor seeing any proof. Rather, the second object was presented to give attention to it. **Then would you be a guardian over him?** A guardian who prevents him from polytheism and sins while he is in this state. So the first question is for confirmation and amazement, and the second is for denial.

Surat al-Furqan 25:44

Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are more astray in [their] way.

Tafsir al-Jalalayn

44 - Or do you think that most of them hear hear and understand **or reason** what you say to them? (They are not but like livestock. Rather, they are more astray in [their] way.) They have gone astray in [their] path because they submit to whoever looks after them, and they do not obey their Master who has bestowed favor upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are more astray in [their] way."

Tafsir al-Qurtubi

God the Almighty says: **Or do you think that most of them hear or reason?** He did not say *they* because some of them are known to believe. God the Almighty condemned them for this. **Or do you think that most of them hear** means hearing with acceptance or thinking about what you say and understanding it, meaning they are like those who do not understand and do not hear. It was also said that the meaning is that since they did not benefit from what they hear, it is as if they did not hear, and what is meant is the people of Mecca. It was also said that *or* means *rather* in a similar context. **They are only like livestock** meaning in eating and drinking they do not think about the Hereafter. **Rather, they are more astray** since there is no accountability or punishment for livestock. Muqatil said: Animals know their Lord and are guided to their pastures and obey their masters who control them, while these do not obey and do not know their Lord who created them and provided for them. It was also said that if animals do not understand the truth of monotheism and prophethood, they will not believe in the falsehood of that either.

Tafsir Ibn Kathir

God the Almighty tells us about the mockery of the polytheists of the Messenger (peace and blessings of God be upon him) when they saw him, as He the Almighty said: **And when those who disbelieve see you, they take you not except in ridicule** (al-Baqarah 2:17), meaning by way of disparagement and contempt. And He said here: **And when they see you, they take you not except in ridicule, [saying], 'Is this he**

whom God has sent as a messenger?' (al-Baqarah 2:17), meaning by way of disparagement and contempt, so God cursed them, as He said: **And messengers before you were mocked** (al-Baqarah 2:17). And His statement: **He almost led us astray from our gods** means that he almost turned them away from worshipping idols, had they not been patient, persevered, and persisted in doing so. God the Almighty said, threatening and warning them: **And they are going to know when they see the punishment** (al-Baqarah 2:17).

Then God the Almighty said to His Prophet, warning that whoever God has decreed misery and misguidance for, no one can guide him except God the Almighty: **Have you seen he who has taken as his god his own desire?** That is, no matter how good a thing he finds good according to his own desires, that is his religion and doctrine, as God the Almighty said: **Then is he to whom evil has been made attractive so he regards it as good? But God leaves astray whom He wills.** (Al-An'am 2:17). That is why He said here: **Then would you be responsible for it?** Ibn Abbas said: In the Age of Ignorance, a man would worship a white stone for a period of time, and if he saw another one better than it, he would worship the second and abandon the first. Then God the Almighty said: **Or do you think that most of them hear or reason?** (Al-An'am 2:17). That is, they are in a worse state than grazing livestock, for the former understand what they were created for, while the latter were created to worship God alone, with no partner, yet they worship others and associate others with Him despite the proof being established against them and the messengers being sent to them.

Fath al-Qadir

He said: **Or do you think that most of them hear or understand?** That is, do you think that most of them hear the verses of the Qur'an and the sermons that you recite to them, or that they understand the meanings of that and comprehend it so that you would care about them and have hope in their belief? But they are not like that, rather they are like those who neither hear nor understand. Then the Almighty explained their state and cut off the source of hope in them, saying: **They are only like livestock.** That is, they do not benefit from what they hear except like beasts that are deprived of understanding and reason, so do not have hope in them, for the benefit of hearing and reason is lost, even if they hear what is said to them and understand what is recited to them, but since they do not benefit from that, they are like those who have lost it. Then the Almighty turned away from the judgment that they are like livestock to what is even higher, saying: **Rather, they are even more astray in [their] way.** That is, even more astray than livestock. He said: **Their Lord is He who created them and provided for them.** It was said that they were more astray than livestock because they were not held accountable or punished. It was also said that they were more astray because if animals did not understand the truth of monotheism and prophethood, they would not believe in its falsehood, unlike these people, who believed in its falsehood out of stubbornness, obstinacy, fanaticism, and disregard for the truth.

Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are more astray in [their] way.

Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: {And We made with him his brother Aaron a minister}, he said: A helper and support. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: {Then We destroyed them with utter destruction}, he said: We destroyed them with torment. Ibn Jarir narrated on his authority that he said: Ar-Rass is a stronghold of Thamud. Ibn Abi Hatim also narrated on his authority that he said: Ar-Rass is a well in Azerbaijan. Ibn Abi Shaybah and Ibn Al-Mundhir narrated on the authority of Ibn Abbas that he asked Kaab about the companions of Ar-Rass. He said: The companion of Yasin who said: O my people, follow the messengers. His people threw his horse into a well with stones. Ibn Ishaq and Ibn Jarir narrated 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: "The first of the people to enter Paradise on the Day of Resurrection will be the black slave. That is because God sent a prophet to the people of a town, but none of its people believed in him except that black slave. Then the people of the town came to the Prophet and dug a well for him and threw him into it, then they closed over him with a huge rock. That slave would go and collect firewood on his back, then bring his firewood and sell it and buy food and drink with it, then bring it to that well and lift that rock and God would help him with it, so he would lower his food and drink and then return it to its original state. And it was like that as God willed it to be. Then one day he went to collect firewood as he used to do, so he gathered his firewood and tied his bundle and finished it. When he wanted to carry it, he found a year, so he lay down and slept, and God struck his ear for years while he slept. Then he went and stretched out, then turned to his other side and lay down, and God struck his ear for another seven years. Then he went and carried his bundle and He thought that he slept for an hour during the day, then he came to the village and sold his bundle, then he bought food and drink as he used to do, then he went to the hole in the place where it was and looked for it but did not find it. His people had thought of it and extracted it and believed in it and confirmed it, and the Prophet was asking them about that black man, what did he do? They say, "We do not know," until that Prophet died. Then God woke the black man from his sleep after that. **That black man is the first to enter Paradise.** Ibn Kathir said in his interpretation after narrating it: **It contains strangeness and oddity, and perhaps there is an insertion in it.** The hadith is also mursal. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Zurarah ibn Awfa, who said: **A century is one hundred and twenty years.** These narrated on the authority of Qatadah, who said: **A century is seventy years.** Ibn Mardawayh narrated on the authority of Abu Salamah, who said: **A century is one hundred years.** It has been narrated that the Prophet, may God bless him and grant him peace, said: **A century is one hundred years,** and he said: **Fifty years,** and he said: **A century is forty years.** I do not think any of that is authentic, as he called a group of people a century, as in the authentic hadith: **The best of centuries is my**

century. Al-Hakim narrated in Al-Kuna on the authority of Ibn Abbas, who said: "Whenever the Messenger of God, may God bless him and grant him peace, reached Ma'd ibn Adnan, he would stop, then he would say: The genealogists have lied." God said: **And many generations between that.** Ibn al-Mundhir narrated on the authority of Ibn Abbas: **And they came upon the town** He said: It is Sodom, the town of Lot **which rained down an evil rain** He said: The stones. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His statement: **Have you seen he who has taken as his god his own desire?** He said: A man used to worship a white stone for a period of time in the pre-Islamic era, and if he found a better stone than it, he would throw it away and worship another one, so God revealed the verse. Ibn al-Mundhir and Ibn Abi Hatim narrated regarding the verse, he said: That is the disbeliever who does not desire anything except that he follows it.

Tafsir al-Baghawi

44- **Or do you think that most of them hear** what you say, the hearing of one seeking understanding, **or understand** what they witness of the arguments and information. *They* what they are, "are not except like livestock. Rather, they are more astray in [their] way," because livestock are guided to their pastures and watering places and are led by their masters who look after them, and these infidels do not know the path of truth, nor do they obey their Lord who created them and provided for them, and because livestock prostrate and glorify God, and these infidels do not.

Tafsir al-Baidawi

44- **Or do you think** rather do you think **that most of them hear or understand** so you find signs or arguments for them so you become concerned about them and hope for their belief, and this is more reprehensible than what came before it, to the point that it was right to turn away from it and to it, and to specify the majority because among them were those who believed and among them were those who understood the truth and were stubborn out of arrogance and fear for leadership. **They are only like livestock** in that they do not benefit from the signs knocking on their ears and they do not contemplate what they saw of evidence and miracles. **Rather, they are more astray** than livestock because they submit to those who look after them and distinguish those who do good to them from those who do evil to them, and they seek what benefits them and avoid what harms them. These do not submit to their Lord, and they do not distinguish between His goodness and the evil of Satan, and they do not seek the reward, which is the greatest of benefits, and they do not fear the punishment, which is the most harmful. And because if they do not believe in truth and do not acquire good, they will not believe in falsehood and will not acquire

evil, unlike these. And because their ignorance does not harm anyone, and the ignorance of these leads to the incitement of sedition and turning people away from the truth. And because they are not able to seek perfection, there is no deficiency from them and no blame, and these are deficient and deserve the greatest punishment for their deficiency.

Surat al-Furqan 25:45

Have you not seen how your Lord extended the shadow? If He willed, He could have made it stationary. Then We made the sun its guide.

Surat al-Furqan 25:45

Have you not seen how your Lord extended the shadow? If He willed, He could have made it stationary. Then We made the sun its guide.

Tafsir al-Jalalayn

45 - **Have you not seen** looking *at* the action of **your Lord, how He extended the shadow** from the time of dawn until the time of sunrise **and if your Lord had willed, He could have made it stationary** fixed, not moving with the rising of the sun **then We made the sun over it** that is, the shadow **a guide**. So if it were not for the sun, the shadow would not be known.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Have you not seen, O Muhammad, how your Lord extended the shadow**, which is the period between sunrise and sunrise.

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

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Have you not seen how your Lord extended the shadow?** means: what is between the rising of dawn and the rising of the sun.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Have you not seen how your Lord extended the shadow?** He said: He extended it between the dawn prayer and sunrise.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding his statement, **Have you not seen how your Lord extended the shadow? And if He had willed, He could have made it stationary.** He said: The shadow is what is between sunrise and sunrise.

Muhammad bin Abdullah bin Yazîr told us: Abu Mahsin told us, on the authority of Hisin, on the authority of Abu Malik, who said: **Have you not seen how your Lord extended the shadow?** He said: What is between the rising of dawn and the rising of the sun?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **How the shadow was extended**, he said: The shadow of the morning before

the sun rises.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: The shade is the shade of the morning.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement, **Have you not seen how your Lord extended the shadow?** He said: He extended it from the rising of dawn until the rising of the sun.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **Have you not seen how your Lord extended the shadow?** meaning from the morning prayer until sunrise.

And his saying, **And if He willed, He could have made it stationary**, means: And if He willed, He could have made it permanent, not moving, extended, not blown away by the sun, nor diminished by the sun.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And if He had willed, He could have made it stationary**, meaning: permanent.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And if He had willed, He could have made it stationary**, he said: The sun does not strike it and it does not move.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And if He had willed, He could have made it stationary.** He said: It does not move.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And if He had willed, He could have made it stationary**, he said: Permanent, it does not move.

And His statement, **Then We made the sun a guide over him**, God Almighty says: Then We showed you, O people, by the sun's abrogation of him when it rose over him, that he is from the creation of your Lord, who brings him into existence when He wills, and destroys him when He wills. The *ha* in His statement, **over him**, is from the mention of the shadow.

Its meaning is: Then We made the sun a guide to the shadow. It was said: The meaning of its guide to it is that if there were no sun that cloaks it, it would not be known that it is a thing, since things are only known by their opposites, like the opposite of sweet, which is only known by sour, and cold by hot, and the like.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Then We made the sun a guide for him**, meaning the rising of the sun.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Rawqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Then We made the sun a guide for it**, he said, **It encompasses it**.

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

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **Then We made the sun a guide for him**, he said: I brought out that shadow and took it away.

Tafsir al-Qurtubi

The Almighty's saying: **Have you not seen how your Lord extended the shadow?** It is possible that this vision is from the eye, or it is possible that it is from knowledge. Al-Hasan, Qatada, and others said: The shadow extends from sunrise to sunrise. It was also said: It is from sunset to sunrise. The first is more correct, and the evidence for that is that there is no better hour than that hour, for in it the sick find rest, as does the traveler and everyone with an ailment. In it, the souls of the dead and their spirits return to their bodies, and the souls of the living are found good therein. This characteristic is lost after sunset. Abu Al-`Alia said: The daytime in Paradise is like this, and he pointed to the hour of those who pray the dawn prayer. Abu Ubaidah said: The shade is in the morning and the shade is in the evening, because it returns after the sun has passed its zenith. It is called shade because it returns from the east to the west. The poet, Humayd ibn Thawr, said, describing a gazelle and using it as a metaphor for a woman:

You cannot find shade from the cold of the morning, nor taste the shade from the cold of the evening.

Ibn Al-Sikkit said: Shade is what the sun eclipses, and shade is what the sun eclipses. Abu Ubaidah narrated on the authority of Ru'bah who said: Everything the sun was upon and then set from is shade, and whatever the sun was not upon is shade. **And if He had willed, He would have made it stationary** meaning, always stable and not eclipsed by the sun. Ibn Abbas said: He meant until the Day of Resurrection. It was also said that the meaning is, **If He had willed, He would have prevented the sun from rising**. "Then We made the sun a guide over it" meaning, We made the sun, by eclipsing the shadow upon its coming, indicating that shadow is a thing and a meaning, because things are nourished by their opposites. Were it not for the sun, shadow would not be known, and

were it not for light, darkness would not be known. So, the guide is fa'il in the sense of the active participle. It was also said that it means the passive participle, like slain, fat, and dyed hair. Meaning, We guided the sun to the shadow until it eclipsed it, meaning, We made it follow it. The sun is a guide, meaning an argument and proof, and it is that which reveals and clarifies the unclear. The guide, which is an attribute of the sun, was not made feminine because it has the meaning of a noun, as one says, **the sun is proof and the sun is truth**.

Tafsir Ibn Kathir

God the Almighty tells us about the mockery of the polytheists of the Messenger (peace and blessings of God be upon him) when they saw him, as He the Almighty said: **And when those who disbelieve see you, they take you not except in ridicule** (al-Baqarah 2:17), meaning by way of disparagement and contempt. And He said here: **And when they see you, they take you not except in ridicule, [saying], 'Is this he whom God has sent as a messenger?'** (al-Baqarah 2:17), meaning by way of disparagement and contempt, so God cursed them, as He said: **And messengers before you were mocked** (al-Baqarah 2:17). And His statement: **He almost led us astray from our gods** means that he almost turned them away from worshipping idols, had they not been patient, persevered, and persisted in doing so. God the Almighty said, threatening and warning them: **And they are going to know when they see the punishment** (al-Baqarah 2:17).

Then God the Almighty said to His Prophet, warning that whoever God has decreed misery and misguidance for, no one can guide him except God the Almighty: **Have you seen he who has taken as his god his own desire?** That is, no matter how good a thing he finds good according to his own desires, that is his religion and doctrine, as God the Almighty said: **Then is he to whom evil has been made attractive so he regards it as good? But God leaves astray whom He wills.** (Al-An'am 2:17). That is why He said here: **Then would you be responsible for it?** Ibn Abbas said: In the Age of Ignorance, a man would worship a white stone for a period of time, and if he saw another one better than it, he would worship the second and abandon the first. Then God the Almighty said: **Or do you think that most of them hear or reason?** (Al-An'am 2:17). That is, they are in a worse state than grazing livestock, for the former understand what they were created for, while the latter were created to worship God alone, with no partner, yet they worship others and associate others with Him despite the proof being established against them and the messengers being sent to them.

Fath al-Qadir

When the Almighty finished mentioning the ignorance and misguidance of the ignorant, He followed it with mentioning some of the proofs of Tawhid, along with the great blessings they contain. The first is the evidence from the conditions of the shadow, as He said: 45- **Have you not seen how your Lord extended**

Surat al-Furqan 25:45

Have you not seen how your Lord extended the shadow? If He willed, He could have made it stationary. Then We made the sun its guide.

the shadow? This vision is either visual, meaning, **Have you not seen the creation of your Lord?** or **Have you not seen how your Lord extended the shadow?** Or it is heart-felt, meaning knowledge, because the shadow is changeable, and everything that changes is created, and everything that is created has a creator. Al-Zajjaj said, **Have you not seen?** means, **Have you not known?** This is from the vision of the heart. He said, **This speech is about the heart, and the meaning is, 'Have you not seen how your Lord extended the shadow?'** Meaning the shadow from the time of dawn until sunrise, which is a shadow without a sun with it. Al-Hasan and Qatadah said the same. It was also said that it is from the setting of the sun until its rising. Abu Ubaidah said, "The shadow in the morning is the shade in the evening, because it returns after the sun has passed its zenith. It is called shade because it returns from the east to the west." Humaid bin Thaur said, describing Sarha, and using it as a metaphor for a woman:

You cannot find shade from the cold of the morning, nor can you taste the shade from the cold of the evening.

Ibn al-Sikkit said: **Shade is that which the sun has blown out, and shade is that which the sun has blown out.** Abu Ubaidah narrated from Ru'yah that he said: **Everything the sun was upon and then set from is shade and shade, and whatever the sun was not upon is shade.** The true meaning of shade is that it is something intermediate between pure light and pure darkness. This intermediate position is more just of the two extremes, because nature dislikes pure darkness and the senses are repelled by it, while perfect light, due to its intensity, dazzles the visual senses and is harmful by heating them up. That is why Paradise was described with it in His statement, **and an extended shade.** The phrase, **And if He had willed, He could have made it stationary** is an interjection between the conjoined and the conjoined: that is, He would have willed to prevent the sun from rising, but the former is more appropriate. Expressing stationary as meaning residence and settlement is permissible, and from this is their saying, **So-and-so inhabited such-and-such a town**, meaning he resided there and settled there. His statement, **Then We made the sun a guide for him**, is conjoined with His statement, **The extension of the shadow is included in its ruling**, that is, We made it a sign by which to deduce its conditions, and it extends and contracts.

Tafsir al-Baghawi

God the Almighty said: 45- **Have you not seen how your Lord extended the shadow?** Meaning, have you not seen how your Lord extended the shadow, which is the period between sunrise and sunrise? He made it extended because it is a shadow without a sun, as He said: in the shade of Paradise, **and an extended shade** (Al-Waqi'ah: 30) since there was no sun with it. **And if He willed, He could have made it stationary**, always

fixed, not moving or being taken away by the sun. Abu Ubaidah said: The shadow is what the sun eclipses, which is in the morning, and the shade is what the sun eclipses, which is after noon. It is called shade because it is a shadow from the east to the west. **Then We made the sun a guide for it**, meaning: for the shadow. The meaning of its guide for it is that if there were no sun, you would not have known the shadow, and if there were no light, you would not have known darkness, and things are known by their opposites.

Tafsir al-Baidawi

45- **Have you not seen your Lord?** Have you not looked at His creation? **How He extended the shadow?** How He spread it out? Or, have you not looked at the shadow, how your Lord extended it? So the system was changed to indicate that this speech is rational due to the clarity of its proof, which is the indication of its occurrence and its disposal in a beneficial manner by possible causes, on the basis that this is the action of the Wise Creator, like what is seen and observed, so how about what is sensed? Or, has your knowledge not reached the conclusion that your Lord extended the shadow, which is between dawn and sunrise, which is the best of conditions? For pure darkness repels nature and blocks the view, and the sun's rays heat the atmosphere and dazzle the sight. That is why He described Paradise with it, saying, **and an extended shade.** "And if He willed, He could have made it still," fixed from stillness, or not contracting from stillness, by making the sun remain in one position. **Then We made the sun a guide for it**, for it does not appear to the senses until it rises and its light falls on some of the bodies, or it does not exist and does not vary except due to its movement.

Surat al-Furqan 25:46

Then We took him to Us with an easy taking.

Tafsir al-Jalalayn

46 - **Then We took it** meaning the extended shadow **to Us with a slight taking** hidden by the rising of the sun.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then We seized him to Us with a light seizure**, God Almighty says: Then We seized that guide from the sun to the shadow to Us with a quick, hidden seizure with the shade that We bring in the evening.

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 me, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Then We took him back to Us with a light taking**, he said: The sun took the shadow. It was said that the *ha* in his statement, **Then We took him back to Us** refers to the shadow, and the meaning of the statement is: Then We took the shadow back to Us after the sun sets, and that is because when the sun sets the extended shadow disappears. They said: That is the time when it is taken back.

The commentators differed on the meaning of his statement, *easily*. Some of them said: It means: quickly.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Then We seized him with a light seizure**, meaning, quickly.

Others said: Rather, it means: a hidden seizure.

Who said that?

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abd al-Aziz ibn Rafi', on the authority of Mujahid, **Then We took him to Us with a light taking**. He said: Hidden.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, saying: Ibn Jurayj said: **A slight grasp** means a hidden grip. He said: The space between the sun and the shadow is like a thread, and **a little** is the root word for *easiness*, which means **easy and simple** in the speech of the Arabs. So the meaning of the statement, since that is the case, is directed to what was narrated from Ibn Abbas and Mujahid, because the ease of grasping that may be quick and hidden. It was said: **Then We grasped it to**

Us a slight grasp was said because the shadow after sunset does not disappear completely at once, nor does it accept the entire darkness all at once. Rather, that shadow is grasped in a hidden grasp, little by little, and each part of it that is grasped is followed by a part of the darkness.

Tafsir al-Qurtubi

The Almighty says: **Then We took it away** meaning that extended shadow. **To Us with a gentle grip** meaning He took it away from Us with a gentle grip. And everything our Lord does is easy for Him. So the shadow remains in this atmosphere for the duration of the rising of dawn until the rising of the sun. So when the sun rises, the shadow is taken away, and behind it in this atmosphere are the rays of the sun, which shine on the earth and on things until the time of sunset. So when it sets, there is no shadow; rather, that is the remnant of the daylight. Some people said: He took it away with the setting of the sun, because as long as the shadow does not set, there is a remnant of it, and it only disappears completely with the coming of night and the darkness falling upon it. It was said: This taking away happened with the sun, because when it rises, the shadow begins to disappear little by little, said Abu Malik and Ibrahim al-Tamimi. It was also said: **Then We took it away** meaning We took away the light of the sun in the shade **with a gentle grip**. It was said, *slightly*, meaning quickly. Ad-Dahhak and Qatada said, *subtle*, meaning when the sun sets, the shadow is withdrawn in a subtle manner. Every time a part of it is withdrawn, a part of darkness is placed in its place, and it does not disappear all at once. This is the meaning of what Qatada said, and it is also the saying of Mujahid.

Tafsir Ibn Kathir

From here, the Almighty began to explain the evidence proving His existence and His complete ability to create different and opposite things. The Almighty said: **Have you not seen how your Lord extended the shadow?** Ibn Abbas, Ibn Omar, Abu Al-Aaliyah, Abu Malik, Masruq, Mujahid, Saeed bin Jubayr, Al-Nakha'i, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and others said: It is the period between the break of dawn and the rising of the sun. **And if He willed, He could have made it stationary**, meaning permanent and never ending, as the Almighty said: **Say, 'Have you considered if God made the night continuous over you?'** (Al-Anfal 11:11). And the Almighty said: **Then We made the sun a guide over it**, meaning if the sun had not risen over it, it would not have been known, because an opposite can only be known through its opposite. Qatadah and As-Suddi said: A guide that you follow and follow until you have covered it all.

And the Almighty said: **Then We seized him with a light seizure** meaning the shade. It was said that the sun is *lightly* meaning easily. Ibn Abbas said: quickly. Mujahid said: hidden. Al-Suddi said: a hidden seizure until there is no shade left on the earth except under a roof or a tree, and the sun has shaded what is above it. Ayoub bin Musa said about the verse: **a light seizure**

Then We took him to Us with an easy taking.

meaning little by little. And His statement, **And it is He who has made the night for you as a covering**, meaning that it covers existence and covers it, as God Almighty said, **And the night when it covers** "and sleep as repose," meaning that it cuts off movement for the rest of the body, for the limbs and organs tire from much movement in spreading out during the day for livelihood, so when night comes and settles, the movements cease and they rest, and thus sleep occurs in which the body and soul rest together. **And He has made the day for resurrection**, meaning that people spread out in it for their livelihoods, earnings, and causes, as God Almighty said, **And out of His mercy He made for you the night and the day that you may rest therein and that you may seek of His bounty**, the verse.

Fath al-Qadir

And His statement: **Then We seized it** is also connected to the extension that is included in its ruling. The meaning is: Then We seized that extended shadow and erased it when the sun's ray fell upon its location gradually until that shadow ended in nothingness and disappearance. It was said that what is meant in the verse is its seizure at the establishment of the Hour by the seizure of its causes, which are the luminous bodies, but the former is more appropriate. The meaning is: The shadow remains in this atmosphere from the rising of dawn until the rising of the sun. So when the sun rises, the shadow becomes seized and behind it in this atmosphere is the sun's ray, so it shines on the earth and on things until the time of its setting. So when it sets, there is no shadow, but in it is the remainder of the day's light. A group said: It is seized by the setting of the sun, because if it does not set, then the shadow remains in it, and its disappearance is only completed by the coming of night and the darkness falling upon it. It was said that the meaning is: Then We seized the light of the sun in the shade **a gentle seizure**. The meaning of **to Us** is that its return is to Him, glory be to Him, just as its occurrence is from Him, a gentle seizure: that is, gradually, little by little, according to the height of the sun. It was also said that it was a quick, gentle seizure. It was also said that the meaning is easy for Us: that is, its seizure from Us is easy, not difficult.

Tafsir al-Baghawi

46- **Then We took it**, meaning the shadow, **to Us with a slight taking**, with the sun shining upon it. Taking is the plural of spreading out of something, meaning that the shadow covers the entire earth before sunrise, so when the sun rises, God takes the shadow part by part with a slight taking, meaning hidden.

Tafsir al-Baidawi

46- **Then We seized him to Us** meaning We removed him by the sun's setting. Since He expressed its

events with the extension in the sense of movement, He expressed its removal with the seizure to itself, which is in the sense of restraint. **A slight seizure** little by little, according to how the sun rises, so that the interests of the universe may be regulated and countless benefits of creation may be obtained. *Then* in both places indicates the differentiation of matters or the differentiation of the beginnings of the times of their appearance. It was said that **the shadow was extended** because He built the sky without light, and spread out the earth beneath it, so that it cast its shadow upon it. If He had willed, He could have made it fixed in that state. Then He created the sun as a guide over it, meaning controlling it, following it as a guide follows the indicated, or the guide of the road follows the one who guides it, for it varies with its movement and changes with its change. **Then We seized him to Us with a slight seizure** little by little, until the limit of its decrease comes to an end, or

Grab is easy when the Hour comes, as its causes are determined by the shadowing bodies and those over which shadows are cast.

Surat al-Furqan 25:47

And it is He who has made for you the night as clothing and sleep as rest and made the day for rising.

Tafsir al-Jalalayn

47 - **And it is He who has made the night for you as a covering** a covering like a garment **and sleep as repose** a rest for the body by ceasing to do deeds **and He has made the day for resurrection** a resurrection in which one seeks provision.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: He who extended the shadow and then made the sun its guide, He is the One who made the night a covering for you, O people. And He the Most High said, **He made the night a covering for you**, because He made it a paradise for His creation in which they gather and rest, so it became a covering for them with which they hide, just as they hide behind the clothes that they wear. And His statement, **and sleep as repose**, means: And He made sleep for you a rest by which your bodies rest and your limbs calm down. And His statement, **and made the day a resurrection**, means the day is waking and life, from their saying, **He resurrected the dead**, as Al-A'sha said:

Until people say from what they saw, **Oh, how strange is the dead man who spreads the report.**

And from this is the saying of God: **They do not possess death or life or resurrection.** al-Furqan 25:3.

Mujahid used to say in his interpretation of that:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And He has made the day a resurrection**, he said: It is resurrected in it.

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

We have chosen the statement in which we differed in its interpretation, because it follows His statement, **and sleep is a repose** at night. Since that is the case, then describing the day as having wakefulness and rising from sleep is more appropriate, if sleep is the brother of death. What Mujahid said is not far from the truth, because God has informed us that He made the day for livelihood, and in it is the spreading of livelihood. However, rising is a noun from the saying of the speaker: to spread out, so it is more similar to the spreading out from death and sleep, as the narration from the Prophet, may God bless him and grant him peace, is authentic, that he used to say when he woke up and got up from his sleep: **Praise be to God who**

has given us life after He caused us to die, and to Him is the resurrection.

Tafsir al-Qurtubi

It contains four issues:

First: The Almighty's statement: **And it is He who has made the night as clothing for you**, meaning a covering for the offenders that takes the place of clothing in covering the body. Al-Tabari said: He described the night as a clothing as a simile in that it covers and covers things.

Second: Ibn al-Arabi said: Some of the heedless ones thought that if someone prays naked in the shade, it would be sufficient for him, because night is clothing. This requires that he pray naked in his house if he has closed his door. Covering oneself during prayer is an act of worship specific to it, not for the sake of people looking at it. There is no need to elaborate on this.

Third: The Almighty's saying: **And sleep is repose.** Meaning, rest for your bodies by separating from work. The root of sabbat is from stretching out. It is said, **A woman let her hair down**, meaning, she untied it and let it hang loose. A man is *masbūt*, meaning, he is elongated in creation. It is also said that sleep has *sababat* because it occurs by stretching out, and in stretching there is the meaning of rest. It is also said that the Sabbath is the cessation, so sleep is a break from work, and from this comes the Sabbath of the Jews because they stopped working on it. It is also said that the Sabbath is staying in a place, so sabbat is the stillness of something and stability upon it, so sleep is sabbat in the sense that it is a complaint about disturbance and movement. Al-Khalil said: Sabbath is a heavy sleep, meaning, We made your sleep heavy so that you may complete your relaxation and rest.

Fourth: The Almighty's statement: **And He has made the day a means of resurrection.** From *spreading* for sustenance, meaning the day is the reason for bringing to life for spreading. He likened waking up in it to the coincidence of bringing to life and causing death. Whenever he (peace be upon him) woke up, he would say: **Praise be to God who has given us life after causing us to die, and to Him is the resurrection.**

Tafsir Ibn Kathir

From here, the Almighty began to explain the evidence proving His existence and His complete ability to create different and opposite things. The Almighty said: **Have you not seen how your Lord extended the shadow?** Ibn Abbas, Ibn Omar, Abu Al-Aaliyah, Abu Malik, Masruq, Mujahid, Saeed bin Jubayr, Al-Nakha'i, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and others said: It is the period between the break of dawn and the rising of the sun. **And if He willed, He could have made it stationary**, meaning permanent and never ending, as the Almighty said: **Say, 'Have you considered if God made the night continuous over you?'** (Al-Anfal 11:11). And the Almighty said: **Then**

And it is He who has made for you the night as clothing and sleep as rest and made the day for rising.

We made the sun a guide over it, meaning if the sun had not risen over it, it would not have been known, because an opposite can only be known through its opposite. Qatadah and As-Suddi said: A guide that you follow and follow until you have covered it all.

And the Almighty said: **Then We seized him with a light seizure** meaning the shade. It was said that the sun is *lightly* meaning easily. Ibn Abbas said: quickly. Mujahid said: hidden. Al-Suddi said: a hidden seizure until there is no shade left on the earth except under a roof or a tree, and the sun has shaded what is above it. Ayoub bin Musa said about the verse: **a light seizure** meaning little by little. And His statement, **And it is He who has made the night for you as a covering**, meaning that it covers existence and covers it, as God Almighty said, **And the night when it covers** "and sleep as repose," meaning that it cuts off movement for the rest of the body, for the limbs and organs tire from much movement in spreading out during the day for livelihood, so when night comes and settles, the movements cease and they rest, and thus sleep occurs in which the body and soul rest together. **And He has made the day for resurrection**, meaning that people spread out in it for their livelihoods, earnings, and causes, as God Almighty said, **And out of His mercy He made for you the night and the day that you may rest therein and that you may seek of His bounty**, the verse.

Fath al-Qadir

47- **And it is He who has made the night for you as clothing**. God, the Almighty, likened the covering of the darkness of the night to a covering clothing. Ibn Jarir said: He described the night as a clothing in that it covers and covers things. The *lam* is related to *make* "and sleep is repose," meaning He made sleep a repose: that is, rest for you because you cease from being busy. The root of *slumber* is to stretch out. It is said that a woman *sabt* her hair, meaning she untied it and let it down. A man is *masbout* meaning elongated in creation. Sleep is also said to be stable because it comes from stretching out, and in stretching there is the meaning of rest. Sabbath is also said to be cutting off, so sleep is a cessation of work. From this comes the Sabbath of the Jews because they ceased to be busy. Al-Zajjaj said: **Slumber is sleep, which means to cut off from movement and the spirit in one's body**, meaning We have made your sleep a rest for you. Al-Khalil said: **Hibernation is a heavy sleep**, meaning, We made your sleep heavy so that you may complete your rest and relaxation. **And He made the day a time of resurrection**, meaning a time when one is resurrected from that slumber. He likened wakefulness to life, just as he likened sleep to a slumber similar to death. He said in Al-Kashshaf: **Slumber is death**, and he provided evidence for that by the fact that resurrection is its opposite.

Tafsir al-Baghawi

47- **And it is He who has made the night for you as a covering**, meaning: a veil that you cover yourself with, meaning that its darkness covers everything, like a garment that covers the one wearing it, **and sleep for repose**, a rest for your bodies and a cessation of your work. The root of the word *sabbath* is to cut off, and the sleeper is *masburut* because his work and movement are cut off. **And He has made the day for rising**, meaning: wakefulness and a time in which you spread out to seek provision, and you spread out for your work.

Tafsir al-Baidawi

47- **And it is He who made the night a covering for you**. He likened its darkness to a covering in its concealment.

"And sleep is a rest for the body by cutting off preoccupations. The root of the word "sabbath" is cutting off or death, as in His statement: "And it is He who takes your souls at night **because He cuts off life, and from this comes the word masbüt**" for the dead. "And He made the day a means of resurrection" of resurrection, meaning spreading in which people spread out for livelihood, or raising from sleep, raising the dead, so it is an indication that sleep and wakefulness are a model for death and resurrection. And Luqman, peace be upon him, said: O my son, just as you sleep and are awakened, so you will die and be resurrected.

Surat al-Furqan 25:48

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.

Tafsir al-Jalalayn

48 - **And it is He who sends the winds** and in one reading it is the wind **as good tidings before His mercy** scattered before the rain. In another reading it is with the shin silent for ease and in another with it silent and an open nun as a source and in another with it silent and a damma on the unified letter instead of the nun, meaning good tidings. The singular of the first is nushur like rasool and the last is bashir **and We sent down from the sky pure water** purifying.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **And it is He who sends the winds of good tidings:** life or from the life and rain that He sends down upon His servants. **And We sent down from the sky pure water** meaning: And We sent down from the clouds that We created with the winds above you, O people, pure water **that We may revive thereby a dead land** meaning a barren, fresh land that does not grow. He said **a dead land** and did not say *dead* because what was meant by that is that We may revive thereby a dead place and location **and give drink thereof** to those We have created *livestock* from the beasts **and many people** meaning by al-Nas 114: the plural of insan and the plural of anasi, so He made the ya' a replacement for the noon in insan, and insan may be the plural of inasayn, just as an-nashyan is the plural of nasha'yin. If it is said: *Anasī* is the plural of *Insi*, then this is also a common doctrine and tradition. *Anasī* can also be pluralized with a light *ya*, as if the one who pluralized it in this way dropped the *ya* between the *ayn* of the verb and its *lam*, just as *Qarqūr* is pluralized as *Qarāqīru Qarāqīr*. What confirms their pluralization with a light *ya* is the Arabs' saying: **Anasiya katheerah**.

Tafsir al-Qurtubi

The Almighty said: **And it is He who sends the winds as good tidings before His mercy.** This was presented in full in *Al-A'raf*.

God Almighty says: **And We sent down from the sky pure water.**

It contains fifteen issues:

First: The Almighty's statement: **Pure water** is used to purify oneself, just as one says: *Wudu* for the water used for ablution. Everything that is pure is pure, but not everything that is pure is purifying. So, the apparent **with a fat-ha on the ta'** is the noun. Likewise, ablution *wudu* and fuel *fuel*. With a damma, it is the

verbal noun, and this is what is well-known in the language. Ibn al-Anbari said this, explaining that the water sent down from the sky is in itself purifying for others. Purity is an exaggeration of *pure*, and this exaggeration necessitates that it be pure and purifying. This is what the majority of scholars agreed upon. It was said: *Pure* means pure, and this is the statement of Abu Hanifa, and it is related to the Almighty's statement: **And their Lord will give them a pure drink** (al-Insan 76:21), meaning pure.

And the poet says:

My friend, is there a look after repentance with which I can heal my heart from its immorality?

To the men of the Akfal, the beautiful gazelles, the torment of the teeth, their saliva is visible

He described saliva as a manifestation and not a purifier. The Arabs say: A sleepy man, but that does not mean that he puts others to sleep, but rather that is due to his own actions. Our scholars have answered this by saying: The description of the drink of Paradise as a manifestation indicates purification from the filth of sins and vile traits such as rancor and envy. So when they drink this drink, God purifies them from the filth of sins and the filth of reprehensible beliefs. So they come to God with a pure saliva, and they enter Paradise with the attributes of submission, and it is said to them then: "Peace be upon you. You are pure, so enter it to abide eternally." (al-Zumar 39:73) Since His rule in this world was to remove the rule of ritual impurity by the flow of water over the limbs, that was His wisdom and mercy in the Hereafter. As for the poet's saying: Their saliva is purifying.

For he intended by that to exaggerate in describing saliva as pure for its sweetness and attachment to the hearts, and its goodness in the souls, and the peace of the lover's sickness when he sips it until it is as if it were pure water. In short, the legal rulings are not established by poetic metaphor, for the poets exceed in their absorption the limit of truthfulness to falsehood, and they indulge in speech until that leads them to innovation and disobedience, and perhaps they fall into disbelief without realizing it. Do you not see the saying:

If her foot had not touched the ground, I would not have known why she should perform tayammum.

This is blatant blasphemy, we seek refuge in God from it. Judge Abu Bakr Ibn al-Arabi said: This is the ultimate in the scholars' discourse, and he is an expert in his art. However, I reflected on the path of Arabic and found in it a bright beginning, which is that the structure of *fa'ul* is for exaggeration, except that exaggeration may be in a transitive verb, as the poet said:

The sword blade strikes the market of Samana

It may be in the intransitive verb, as the poet said:

Sleeping in the morning, she did not speak of her kindness

The purity of water is taken from other than good cleanliness and from the Shariah purity, as in his saying, peace be upon him: **God does not accept a**

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.

prayer without purification. The Ummah has unanimously agreed, linguistically and in Shariah, that the description of purity is specific to water and does not extend to all other liquids, which are pure. So, their restricting this to water is the most clear evidence that purification is that which purifies. Fa'ul may also come for another reason that is not from all of these, which is the expression with it referring to the tool for the action and not the action, as in our saying: fuel *waqood* and suhoor **pre-dawn meal**, with the fa' open, as they are an expression for the firewood and the food used for purification. So describing water as pure **pre-dawn meal** with the ta' open is also a predicate of the tool used for purification. So, if the fa' is added to the words fuel *waqood*, suhoor **pre-dawn meal**, and purification, it returns to the action and is a predicate of it. Thus, it is proven that the active participle **with the opening of the fa'** is an exaggerated construction and is a predicate of the instrument, which is what occurred to the Hanafis, but their jaws were too short for it to be chewed. After this, the explanation of exaggeration and the instrument depends on the evidence in the Almighty's saying: **And We sent down from the sky pure water.** And his saying, peace be upon him: **The earth has been made for me a place of prostration and purification.** It may be an exaggeration and it may be an expression of the instrument, so there is no proof in it for our scholars. However, his saying: **That He may purify you thereby** (al-Anfal 8:11) remains a text that indicates that its action extends to others.

Second: Water sent down from the sky and deposited in the earth is pure and purifying despite its different colors, tastes and smells until something else mixes with it. What mixes with water is of three types: One type agrees with it in both of its characteristics, so if it mixes with something else, it does not take away from it one of their characteristics because it agrees with them, and that is earth. The second type agrees with it in one of its characteristics, which is purity, so if it mixes with something else, it takes away from it what it differs from it in, which is purification, like rose water and all other pure things. The third type differs from it in both characteristics, so if it mixes with something else, it takes away from it both characteristics because it differs from it in them, and that is impure.

Third: The Egyptians, the followers of Malik, held the view that a small amount of water is spoiled by a small amount of impurity, and that a large amount of water is not spoiled unless something that changes its color, taste, or smell is prohibited. They did not draw a clear line between a small amount and a large amount of water, except that Ibn al-Qasim narrated from Malik that a person in a state of major ritual impurity *janabah* performs ritual ablution in a basin used for drinking by animals, and there is no harmful substance in it, that the water has been spoiled. This is the view of Ibn al-Qasim, Ashhab, Ibn Abd al-Hakam, and those Egyptians who followed them. Except for Ibn Wahb, he said regarding water what the Medinan followers of Malik said, and what Abu Musab narrated from them and from him: Water is not spoiled by impurity present in it, whether it is a small amount or a large amount,

unless the impurity appears and changes its taste, smell, or color. Ahmad ibn al-Mu'addal mentioned that this was the view of Malik ibn Anas regarding water. This is the opinion of Ismail bin Ishaq, Muhammad bin Bakir, Abu al-Faraj al-Abhari and all the Baghdadis who follow the Maliki school of thought. It is also the opinion of al-Awza'i, al-Layth bin Sa'id, al-Hasan bin Salih and Dawud bin Ali. It is the opinion of the people of Basra, and it is the correct opinion and has good impact. Abu Hanifa said: If an impurity falls into water, it spoils it, whether it is a large or a small amount, if the general impurity is established in it. The way in which this is established, according to him, is that, for example, a drop of urine falls into a pool. If the two ends of the pool move due to the movement of one of them, then the whole thing is impure. If the movement of one end does not move the other, then it is not impure. In al-Majmu'ah there is something similar to the opinion of Abu Hanifa. Al-Shafi'i said:

The hadith of the two qistani is a challenged hadith with differences in its chain of transmission and text. It was narrated by Abu Dawud, al-Tirmidhi, and especially al-Daraqutni, who began his book with it and collected its chains of transmission. Ibn al-Arabi said: **Al-Daraqutni, despite his leadership, tried to authenticate the hadith of the two qistani, but he was unable to do so.** Abu 'Umar ibn 'Abd al-Barr said: "As for what al-Shafi'i held regarding the hadith of the two qistani, it is a weak opinion from a theoretical standpoint and is not proven in the reports, because a group of scholars have spoken about it, and because the true amount of the two qistani is not known in an authentic report or by consensus. If that were the obligatory limit, then it would have been obligatory for scholars to research it and adhere to the limit set by the Prophet (peace and blessings of God be upon him), because it is a fundamental principle of their religion and an obligation. If that were the case, they would not have neglected it, as they researched what was lesser and more subtle than that."

I said: What Ibn al-Mundhir mentioned about the two Qillas of disagreement indicates the lack of a fixed date and specification regarding them. In Sunan al-Daraqutni, on the authority of Hammad ibn Zayd, on the authority of Asim ibn al-Mundhir, he said: **Qillas are large jugs.** This Asim is one of the narrators of the Hadith of the Two Qillas. It appears from what al-Daraqutni said that they are like the Qillas of Hajar, because he cited the Hadith of the Isra' **Night Journey** on the authority of Anas ibn Malik that the Prophet (peace and blessings of God be upon him) said: **When I was raised to the Lote Tree of the Limit in the seventh heaven, its fruit was like the Qillas of Hajar and its leaves were like the ears of elephants.** He then mentioned the Hadith. Ibn al-Arabi said: "Our scholars relied on the Hadith of Abu Sa'id al-Khudri about the Well of Budaa'ah, narrated by al-Nasa'i, al-Tirmidhi, Abu Dawud and others. It is also a weak Hadith that has no basis in authenticity, so it cannot be relied upon." Al-Tusi al-Akbar discussed this issue and he said: The most sincere of the schools of thought on this issue is the Maliki school, for water is pure as long

as none of its characteristics change. Therefore, there is no reliable hadith on the subject. Rather, what is relied upon is the apparent meaning of the Qur'an, which is the saying of God the Most High: **And We sent down from the sky pure water**, meaning that water is pure as long as it has its characteristics. If it changes from any of them, it no longer has a name because it has changed from its description. Therefore, when al-Bukhari, the imam of hadith and jurisprudence, did not find a hadith to support on this subject, he said: "Chapter: If the description of water changes." He included the authentic hadith: "There is no one who is wounded in the cause of God - and God knows best who is wounded in His cause - except that he will come on the Day of Resurrection with his wound oozing blood, the color the color of blood and the smell the smell of musk." So the Prophet (blessings and peace of God be upon him) stated that blood is permissible and has the smell of musk, and the prevailing smell does not remove it from its bloody nature. Therefore, our scholars said: If water changes due to the smell of a corpse on its edge or shore, that does not prevent ablution with it. If it changes due to that and it has been placed in it, that would make it impure due to contact. However, it is better to be close and not to be relied upon. I said: It has also been used as evidence for the opposite of that, which is that a change in smell takes it out of its original state. The basis of this evidence is that when the smell of blood changes to the smell of musk, it is no longer considered impure and unclean, and it becomes musk, and musk is part of the blood of a gazelle.

Likewise, if the smell of water changes. This is the interpretation adopted by the majority regarding water. Abdul Malik adopted the first view. Abu Omar said: They made the ruling for smell and not color, so the ruling was for it. They used this hadith as evidence for it, in their claim. This does not imply that the soul is still, nor does blood have the meaning of water to be compared to it. Jurists should not be concerned with such things. It is not the concern of the people of knowledge to puzzle over it and make it difficult, but rather their concern is to clarify and explain it. Therefore, a covenant was taken from them to make it clear to the people and not conceal it. Water is not free from being changed by impurity or other than impurity. If it is due to impurity and it changes, then the scholars are unanimously agreed that it is neither pure nor purifying. They are also unanimously agreed that if it changes without impurity, it appears to be as it was. The majority said: It is not purifying unless it changes from soil or mud. What they have agreed upon is the truth, there is no problem or ambiguity in it.

Fourth: Water that has changed due to its contents, such as arsenic or lime flowing over it, or has changed due to moss or leaves growing on it, cannot be avoided. The scholars agreed that this does not prevent one from performing ablution with it, due to the lack of precautions against it and the inability to separate from it. Ibn Wahb narrated on the authority of Malik that other than it is more deserving of it.

Fifth: Our scholars, may God have mercy on them, said: The leftover food of Christians, other infidels, alcoholics, and those who eat carrion, such as dogs and others, is disliked. Whoever performs ablution with

their leftover food does not have to do anything until he is certain of the impurity. Al-Bukhari said: Umar, may God be pleased with him, performed ablution from the house of a Christian woman. Sufyan Uyaynah said: They told us on the authority of Zayd ibn Aslam on the authority of his father who said: When we were in Syria, I brought Umar ibn al-Khattab some water and he performed ablution with it. He said: Where did you get this water from? I have never seen sweet water or rainwater with a more fragrant scent. I said: I got it from the house of this old Christian woman. When he had completed his ablution, he went to her and said: O old woman, convert to Islam and you will be safe. God sent Muhammad, may God bless him and grant him peace, with the truth. She uncovered her head and saw something like a thug. She said: An old woman, Ubayrah. I am only dying now! Umar, may God be pleased with him, said: O God, bear witness. Al-Daraqutni narrated it on the authority of Al-Husayn bin Ismail, who said: Ahmad bin Ibrahim Al-Boush narrated to us, who said: Sufyan narrated to us, and he mentioned it. He also narrated it on the authority of Al-Hasan bin Ismail, who said: Khallad bin Aslam narrated to us, Sufyan narrated to us, on the authority of Zayd bin Aslam, on the authority of his father, that Umar bin Al-Khattab **may God be pleased with him** performed ablution in the house of a Christian woman whom he had visited and said: **Old woman, convert to Islam**. He mentioned the hadith similar to the one mentioned above. As for a dog licking water, Malik said: The vessel should be washed seven times and not performed ablution from it, as it is pure. Al-Thawri said: One should perform ablution with that water and perform tayammum with it. This is the opinion of Abd Al-Malik bin Abd Al-Aziz and Hamad bin Maslama. Abu Hanifa said: The dog is impure, and the vessel should be washed from it because it is impure. Al-Shafi'i, Ahmad and Ishaq said the same. Malik differentiated between dogs that may be kept and dogs that may not be kept with regard to washing a vessel after they have licked. The essence of his school of thought is that it is pure when it licks anything and does not become impure, whether it licks food or anything else. However, he recommended throwing out the water it licks, due to its ease of provision. A dog, whether in the desert or in the city, is the same. In any case, the vessel should be washed seven times as an act of worship. This is what his school of thought was established upon by the debaters among his companions. Ibn Wahb said: Abd al-Rahman ibn Zayd ibn Aslam told us, on the authority of his father, on the authority of Ata', on the authority of Abu Hurayrah, who said: "The Messenger of God, peace and blessings be upon him, was asked about the pools that are between Makkah and Madinah. It was said to him: 'The thirsty and wild beasts come to them.' He said: 'Whatever they take in their stomachs is for them, and whatever remains is for us to drink and purify.'" Narrated by al-Daraqutni. This is a clear statement about the purity of dogs and what they lick from. In al-Bukhari, it is narrated on the authority of Ibn 'Umar, in the presence of the companions, regarding the owner of the pool, whom 'Amr ibn al-'As asked: 'Do wild beasts come to your pool?' 'Umar said: 'O owner of the pool, do not tell us, for we go to the wild beasts and they come to us.'" Narrated by Malik and Ad-Daraqutni. He did not differentiate between wild animals, including dogs, and

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.

there is no proof for those who disagree with the command to pour out what they lapped from, and that this is due to impurity. Rather, he ordered it to be poured out because the soul purifies it, not because it is impure, because keeping away from filth is recommended. Or to make it more severe for them, because they were forbidden from keeping them, as Ibn 'Umar and Al-Hasan said. When they did not desist from that, he made it more severe for them regarding water, due to its scarcity in the desert, until it became difficult for them and they refrained from keeping it. As for the command to wash the vessel, it is an act of worship, not because of its impurity, as we mentioned with two proofs: First, that washing is affected by the number of times. Second, that he made dirt have a role in it, based on his saying, peace be upon him: **And rub it with dirt the eighth time.** If it were due to impurity, then neither the number of times nor the dirt would have had any role in it, like urine. The Prophet, peace be upon him, considered the cat and what it lapped from pure. There is no disagreement about the cat being a wild animal, because it preys on and eats carrion. The same applies to dogs and other similar wild animals, because if there is a text regarding one of them, then there is a text regarding the other. This is one of the strongest types of analogy. This applies even if there is no evidence. We have mentioned the text declaring it pure, so the view of the opponent is invalid. Praise be to God.

Seventh: Whatever dies in water that does not have blood, the water does not harm it as long as its smell does not change. If it turns foul, one should not perform ablution with it. Similarly, whatever has flowing blood from aquatic creatures such as fish and frogs, their death in it does not invalidate the water unless their smell changes. If their smell changes and turns foul, it is not permissible to purify oneself with it or perform ablution with it, and it is not impure according to Malik. As for whatever has flowing souls and dies in the water and its place is drained without changing its color, taste, or smell, it is pure and purifying, whether the water is little or much, according to the Medinans. Some of them considered it preferable to drain the water in buckets to purify oneself with it, but they did not find any limit for that which should not be exceeded. They disliked using that water before the buckets were drained. If someone uses it for ritual bathing or ablution, it is permissible if its condition is as we have described. Some of the companions of Malik permitted someone who performed ablution with this water, even if it did not change, to perform tayammum, so he combined the two purifications as a precaution. If he did not do that and prayed with that water, it would suffice. Ad-Daraqutni narrated on the authority of Muhammad ibn Sirin that a black man fell into Zamzam and died. Ibn Abbas **may God be pleased with him** ordered him to be brought out and ordered it to be drained. He said: A spring came to them from the corner overcame them, so he ordered it to be covered with Coptic cloth and tarpaulins until they drained it. When they drained it, it gushed forth on them. And he narrated on the authority of Abu Tufayl that a boy fell into the well of Zamzam

and it was drained. This may mean that the water changed, and God knows best. Shu'bah narrated on the authority of Mughirah on the authority of Ibrahim that he used to say: No one should perform ablution for any flowing soul, but concessions were granted for a beetle, a scorpion, a locust, and a new animal if it falls into a container, there is no problem with it. Shu'bah said: I think he mentioned the gecko. Ad-Daraqutni narrated it. Al-Husayn ibn Isma'il narrated to us, he said: Muhammad ibn al-Walid narrated to us, he said: Muhammad ibn Ja'far narrated to us, he said: Shu'bah narrated to us, and he mentioned it.

Eighth: The majority of the Companions, the jurists of the regions, and all the Followers in the Hijaz and Iraq held that water that a cat licks is pure, and that there is nothing wrong with performing ablution with its leftovers, based on the hadith of Abu Qatada, narrated by Malik and others. It has been narrated from Abu Hurayrah, in which there is a difference of opinion, that a cat licked water and washed the vessel after it had been washed. There is a difference of opinion on the authority of Al-Hasan regarding this. It is possible that Al-Hasan saw impurity in his mouth in order for the two narrations from him to be valid. Al-Tirmidhi said when he mentioned the hadith of Malik: (And in this chapter, on the authority of Aisha and Abu Hurairah, this is a good and authentic hadith, and it is the opinion of most of the people of knowledge from the Companions of the Prophet, may God bless him and grant him peace, and the Successors and those who came after them, such as Al-Shafi'i, Ahmad and Ishaq, (They did not see with the leftovers of a cat) and this is the best thing in this chapter, and Malik authenticated this hadith on the authority of Ishaq bin Abdullah bin Abi Talhah, and no one brought it more complete than Malik. Al-Hafiz Abu Omar said: The proof in the case of dispute and disagreement is the Sunnah of the Messenger of God, may God bless him and grant him peace, and it is authentic from the hadith of Abu Qatadah that he lowered the vessel for her until she drank. The hadith is relied upon by the jurists in every country except Abu Hanifa and those who said what he said, for he disliked his leftovers. He said that if someone used it for ablution, it would suffice for him. There is no better proof for one who disliked ablution with the leftovers of a cat than that the hadith of Abu Qatadah did not reach him, but the hadith of Abu Hurairah about the dog reached him, so he compared the cat to it. The Sunnah differentiated between them in the chapter on worship in washing. The vessel, and whoever uses the Sunnah as evidence, I have argued with him, and what is behind it is discarded. And success is from God. And among their evidence is what was narrated by Qurrah ibn Khalid on the authority of Muhammad ibn Sirin on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said: **The purification of the vessel, if a cat licks from it, is to wash it once or twice.** Qurrah was unsure. This hadith was only transmitted by Qurrah ibn Khalid, and Qurrah is trustworthy and reliable.

I said: This hadith was narrated by Ad-Daraqutni, and

its text is: **The purification of a vessel if a dog licks it is to wash it seven times, the first time with dirt, and the cat once or twice.** Qurrah is uncertain. Abu Bakr said: This is how Abu 'Asim narrated it with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Others narrated it from Qurrah: **The licking of a dog** with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) and **The licking of a cat** with a chain of transmission traceable to the Companions (peace and blessings of God be upon them). Abu Salih narrated from Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: **The vessel is washed from a cat just as it is washed from a dog.** Ad-Daraqutni said: This is not authentic as a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). What is authentic is from Abu Hurayrah, and there are differences of opinion about it. Mu'ammār and Ibn Jurayj mentioned on the authority of Ibn Tawus on the authority of his father that he used to treat a cat like a dog. It was narrated on the authority of Mujahid that he said about a vessel from which a cat licks: Wash it several times. Ad-Daraqutni said this. Ninth: Used water is pure if it was given to the person performing ablution with it, which purifies him. However, Malik and a group of eminent jurists disliked using it for ablution. Malik said: There is no good in it, and I do not like anyone to perform ablution with it. If he does so and prays, I do not think he has to repeat the prayer, and he should perform ablution for what he will do in the future. Abu Hanifa, Ash-Shafi'i, and their companions said: It is not permissible to use it to raise a hadith. Whoever performs ablution with it must repeat it, because it is not general water. Whoever finds it may perform tayammum because it is not a single water. Asbagh ibn al-Faraj agreed with them, and it is the opinion of Al-Awza'i. They cited as evidence the hadith of As-Sunabihi, narrated by Malik, and the hadith of Amr ibn Abasa, narrated by Muslim, and other reports. They said: If one performs ablution with water, sins are removed with it, so it is obligatory to avoid it because it is the water of sins. Abu Omar said: I see no basis for this, because sins do not make water impure, as they do not have individuals or bodies that mix with the water and spoil it. Rather, what we mean by his statement, **The sins came out with the water**, is to inform us that ablution for prayer is an act by which God expiates the sins of His believing servants out of His mercy and favor upon them. Abu Thawr and Dawud said something similar to what Malik said, and that ablution with used water is permissible, because it is pure water to which nothing is added.

Something, which is pure water. They argued that the consensus of the Ummah on its purity if there is no impurity on the parts of the person performing ablution. This is the opinion of Abu Abdul Marwazi Muhammad bin Nasr. It was narrated on the authority of Ali bin Abi Talib, Ibn Umar, Abu Umamah, Ata bin Abi Rabah, Al-Hasan Al-Basri, Al-Nakha'i, Makhul and Al-Zuhri that they said about someone who forgot to wipe his head and found some dirt on his beard: It is sufficient for him to wipe his head with that wetness. All of these permitted ablution with used water. Abdul Salam bin Saleh narrated that Ishaq bin Suwayd told us on the authority of Al-Ala bin Ziyad on the authority of a sick

man from the companions of the Prophet (peace and blessings of God be upon him): The Messenger of God (peace and blessings of God be upon him) went out to them one day and he had washed himself and there was still a spot on his body that the water had not reached. We said: O Messenger of God, this is a spot that the water did not reach, and he had hair that had fallen in. So he spread his hair like this on the spot and wetted it. Al-Daraqutni narrated it and said: Abd al-Salam ibn Salih is from Basra and is not strong. Other trustworthy narrators narrated it on the authority of Ishaq on the authority of al-Ala', without a chain of transmission, and this is correct.

I said: The trustworthy narrator on the authority of Ishaq bin Suwaid Al-Adawi on the authority of Al-Ala bin Ziyad Al-Adawi that the Messenger of God, may God bless him and grant him peace, used water. The hadith is as Hisham mentioned. Ibn Al-Arabi said: (The issue of used water is based on another principle, which is that if a tool is used to perform an obligatory duty, can another obligatory duty be performed with it or not? The opponent forbade that by analogy with a slave: if an obligatory manumission is used to perform an obligatory duty, it cannot be repeated in performing another obligatory duty. This is a false statement, because if manumission comes upon a slave, it destroys him, so there is no place left for performing the obligatory duty by manumission again. Its counterpart in water is what is destroyed on the limbs, because it is not valid to perform another obligatory duty with it because it is destroyed in reality, just as slavery is destroyed in the slave by manumission in law. This is valuable, so reflect on it.)

Tenth: Malik and his companions did not differentiate between water into which impurity falls and impurity to which water enters, emphasizing whether the water is stagnant or not, based on the statement of the Messenger of God (blessings and peace of God be upon him): **Nothing renders water impure except that which prevails over it and changes its taste, color or smell.** The Shafi'i is made a distinction and said: **If impurity enters water, it becomes impure.** This was the preferred view of Ibn al-Arabi, who said: "One of the fundamental principles of the Shari'ah concerning the rulings on water is that impurity entering water is not like water entering impurity, based on the statement of the Prophet (blessings and peace of God be upon him): "When one of you wakes up from sleep, he should not put his hand in a vessel until he washes it three times, for one of you does not know where his hand has been during the night." So he forbade the hand from entering water and ordered that water be entered over it. This is a wonderful principle in this matter, and were it not for its entering over impurity, whether little or much, it would not have become pure. It has been proven that the Prophet (peace and blessings of God be upon him) said about the urine of a Bedouin in the mosque: **Pour a bucket of water over it.** Our Sheikh Abu al-Abbas said: They also used as evidence the hadith of the two qullahs, saying: If the water is less than two qullahs, then its solution is an impurity that becomes impure even if it does not change it. If that amount or less falls on the impurity and removes its trace, the water remains pure and removes the impurity. This is contradictory, since mixing has occurred in both cases. Their differentiation between

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.

the water falling on the impurity and the water falling on it is a superficial difference that has nothing to do with jurisprudence. This is not a matter of worship, but rather a matter of rational meanings, since it is a matter of removing impurity and its rulings. Then all of this. Then all of this is refuted by their statement, peace and blessings be upon him: **Water is not made impure by anything except that which changes its color, taste or smell.** I said: This hadith was narrated by Ad-Daraqutni on the authority of Rashid ibn Sa'd Abi Al-Hajaj on the authority of Mu'awiyah ibn Salih on the authority of Rashid ibn Sa'd on the authority of Abu Umamah Al-Baahili and on the authority of Thawban on the authority of the Prophet, peace and blessings be upon him, and it does not mention the color. He said: No one narrated it back except Rashid ibn Sa'd on the authority of Mu'awiyah ibn Salih, and it is not strong. Better in evidence than it is what was narrated by Abu Usamah on the authority of Al-Walid ibn Kathir on the authority of Muhammad ibn Ka'b on the authority of Ubaydullah ibn Abdullah ibn Rafi' ibn Khadij on the authority of Abu Sa'id Al-Khudri, who said: It was said: O Messenger of God, can we perform ablution from the well of Bada'ah? It is a well into which menstrual blood, dog meat and filth are thrown. The Messenger of God, peace and blessings be upon him, said: **Water is pure and nothing makes it impure.** Narrated by Abu Dawud, At-Tirmidhi and Ad-Daraqutni, all with this chain of transmission. Abu Eisa said: This is a good hadith. Abu Usamah classified this hadith as good, and no one narrated the hadith of Abu Sa'id about the Well of Budha'ah better than Abu Usamah. This hadith clearly states that impurity may occur in water, and the Prophet (peace and blessings of God be upon him) ruled that it is pure and clean. Abu Dawud said: I heard Qutaybah ibn Sa'id say: I asked the caretaker of the Well of Budha'ah about its depth. I said: How deep is the water in it? He said: Up to the pubic area. I said: And if it decreases? He said: Less than the private parts. Abu Dawud said: I measured the Well of Budha'ah with my cloak, which I stretched over it, then I measured it. Its width was six cubits. I asked the one who opened the door of the garden and let me in: Has it changed its construction from what it was? He said: No. I saw water in it that had changed colour. This is evidence for us for what we have mentioned. However, Ibn al-Arabi said: It is in the middle of a salt marsh, so its water changes from its depth. And God knows best.

Eleventh: Pure and purifying water that is permissible for ablution and washing away impurities is pure, clear water from the sky, rivers, seas, springs, and wells. It is also what people know as pure water, not mixed with anything else, as God created it pure and not harmed by the color of the soil, as we have explained. Abu Hanifa, Abdullah ibn Umar, and Abdullah ibn Umar disagreed on this point. Abu Hanifa permitted ablution with wine while traveling, and permitted removing impurity with any pure liquid. As for oil and broth, there is a narration from him that it is not permissible to remove it with them. However, his companions say: If the impurity is removed with them, it is permissible. He also holds the same view

regarding fire and sun, to the point that the skin of a dead animal, if it dries in the sun, is purified without tanning. Similarly, if impurity is on the ground, if it dries in the sun, then that substance becomes apparent, such that prayer is permissible on it, but tayammum with that soil is not permissible. Ibn Al-Arabi said: When God the Almighty described water as pure and bestowed His favor by sending it down from the sky to purify us with it, this indicates that it is specifically for that purpose. Likewise, the Prophet (peace and blessings be upon him) said to Asma' bint As-Siddiq when she asked him about menstrual blood that gets on clothes: **Wipe it off, then pinch it, then wash it with water.** Therefore, nothing other than water is attributed to water, because that nullifies the favor. Impurity is not a tangible meaning, such that it can be said that everything that sprinkles it has fulfilled its purpose. Rather, impurity is a legal ruling for which the author of the law specified water, so nothing else is attributed to it, since it is not in its meaning. And because if it were attributed to it, it would be dropped, and if the branch is attributed to the root again in dropping it, it is dropped in and of itself. Taj as-Sunnah Dhu'l-Izz Ibn al-Murtada al-Dabusi used to call it a young bird of adultery.

I said: As for the evidence for the use of wine, then there are weak hadiths, none of which can stand on its own. Al-Daraqutni mentioned them and declared them weak and explicitly stated them. Likewise, what was narrated from Ibn Abbas, with a chain of transmission ending with him, was weak: **Wine is ablution for one who does not find water.** In his chain of transmission is Ibn Muharrir, whose hadith is rejected. Likewise, what was narrated from Ali, who said: **There is nothing wrong with ablution with wine.** Al-Hajaj and Abu Layla are weak. He weakened the hadith of Ibn Masoud and said: Ibn Lahi'ah was the only one to narrate it, and he is a weak hadith narrator. It was mentioned from Alqamah bin Qais that he said to Abdullah bin Masoud: "Do you call God, peace and blessings be upon him, to witness that one night a caller from the jinn came to him?" He said: *No*.

I said: This is a sound chain of transmission; there is no disagreement about the trustworthiness of its narrators. Al-Tirmidhi narrated the hadith of Ibn Mas'ud, who said: The Prophet (peace and blessings of God be upon him) asked me: **What is in your vessel?** I said: *Nuba*. He said: **A good date and pure water.** He said: **Then perform ablution with it.** Abu 'Eisa said: This hadith was narrated on the authority of Abu Zayd, on the authority of 'Abdullah, on the authority of the Prophet (peace and blessings of God be upon him). Abu Zayd is an unknown man among the scholars of hadith, and we do not know of any narration from him other than this hadith. Some scholars, including Sufyan and others, held the view that ablution with wine is not permissible. Some scholars said that ablution with wine is not permissible, and this is the view of al-Shafi'i, Ahmad, and Ishaq. Ishaq said: If a man is afflicted with this and performs ablution with wine and tayammum, that is more beloved to me. Abu 'Eisa said: The view of those who say that ablution with wine is not permissible is closer to the Qur'an and

Sunnah and more similar, because God, the Most High, says: **But if you cannot find water, then seek clean earth and dry land.** (An-Nisa' 4:43) This issue is discussed at length in the books of disagreement, and their main focus is on the word *water* as explained in *Al-Ma'idah*, and God knows best.

Twelfth: When God the Almighty said: **And We sent down from the sky pure water** and said: **To purify you thereby** (al-Anfal 8:11), a group hesitated regarding seawater, because it is not sent down from the sky. They even narrated from Abdullah ibn Umar and Ibn Amr together that one should not perform ablution with it, because it is fire and because it is the lowest part of Hell. However, the Prophet (peace and blessings of God be upon him) explained its ruling when he said to the one who asked him: **Its water is pure and its dead are lawful.** Narrated by Malik. Abu 'Eesa said about it: This is a good and authentic hadith. It is the opinion of most of the jurists among the companions of the Prophet (peace and blessings of God be upon him), including Abu Bakr, 'Umar, and Ibn 'Abbas. They saw no harm in using seawater. Some of the companions of the Prophet (peace and blessings of God be upon him) performed ablution with seawater, including Ibn 'Umar and 'Abdullah ibn 'Amr. 'Abdullah ibn 'Amr said: It is fire. Abu 'Umar said: Abu 'Eesa was asked, so I said to Al-Bukhari: Hisham says Ibn Abi Barzah about it. He said: They made a mistake in it; it is Al-Mughirah ibn Abi Burdah. He said: Abu Omar said: I do not know whether this is from Al-Bukhari **may God have mercy on him.** If it were authentic, he would have included it in his book, which is authentic in his view. He did not do so because the chain of transmission is not relied upon in Sahih Hadith except by its isnad. The scholars of Hadeeth do not use the likes of this Hadith as evidence. In my view, it is authentic because the scholars accepted it and acted upon it, and none of the jurists disagreed with it in general. The difference between them is only in some of its meanings. The majority of scholars and a group of imams of fatwa in the regions from the jurists are unanimously agreed that the water of the sea is pure and that performing ablution with it is permissible, except for what was narrated from Abdullah ibn Umar ibn Al-Khattab and Abdullah ibn Amr ibn Al-Aas, that they disliked performing ablution with sea water. None of the jurists of the regions agreed with them on this, nor did they mention it or pay attention to it because of the Hadith of this chapter. This indicates the well-known nature of the Hadith among them, and their acting upon it and accepting it. It is more appropriate in their view than a chain of transmission that appears to be authentic due to a meaning that is rejected by the fundamental principles. And God is the Grantor of success.

Abu Omar said: Sufwan ibn Salim, the client of Hamid ibn Abd al-Rahman ibn Auf al-Zuhri, was one of the most pious and God-fearing of the people of Medina. He was an ascetic who gave much in charity, both little and much, and worked hard. He feared God. His kunya was Abu Abdullah. He lived in Medina and never left it. He died there in the year 132 AH. Abdullah ibn Ahmad ibn Hanbal said: I heard my father being asked about Sufwan ibn Salim. He said: He is trustworthy, one of the best of God's servants and the most distinguished of the Muslims. As for Saeed ibn Salamah, as far as I know, only Sufwan narrated from

him - and God knows best - and whoever is like this is unknown and cannot be accepted as evidence by any of them. As for al-Mughirah ibn Abi Burdah, it was said that he was not known among the bearers of knowledge of the battles of Musa ibn Nusayr in the Maghreb. Musa used to appoint him as commander of the cavalry, and God granted him conquests by land and sea in the lands of the Berbers. Ad-Daraqutni narrated, via a chain of transmission other than Malik, from Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **Whoever is not purified by sea water, then God will not purify him.** He said: Its chain of transmission is good.

Thirteenth: Ibn al-Arabi said: Some people thought that if a person in a state of ritual impurity has excess water, he should not perform ablution with it. This is a false doctrine. It was proven that Maymuna said:

The Messenger of God (peace and blessings of God be upon him) and I became junub, and I performed ghusl from a basin and had some water left over. The Messenger of God (peace and blessings of God be upon him) came to perform ghusl from it, so I said, **I have performed ghusl from it.** He said, **There is no impurity on water or Water does not make one junub.** Abu 'Umar said: There are narrations in this regard that go back to the Prophet (peace and blessings of God be upon him) forbidding a man to perform wudu with what a woman has left over. Some of them added to some of them: **But they should both scoop water together.** A group said: It is not permissible for a man to scoop water from the same vessel as a woman, because each of them has performed wudu with what the other has left over. Others said: It is disliked for the woman to be alone with the vessel, then the man can perform wudu with what she has left over. Each of them narrated a narration according to his opinion. The opinion of the majority of scholars and a group of jurists of the regions is that there is no problem with a man performing wudu with what a woman has left over and a woman performing wudu with what he has left over, whether she has the vessel alone or not. There are many sahih narrations like this. Our view is that nothing renders water impure except impurities that appear in it or that predominate in it. Therefore, there is no point in being preoccupied with invalid reports and statements. And God is the source of help.

Al-Tirmidhi narrated on the authority of Ibn Abbas, who said: Maymunah told me: The Messenger of God (peace and blessings be upon him) and I used to perform ghusl from one vessel after hanaba. He said: This is a good and authentic hadith. Al-Bukhari narrated on the authority of Aisha, who said:

The Prophet, may God bless him and grant him peace, and I used to bathe from one vessel called Al-Furq. In Sahih Muslim, on the authority of Ibn Abbas:

That the Messenger of God (peace and blessings be upon him) used to perform ablution with the leftover water of Maymunah. At-Tirmidhi narrated on the authority of Ibn Abbas that one of the wives of the Prophet (peace and blessings be upon him) performed ablution from a basin and the Messenger of God (peace and blessings be upon him) wanted to perform ablution from it, so she said: O Messenger of God, I was in a state of ritual impurity. He said: Water does

Surat al-Furqan 25:48

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.

not make one ritually impure. He said: This is a hasan saheeh hadith and it is the view of Sufyan, Malik and Ash-Shafi'i. Ad-Daraqutni narrated on the authority of Umrah on the authority of Aisha **may God be pleased with her** that she said: The Prophet (peace and blessings be upon him) and I used to perform ablution from one vessel and a cat had intercourse with it before that. He said: This is a hasan saheeh hadith. It was also narrated on the authority of a man from Banu Ghifar that he said: The Messenger of God (peace and blessings be upon him) forbade using the leftover water of a woman's ablution. There is a hadith on this topic on the authority of Abdullah ibn Sarjis Bukarrah, some of the jurists mentioned the leftover water of a woman's ablution, and it is the view of Ahmad and Ishaq.

Fourteenth: Al-Daraqutni narrated on the authority of Zaid bin Aslam, the freed slave of Umar bin Al-Khattab, that Umar bin Al-Khattab used to heat water in a jug and bathe in it. He said: This is a saheeh isnad. "It was narrated on the authority of Aisha, who said: The Messenger of God, peace and blessings be upon him, came to me while I had heated water in the sun. He said: Do not do that, O Humayra, for it causes leprosy." Narrated by Khalid bin Isma'il Al-Makhzumi on the authority of Hisham bin Urwah on the authority of his father on the authority of Aisha, and he is rejected. It was narrated by Umar bin Muhammad Al-A'sham on the authority of Falihi on the authority of Al-Zuhri on the authority of Urwah on the authority of Aisha. His hadith is rejected and no one else narrated it on the authority of Falihi, and it is not authentic on the authority of Al-Zuhri, as Al-Daraqutni said.

Fifteenth: It is permissible to perform ablution in any vessel that is pure except for vessels of gold and silver, because the Messenger of God (peace and blessings of God be upon him) forbade using them. This is - and God knows best - to imitate the Persians and the tyrants, not because of any impurity in them. Whoever performs ablution in them, his ablution is sufficient, and he would have been sinning by using them. It has been said: Ablution is not sufficient in either of them. The first is more correct, said Abu Omar. It is permissible to use any skin that is considered pure for ablution and other purposes. Malik disliked performing ablution in a vessel made from the skin of a dead animal after tanning, although there is a difference of opinion among his opinions. This has been mentioned previously in An-Nahl.

Tafsir Ibn Kathir

This is also from His perfect power and great authority, which is that He, the Most High, sends the winds as good tidings, meaning the coming of the clouds after them. The winds are of many types with many attributes of subjugation. Some of them stir up the clouds, some carry them, some drive them, some are before the clouds as good tidings, some are before that and straighten the earth, and some fertilize the

clouds for rain. For this reason, the Most High said: **And We sent down from the sky pure water**, meaning a tool for purification, such as suhoor, fuel, and what is similar to them. This is the most correct of what can be said about that. As for those who said that it is fa'ul with the meaning of fa'il, or that it is in the form of exaggeration and transitivity, then each of them has problems in terms of language and grammar, which this is not the place to expand on. And God knows best.

Ibn Abi Hatim said: My father told us, Omar bin Hafs bin Ghiyath told us, my father told us, on the authority of Abu Ja'far al-Razi, on the authority of Hamid al-Tawil, on the authority of Thabit al-Banani, who said: I entered with Abu al-'Aliyah on a rainy day, and the roads of Basra were dirty. He prayed, so I said to him, and he said: **And We sent down from the sky pure water**. He said: The rain from the sky purified it. He also said: My father told us, Abu Salamah told us, Wahib told us, on the authority of Dawud, on the authority of Sa'id bin al-Musayyab, regarding this verse, he said: God sent it down pure and nothing makes it impure. Abu Sa'id said: It was said: O Messenger of God, can we perform ablution from the well of Bada'ah, which is a well into which stench and dog meat are thrown? He said: **Water is pure and nothing makes it impure**. Narrated by al-Shafi'i, Ahmad, who authenticated it, Abu Dawud, al-Tirmidhi, who authenticated it, and al-Nasa'i.

Ibn Abi Hatim narrated with his chain of transmission: My father told us, Abu Al-Ash'ath told us, Mu'tamir told us, I heard my father narrating on the authority of Sayyar, on the authority of Khalid bin Yazid, who said: I was with Abdul Malik bin Marwan and they mentioned water, so Khalid bin Yazid said: Some of it is from the sky, and some of it is watered by the clouds from the sea, which nourishes the thunder and lightning. As for that which is from the sea, it does not have vegetation, but vegetation is from that which is from the sky. It was narrated on the authority of Ikrimah, who said: God does not send down a drop from the sky except that He causes grass to grow on the earth with it or a pearl to grow in the sea. Another said: There is land on land and pearls in the sea.

And the Almighty said: **That We may revive thereby a dead land** meaning a land that has long awaited rain, so it is lifeless with no plants or anything in it, but when life comes to it, it comes to life and its hills are covered with various flowers and colors, as the Almighty said: **Then when We send down upon it water, it quivers and swells 17:20, And We give to drink thereof from what We have created - many livestock and people 17:20**, meaning that the animals, livestock and people, who are in dire need of it for their drinking, crops and fruits, may drink from it, as the Almighty said: **And it is He who sends down rain after they have despaired 17:20**, and the Almighty said: **Then look at the effects of God's mercy - how He revives the earth after its death 17:20**.

God the Almighty says: {And We have certainly distributed it among them that they may remember}

meaning, We caused rain to fall on this land and not on the other, and We caused the clouds to pass over the land and pass over it and go beyond it to the other land, so He causes it to rain and suffices it and makes it abundant, and that which is beyond it, not a drop of water falls therein. And He has in that a conclusive proof and decisive wisdom. Ibn Abbas and Ibn Masoud **may God be pleased with them** said: No year has more rain than another year, but God distributes it as He wills. Then he recited this verse: {And We have certainly distributed it among them that they may remember, but most of the people refused except to be ungrateful} meaning, that they may remember, by God reviving the dead land, that He is able to revive the dead and the decayed bones, or that the one who was denied rain may be reminded that this only afflicted him because of a sin he committed, so he may desist from what he is doing.

Umar, the freed slave of Ghaqbah, said: Gabriel, peace be upon him, was at the funeral place, so the Prophet, may God bless him and grant him peace, said to him, **O Gabriel, I would like to know about the clouds. Gabriel said, O Prophet of God, this is the King of the Clouds, so ask him.** He said, "Your sealed documents come to us. Give rain to such and such a land, such and such a drop." Narrated by Ibn Abi Hatim, and it is a mursal hadith. And God Almighty said, **But most of the people refused except to be ungrateful**, Ikrimah said, meaning those who say, **We have been rained by the star of such and such.** This is what Ikrimah said, as is authenticated in the hadith narrated in Sahih Muslim on the authority of the Messenger of God, may God bless him and grant him peace, that he said to his companions one day after a rain fell on them at night, **Do you know what your Lord said?** They said, **God and His Messenger know best.** He said, "He said, 'Some of My servants have become believers in Me and some disbelievers. As for he who says, 'We have been rained by the grace and mercy of God,' he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been rained by the star of such and such**, he is a disbeliever in Me and a believer in the stars."

Fath al-Qadir

48- And it is He who sends the winds as good tidings before His mercy. "The wind was read, and good tidings was read with the unified ba and the nun." The explanation of this verse was presented in full in Al-A'raf. "And We sent down from the sky pure water, meaning one purifies with it, just as one says ablution" for the water with which one performs ablution. Al-Azhari said: "Purity" in the language means the pure and the purifier, and purity is that with which one purifies oneself. Ibn Al-Anbari said: "Purity with the opening of the ta is the noun, as are ablution and fuel, and with the damma" it is the verbal noun. This is what is known in the language. The majority have said that purity is the pure and the purifier, and this is supported by the fact that it is an exaggerated construction. It was narrated on the authority of Abu Hanifa that he said: "Purity is the pure," and he provided evidence for that with the words of God Almighty: "And their Lord will give them a pure drink," meaning pure. And from this is the saying of the poet:

My friend, is there a look after repentance with which I can heal my heart from its immorality?

To the most beautiful of the deer, the sweetness of their teeth, their saliva is pure

He described saliva as a purifier but not a disinfectant. Tha'lab favored the first opinion. This is more likely due to what Al-Azhari mentioned earlier from the linguists. As for the poet's description of saliva as a purifier, this is an exaggeration. In any case, the Shari'ah states that water is pure in itself and purifies other things. God the Almighty said: "And He sends down upon you from the sky water to purify you thereby." And the Prophet (peace and blessings of God be upon him) said: "He created water purifying." Then God the Almighty mentioned the reason for sending it down.

Tafsir al-Baghawi

48- And it is He who sends the winds as good tidings before His mercy, meaning rain, **and We sent down from the sky pure water,** meaning that which is pure in itself and purifies others. It is the name of that with which one purifies oneself, just as suhoor is the name of that with which one eats suhoor, and breakfast is the name of that with which one breaks the fast. The evidence for this is what we have narrated: "The Prophet, may God bless him and grant him peace, said about the sea: Its water is pure and its dead are lawful," and he meant by it purifying. Water is purifying because it purifies a person from ritual impurity and impurity, as He said in another verse: **And He sends down upon you from the sky water to purify you thereby** (al-Anfal 8:11). Thus, it is proven that purification is specific to water.

The proponents of this view believe that purity is purity, and they even permit the removal of impurity with pure liquids, such as vinegar, rose water, broth, and the like.

If it were permissible to remove impurity with it, then it would be permissible to remove ritual impurity with it.

Some of them said that purification is that from which purification is repeated, like patient is the name of someone who is patient repeatedly, and thankful is the name of someone who is thankful repeatedly, and this is the opinion of Malik, so he permitted ablution with water that was used for ablution once.

If something falls into the water that changes its taste, color, or smell, does its purity become invalid? Consider: If the thing that falls into the water is something that the water cannot be protected from, such as clay, dirt, or tree leaves, it does not become invalid, so it is permissible to purify oneself with it, as if it changed due to staying in its place for a long time. Similarly, if something that does not mix with it falls into the water, such as oil that is poured into it and the water is fragrant with its smell, it is permissible to purify oneself with it, because its change is due to proximity, not mixing. If it is something that the water can be protected from but mixes with it, such as vinegar, saffron, and the like, its purity becomes invalid, so it is

Surat al-Furqan 25:48

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.

not permissible to perform ablution with it.

If none of its characteristics change, then it is considered: If what has fallen into it is something pure and its purity does not become void, then purification with it is permissible, whether the water is little or much. If what has fallen into it is something impure, then it is considered: If the water is little, less than two qullas, then the water is impure. If it is the amount of two qullas or more, then it is pure and it is permissible to perform ablution with it. Two qullas are five water skins, and its weight is five hundred pounds. The evidence for this is as follows:

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Husayn al-Jiri told us, Hajib ibn Ahmad al-Tusi told us, Abd al-Rahim ibn al-Munib told us, Jarir told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, on the authority of Ubayd God ibn Abdullah ibn Umar, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he was asked about water that is in the desert and what animals and wild beasts come into it. He said: If the water is two qullas, it does not carry filth. This is the opinion of al-Shafi'i, Ahmad, Ishaq, and a group of the people of hadith: that if water reaches this level, it is not rendered impure by impurity falling into it, as long as none of its characteristics change.

A group of scholars held the view that a small amount of water does not become impure if impurity falls into it, as long as its taste, colour or smell do not change. This is the view of Al-Hasan, Ata', Al-Nakha'i and Al-Zuhri. They provided evidence for this with the following:

Abu al-Qasim ibn Abdullah ibn Muhammad al-Hanafi told us, Abu al-Harith Tahir ibn Muhammad al-Tahiri told us, Abu Muhammad al-Hasan ibn Muhammad ibn al-Hakim told us, Abu al-Muwajjah Muhammad ibn Amr ibn al-Muwajjah told us, Sadaqah ibn al-Fadl told us, Abu Usamah told us, on the authority of al-Walid ibn Kathir, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abdullah ibn Abd al-Rahman ibn Rafi' ibn Khadij, on the authority of Abu Sa'id al-Khudri, who said: "It was said, 'O Messenger of God, can we perform ablution from the well of Bada'ah?' It is a well into which menstrual blood, dog meat, and filth are thrown. The Messenger of God, may God bless him and grant him peace, said: 'Water is pure and nothing makes it impure.'"

water purifying, as He said, **To purify you thereby**. It is the name of what is purified with, such as ablution and fuel for what is used for ablution and kindling. He, peace and blessings be upon him, said: "Dust is the purification of the believer. The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, one of which is with earth." It was said that it is eloquent in purity and that fa'ul, although it is predominant in both meanings, has come for the passive participle like dabuth, for the verbal noun like al-qabul, and for the noun like al-dhunub. Describing water with it is an indication of the blessing in it and a completion of the favor in what comes after it, for pure water is more pleasant and beneficial than that which is mixed with something that removes its purity, and a warning that since their outward appearances are what they should purify, their inward aspects are more deserving of that.

Tafsir al-Baidawi

48- **And it is He who sends the winds**. Ibn Kathir read it with the singular, intending the genus. *Nashra spreaders* for the account, plural of nushur. Ibn Amir read it with sukoon for the alleviation, and Hamzah and Al-Kisa'i read it with it and with the fatha on the noon as a source of description, and Asim read it with *bashar* **lightened bashar**, plural of bashur, meaning a bringer of good tidings. **Before His mercy** means before the rain. **And We sent down from the sky pure**

Surat al-Furqan 25:49

That We may revive thereby a dead land and give drink thereby to many of the livestock and people We have created.

Tafsir al-Jalalayn

49 - **To revive thereby a dead land** with the alleviation, the masculine and feminine are equal in it, its masculine is considered with regard to the place **and to give drink thereof** meaning water **from what We have created livestock** camels, cows, and sheep **and many people** plural of insan, and its root is anasin, so the nun was replaced with a ya' and the ya' was assimilated into it, or the plural of ansi

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **That We may revive thereby a dead land and give drink thereof to many of the livestock and men We have created.**

Tafsir al-Qurtubi

The Almighty says: **To revive thereby** meaning with rain. **A dead land** due to barrenness, lack of vegetation, and drought. Ka'b said: Rain is the spirit of the earth that revives it. He said: *Dead* and did not say *dead* because the meaning of town and country are the same. Al-Zajjaj said the same. It was also said that what he meant by country is a place. **And We give him to drink** is the general reading with a damma on the noon. Umar ibn al-Khattab, Asim, and al-A'mash, according to what al-Mufaddal narrated from them, read **We give him to drink** with a fatha on the noon. **Of what We have created are livestock and many people** meaning many people. And people, the singular of which is insi, like all of qarqur, qarāqir and qarāqir according to al-Ah'fash and al-Mubarrad, and it is one of the two sayings of al-Farraa. He has another saying, which is that the singular is insan, then the noon is replaced by a ya, so you say anāsī, and the root is anasayn, like sarhān and sarahīn, and bustan and basatin, so they replaced the ya' with the noon, and based on this, sarahī and basāfi are permissible, there is no difference between them. Al-Farra' said: "It is permissible to say 'anasi' with a light 'ya' between the 'lam' of the verb and its 'ayn', like 'qaraqir' and 'qarār'. He said 'katheer' and did not say 'katheereen', because fa'il may mean many, like 'and excellent are those companions' (An-Nisa': 69).

Tafsir Ibn Kathir

This is also from His perfect power and great authority, which is that He, the Most High, sends the winds as

good tidings, meaning the coming of the clouds after them. The winds are of many types with many attributes of subjugation. Some of them stir up the clouds, some carry them, some drive them, some are before the clouds as good tidings, some are before that and straighten the earth, and some fertilize the clouds for rain. For this reason, the Most High said: **And We sent down from the sky pure water**, meaning a tool for purification, such as suhoor, fuel, and what is similar to them. This is the most correct of what can be said about that. As for those who said that it is fa'ul with the meaning of fa'il, or that it is in the form of exaggeration and transitivity, then each of them has problems in terms of language and grammar, which this is not the place to expand on. And God knows best.

Ibn Abi Hatim said: My father told us, Omar bin Hafs bin Ghiyath told us, my father told us, on the authority of Abu Ja'far al-Razi, on the authority of Hamid al-Tawil, on the authority of Thabit al-Banani, who said: I entered with Abu al-'Aliyah on a rainy day, and the roads of Basra were dirty. He prayed, so I said to him, and he said: "And We sent down from the sky pure water." He said: The rain from the sky purified it. He also said: My father told us, Abu Salamah told us, Wahib told us, on the authority of Dawud, on the authority of Sa'id bin al-Musayyab, regarding this verse, he said: God sent it down pure and nothing makes it impure. Abu Sa'id said: It was said: O Messenger of God, can we perform ablution from the well of Bada'ah, which is a well into which stench and dog meat are thrown? He said: **Water is pure and nothing makes it impure.** Narrated by al-Shafi'i, Ahmad, who authenticated it, Abu Dawud, al-Tirmidhi, who authenticated it, and al-Nasa'i.

Ibn Abi Hatim narrated with his chain of transmission: My father told us, Abu Al-Ash'ath told us, Mu'tamir told us, I heard my father narrating on the authority of Sayyar, on the authority of Khalid bin Yazid, who said: I was with Abdul Malik bin Marwan and they mentioned water, so Khalid bin Yazid said: Some of it is from the sky, and some of it is watered by the clouds from the sea, which nourishes the thunder and lightning. As for that which is from the sea, it does not have vegetation, but vegetation is from that which is from the sky. It was narrated on the authority of Ikrimah, who said: God does not send down a drop from the sky except that He causes grass to grow on the earth with it or a pearl to grow in the sea. Another said: There is land on land and pearls in the sea.

And the Almighty said: **That We may revive thereby a dead land** meaning a land that has long awaited rain, so it is lifeless with no plants or anything in it, but when life comes to it, it comes to life and its hills are covered with various flowers and colors, as the Almighty said: **Then when We send down upon it water, it quivers and swells 17:20, And We give to drink thereof from what We have created - many livestock and people 17:20,** meaning that the animals, livestock and people, who are in dire need of it for their drinking, crops and fruits, may drink from it, as the Almighty said: **And it is He who sends down rain after they have despaired 17:20,** and the Almighty said: **Then look at the effects of God's mercy - how He revives the earth after its death 17:20.**

Surat al-Furqan 25:49

That We may revive thereby a dead land and give drink thereby to many of the livestock and people We have created.

God the Almighty says: {And We have certainly distributed it among them that they may remember} meaning, We caused rain to fall on this land and not on the other, and We caused the clouds to pass over the land and pass over it and go beyond it to the other land, so He causes it to rain and suffices it and makes it abundant, and that which is beyond it, not a drop of water falls therein. And He has in that a conclusive proof and decisive wisdom. Ibn Abbas and Ibn Masoud **may God be pleased with them** said: No year has more rain than another year, but God distributes it as He wills. Then he recited this verse: {And We have certainly distributed it among them that they may remember, but most of the people refused except to be ungrateful} meaning, that they may remember, by God reviving the dead land, that He is able to revive the dead and the decayed bones, or that the one who was denied rain may be reminded that this only afflicted him because of a sin he committed, so he may desist from what he is doing.

Umar, the freed slave of Ghaqbah, said: Gabriel, peace be upon him, was at the funeral place, so the Prophet, may God bless him and grant him peace, said to him, **O Gabriel, I would like to know about the clouds.** Gabriel said, **O Prophet of God, this is the King of the Clouds, so ask him.** He said, "Your sealed documents come to us. Give rain to such and such a land, such and such a drop." Narrated by Ibn Abi Hatim, and it is a mursal hadith. And God Almighty said, **But most of the people refused except to be ungrateful,** Ikrimah said, meaning those who say, **We have been rained by the star of such and such.** This is what Ikrimah said, as is authenticated in the hadith narrated in Sahih Muslim on the authority of the Messenger of God, may God bless him and grant him peace, that he said to his companions one day after a rain fell on them at night, **Do you know what your Lord said?** They said, **God and His Messenger know best.** He said, "He said, 'Some of My servants have become believers in Me and some disbelievers. As for he who says, 'We have been rained by the grace and mercy of God,' he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been rained by the star of such and such,** he is a disbeliever in Me and a believer in the stars.'"

Fath al-Qadir

He said: 49- **To revive thereby** meaning with the water sent down from the sky **a dead land.** He described the land as dead, and it is an adjective for the masculine because it means *country*. Al-Zajaj said: By *country* he meant a place, and what is meant by *reviving* here is bringing forth plants from a place where there is no vegetation. **And We give it to drink from what We have created, livestock and many people.** That is, We give that water to drink. Abu Amr and Asim, in a narration from them, and Abu Hayyan and Ibn Abi Ubla, read it with a fatha on the nun from **we give it to drink**, and the rest read it with a damma. *Min* in **from what We have created** is for the beginning, and it is related to **we give it to drink**, and it is permissible for it to be related to something omitted as a state. Livestock have been

discussed previously, and *people* is the plural of *insan* according to what Sibawayh said. Al-Farra', Al-Mubarrad, and Al-Zajaj said: It is the plural of *insya*. Al-Farra' has another opinion: It is the plural of *insya*. The root is *anasin* like *sarhan* and *saraheen* and *bustan* and *basatin*, so they replaced the *ba* with the *nun*.

Tafsir al-Baghawi

God Almighty said: 49- **That We may revive thereby,** meaning: with rain, **a dead land,** and He did not say: dead because He returned it to the place and location, **and give to drink from it what We have created of livestock,** meaning: We give to drink from that water of livestock, **and many people,** meaning: many people, and *people* is the plural of *people*, and it was said that it is the plural of *human*, and its origin is: *peoples* like: *garden* and *orchards*, so He made the *ya* a substitute for the *nun*.

Tafsir al-Baidawi

49- **To revive thereby a dead town** with plants. The word *dead* is masculine because the town has the same meaning as the country, and because it does not follow the verb like other structures of exaggeration, so it is treated as a static noun. **And We give him to drink from what We have created, many livestock and people.** That is, the people of the deserts who live on the rivers. Therefore, He denied the livestock and people, and specified them because the people of the cities and villages reside near rivers, and the benefits in them and the livestock around them are abundant compared to the rain, and all other animals are far away in search of water, so they do not lack drinking, although the context of these verses is as it is to indicate the greatness of power. It is to enumerate the types of blessing and livestock, which are the possession of man, and most of their benefits and livelihoods are dependent on them. Therefore, He mentioned their watering before their watering, just as He mentioned the revival of the earth, for it is the cause of its life and sustenance. *Nasqihi* is read with the fat-ha, and *Saqa* and *Asqa* are two dialects. It is said that *Asqahu* made him to drink, **And Anas** without the *ya*, and it is the plural of *Insī* or *Insan* like *Dharabi* in *Dharaban*, on the basis that its origin is *Anasin*, so the *nun* was changed to a *ya*.

Surat al-Furqan 25:50

And We have certainly distributed it among them that they may be reminded, but most of the people refuse except disbelief.

Tafsir al-Jalalayn

50 - **And We have certainly distributed it** meaning the water **among them that they may remember** its original form is yathakkiru, the ta' was assimilated into the dal, and in the reading yathakkiru with the dhal silent and the kaf with a damma, meaning the blessing of God with it **but most of the people refused except to be ungrateful** denying the blessing when they said we have rained with such-and-such a star.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly divided this water which We sent down from the sky as purification, that We may thereby revive the dead from the earth among My servants, that they may remember My favors upon them, and be grateful for My favors upon them and My kindness to them. **But most of the people refused except to be ungrateful.** He says: except to deny My favors upon them and My favors upon them.

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

Who said that?

Ibn Abd al-A'la told us: Mu'tamir ibn Sulayman told us, on the authority of his father, who said: I heard al-Hasan ibn Muslim telling Tawus, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No year brings more rain than another year, but God distributes it among His creation. He said: Then he recited: **And We have distributed it among them.**

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, he said: al-Hasan ibn Muslim told us, on the authority of Sa'id ibn Jubayr, he said: Ibn Abbas said: No year brings more rain than another year, but He distributes it among the people. Then he recited: **And We have distributed it among them that they may remember.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And We have certainly distributed it among them**, he said: The rain descends on one earth, but does not descend on another earth. He said: So Ikrimah said: We distributed it among them so that they may remember.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We have certainly distributed it among them that they may remember**, he said: The rain is once here, once there.

Saeed bin Al-Rabi' Al-Razi told us: Sufyan bin Uyaynah told us, on the authority of Yazid bin Abi

Ziyad, that he heard Abu Juhaifa say: I heard Abdullah bin Masoud say: No year is rainier than another year, but He distributes it. Then Abdullah said: **And We have distributed it among them.**

As for his saying, **Most people refused except to be disbelievers**, then:

Al-Qasim told us: He said: Al-Hussein told us: He said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ikrimah: **But most of the people refused except to be disbelievers.** He said: Their statement about the stars.

Tafsir al-Qurtubi

The Almighty's saying: **And We have certainly distributed it among them** meaning the Qur'an. It was mentioned at the beginning of the surah: The Almighty's saying: **Blessed is He who sent down the Criterion.** And His saying: **He has certainly led me astray from the remembrance after it had come to me** (Al-Furqan 25:29) **They have taken this Qur'an to be something to be abandoned** (Al-Furqan 25:30). **That they might be reminded, but most of the people refused except to disbelieve** meaning, denying it and rejecting it. It was also said: **And We have certainly distributed it among them** refers to rain. It was narrated on the authority of Ibn Abbas and Ibn Mas'ud: That no year has more rain than another year, but God distributes it as He wills, so what is given to some is given less to others. This is the meaning of distribution. It was also said: **We distributed it among them** as a downpour, a deluge, a drizzle, a drizzle, and a light drizzle - Al-Jawhari: soft rain - and a drizzle. It was said: Its inflection is the diversification of its benefits in drinking, watering, farming, purification, watering gardens, washing and the like. **That they may remember, but most people refuse except disbelief.** Ikrimah said: It is their saying about the signs: **It rained because of such-and-such star.** An-Nahhas said: We do not know of any difference among the people of interpretation that disbelief here is their saying **It rained because of such-and-such star**, and that its equivalent is the action of the star such-and-such, and that everyone who attributes an action to it is a disbeliever. Al-Rabi' ibn Subaih narrated: It was rained one night during the time of the Messenger of God (peace and blessings of God be upon him). When morning came, the Prophet (peace and blessings of God be upon him) said: "People will wake up in the morning of this month of Ramadan of two types: grateful and ungrateful. As for the grateful, he will praise God for His rain and showers, while the ungrateful will say, 'We were rained by the cause of such and such a star.'" This is agreed upon to be authentic in its meaning and will come later in the chapter on the event, God willing. It was narrated from the hadith of Ibn Mas'ud that the Prophet (peace and blessings of God be upon him) said: "No year brings more rain than another, but when a people commit sins, God diverts that to others. But when they all commit sins, God diverts that to the deserts and seas." It was said that the diverting refers to the wind, and this has been explained in Surah Al-Baqarah. Hamzah and Al-Kisa'i read: *li-dhakkiru* with a weak dhal from dhikr. The rest read it with a heavy dhal from

Surat al-Furqan 25:50

And We have certainly distributed it among them that they may be reminded, but most of the people refuse except disbelief.

tadhkirr? That is, to remember God's blessings and to understand that it is not permissible to associate partners with the One who bestowed them. Remembering is similar to remembrance, except that remembering is used after the heart, so it requires a task to remember.

Tafsir Ibn Kathir

This is also from His perfect power and great authority, which is that He, the Most High, sends the winds as good tidings, meaning the coming of the clouds after them. The winds are of many types with many attributes of subjugation. Some of them stir up the clouds, some carry them, some drive them, some are before the clouds as good tidings, some are before that and straighten the earth, and some fertilize the clouds for rain. For this reason, the Most High said: **And We sent down from the sky pure water**, meaning a tool for purification, such as suhoor, fuel, and what is similar to them. This is the most correct of what can be said about that. As for those who said that it is fa'ul with the meaning of fa'il, or that it is in the form of exaggeration and transitivity, then each of them has problems in terms of language and grammar, which this is not the place to expand on. And God knows best.

Ibn Abi Hatim said: My father told us, Omar bin Hafs bin Ghiyath told us, my father told us, on the authority of Abu Ja'far al-Razi, on the authority of Hamid al-Tawil, on the authority of Thabit al-Banani, who said: I entered with Abu al-'Aliyah on a rainy day, and the roads of Basra were dirty. He prayed, so I said to him, and he said: **And We sent down from the sky pure water**. He said: The rain from the sky purified it. He also said: My father told us, Abu Salamah told us, Wahib told us, on the authority of Dawud, on the authority of Sa'id bin al-Musayyab, regarding this verse, he said: God sent it down pure and nothing makes it impure. Abu Sa'id said: It was said: O Messenger of God, can we perform ablution from the well of Bada'ah, which is a well into which stench and dog meat are thrown? He said: **Water is pure and nothing makes it impure**. Narrated by al-Shafi'i, Ahmad, who authenticated it, Abu Dawud, al-Tirmidhi, who authenticated it, and al-Nasa'i.

Ibn Abi Hatim narrated with his chain of transmission: My father told us, Abu Al-Ash'ath told us, Mu'tamir told us, I heard my father narrating on the authority of Sayyar, on the authority of Khalid bin Yazid, who said: I was with Abdul Malik bin Marwan and they mentioned water, so Khalid bin Yazid said: Some of it is from the sky, and some of it is watered by the clouds from the sea, which nourishes the thunder and lightning. As for that which is from the sea, it does not have vegetation, but vegetation is from that which is from the sky. It was narrated on the authority of Ikrimah, who said: God does not send down a drop from the sky except that He causes grass to grow on the earth with it or a pearl to grow in the sea. Another said: There is land on land

and pearls in the sea.

And the Almighty said: **That We may revive thereby a dead land** meaning a land that has long awaited rain, so it is lifeless with no plants or anything in it, but when life comes to it, it comes to life and its hills are covered with various flowers and colors, as the Almighty said: **Then when We send down upon it water, it quivers and swells 17:20, And We give to drink thereof from what We have created - many livestock and people 17:20**, meaning that the animals, livestock and people, who are in dire need of it for their drinking, crops and fruits, may drink from it, as the Almighty said: **And it is He who sends down rain after they have despaired 17:20**, and the Almighty said: **Then look at the effects of God's mercy - how He revives the earth after its death 17:20**.

God the Almighty says: {And We have certainly distributed it among them that they may remember} meaning, We caused rain to fall on this land and not on the other, and We caused the clouds to pass over the land and pass over it and go beyond it to the other land, so He causes it to rain and suffices it and makes it abundant, and that which is beyond it, not a drop of water falls therein. And He has in that a conclusive proof and decisive wisdom. Ibn Abbas and Ibn Masoud **may God be pleased with them** said: No year has more rain than another year, but God distributes it as He wills. Then he recited this verse: {And We have certainly distributed it among them that they may remember, but most of the people refused except to be ungrateful} meaning, that they may remember, by God reviving the dead land, that He is able to revive the dead and the decayed bones, or that the one who was denied rain may be reminded that this only afflicted him because of a sin he committed, so he may desist from what he is doing.

Umar, the freed slave of Ghaqbah, said: Gabriel, peace be upon him, was at the funeral place, so the Prophet, may God bless him and grant him peace, said to him, **O Gabriel, I would like to know about the clouds**. Gabriel said, **O Prophet of God, this is the King of the Clouds, so ask him**. He said, "Your sealed documents come to us. Give rain to such and such a land, such and such a drop." Narrated by Ibn Abi Hatim, and it is a mursal hadith. And God Almighty said, **But most of the people refused except to be ungrateful**, Ikrimah said, meaning those who say, **We have been rained by the star of such and such**. This is what Ikrimah said, as is authenticated in the hadith narrated in Sahih Muslim on the authority of the Messenger of God, may God bless him and grant him peace, that he said to his companions one day after a rain fell on them at night, **Do you know what your Lord said?** They said, **God and His Messenger know best**. He said, "He said, 'Some of My servants have become believers in Me and some disbelievers. As for he who says, 'We have been rained by the grace and mercy of God,' he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been rained by the star of such and such**, he is a disbeliever in Me and a believer in the stars.'"

Fath al-Qadir

50- **And We have certainly distributed it among them that they may remember.** The majority of scholars hold that the pronoun **We have distributed it** refers to the evidence mentioned above: that is, We repeated the conditions of shading, and the creation of clouds and the sending down of rain in the Qur'an and in all the other divine books so that they may reflect and take heed. **But most of the people refused** except to be ungrateful and deny the blessing. Others said that it refers to the closest thing mentioned, which is rain: that is, We distributed the rain among them in different lands, increasing it in some lands and decreasing it in others. It was also said that the pronoun refers to the Qur'an, and it was mentioned at the beginning of the surah where He said: **Blessed is He who sent down the Criterion upon His Servant.** His statement: **It has led me astray from the remembrance after it had come to me** and his statement: **They have taken this Qur'an to be something to be abandoned** means: We have repeatedly revealed this Qur'an among the people so that they may remember it and take heed from what is in it, but most of them refused **except in disbelief** in it. It was said that it refers to the wind, and if the pronoun refers to the rain, then its meaning is disputed. Some say what we have mentioned. Others say that We diverted it among them as downpour, shower, dew, and drizzle. Others say that its diversion is to diversify the use of it in drinking, irrigation, agriculture, and purification. Ikrimah said: What is meant by his statement: **But most of the people refused except in disbelief** is their saying: In the stars, We have given rain because of such-and-such a star. Ikrimah read it as diverted with a light pronunciation, while the rest read it with a heavy pronunciation. Hamzah and Al-Kisa'i read *lidhakru* with a light dhal from dhikr, while the rest read it with a heavy pronunciation from tadhakr.

Tafsir al-Baghawi

50- **And We have distributed it among them**, meaning: the rain, sometimes in one country and sometimes in another. Ibn Abbas said: No year brings more rain than another year, but God distributes it throughout the earth, and he recited this verse. This is as it was narrated with a chain of transmission traceable to the Prophet: **There is no hour of the night or day but the sky rains, and God distributes it as He wills.**

Ibn Ishaq, Ibn Jurayj, and Muqatil mentioned it and they transmitted it to Ibn Mas'ud, who said: "One year does not have more rain than another, but God has divided these provisions and placed them in the lowest heaven. In this rain, a certain measure and weight descends from it every year. If a people commit sins, God transfers that to others. If they all commit sins, God diverts that to the deserts and seas."

It was said: What is meant by the rain's flow is its flow as a downpour, drizzle, and the like. It was also said: The flow refers to the wind.

So that they may remember, that is, so that they may remember and reflect on the power of God Almighty,

but most people refused except to be ungrateful, in denial, and their ungratefulness is that when they are given rain they say, **It rained because of such-and-such a star.**

Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik ibn Anas, on the authority of Salih ibn Kaysan, on the authority of 'Ubayd God ibn 'Abd God ibn 'Utbah ibn Mas'ud, on the authority of Zayd ibn Khalid al-Juhani, that he said: "The Messenger of God, may God bless him and grant him peace, led us in the dawn prayer at al-Hudaibiyah following a rain shower. It was during the night, and when he finished, he turned to the people and said: 'Do you know what your Lord has said?' They said: 'God and His Messenger know best.' He said: 'Among My servants there have come this morning some who believe in Me and some who disbelieve. As for he who says: 'We have been given rain by the grace and mercy of God,' he is a believer in Me and a disbeliever in the stars. As for he who says: 'We have been given rain by the influence of such and such a star,' he is a disbeliever in Me and a believer in the stars."

Tafsir al-Baidawi

50- **And We have certainly distributed it among them.** We distributed this saying among people in the Holy Quran and other books, or rain among them in different countries and different times and with varying qualities of downpour, dew, etc., and on the authority of Ibn Abbas, may God be pleased with him: **(No year rained from another year, but God distributed it among His servants as He willed, and he recited this verse)** or in rivers and benefits. **That they may remember** to reflect and know the perfection of power and the right of the blessing in that and to thank Him, or to consider the turning away from them and to them. **But most of the people refused except to be ungrateful** except to be ungrateful for the blessing and little concern for it, or to deny it by saying **Our rain is due to such-and-such a star.** And whoever does not see rain except from the stars is a disbeliever, unlike the one who sees that it is from God's creation, and the stars are intermediaries and signs of His creation, the Most High.

Surat al-Furqan 25:51

And if We had willed, We could have sent to every city a warner.

Surat al-Furqan 25:51

And if We had willed, We could have sent to every city a warner.

Tafsir al-Jalalayn

51 - **And if We had willed, We could have sent to every city a warner** to frighten its people, but We have sent you to the people of all the cities as a warner so that your reward may be great.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if We had willed, O Muhammad, We could have sent to every city and town a warner to warn them of Our punishment for their disbelief in Us, so that much of the burdens We have placed on you would be lightened, and a great burden would be removed from you. But We have placed on you the burden of warning all the towns, so that you may be entitled to endure it if you are patient, what God has prepared for you of honor with Him, and the lofty stations before Him. So do not obey the disbelievers in what they invite you to do, which is to worship their gods, for We will make you taste double in life and double in death. Rather, strive against them with this Qur'an with a great striving, until they submit to the acknowledgment of what is in it of God's obligations, and they believe in it and submit to its actions, willingly or unwillingly.

And in a manner similar to what we said about His statement, **And strive against them with it**, the people of interpretation said.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said, regarding his statement, **So do not obey the disbelievers and strive against them with it**, he said: with the Qur'an.

Others said: In that regard:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And strive against them with it with a great striving**, he said: Islam. And he read, **And be harsh with them** (al-Tawbah 9:73 - al-Tahrim 66:9) and he read, **And let them find in you harshness** (al-Tawbah 9:123) and he said: This is the great striving.

Tafsir al-Qurtubi

God Almighty says: **And if We had willed, We could have sent to every city a warner**. That is, a messenger

to warn them, just as We distributed the rain to lighten the burden of prophethood for you. But We did not do that. Rather, We made you a warner to everyone so that your status would be raised, so be grateful for God's blessing upon you.

Tafsir Ibn Kathir

God the Almighty says: **And if We willed, We could have sent to every city a warner** calling them to God the Almighty, but We have specifically sent you, O Muhammad, with the mission to all the people of the earth, and We have commanded you to convey the Qur'an to them **that I may warn you thereby and whomever it may reach** "And whoever disbelieves in it of the parties, the Fire is his promised destination that you may warn the Mother of Towns and those around it Say, 'O mankind, indeed I am the Messenger of God to you all.'" And in the two Sahihs: "I was sent to the red and the black", and in them: "A prophet was sent specifically to his people, and I was sent to all of mankind." For this reason God the Almighty said: "So do not obey the disbelievers and strive against them with it **meaning the Qur'an, as Ibn Abbas said**, a great striving" as God the Almighty said: "O Prophet, strive against the disbelievers and the hypocrites" [the verse].

And the Almighty said: **And it is He who has released the two seas, this one fresh and sweet, and this one salty and bitter**. That is, He created the two waters: the sweet and the salty. The sweet water is like rivers, springs and wells, and this is the sweet, fresh, pure sea. This was said by Ibn Jurayj, and Ibn Jarir chose it. There is no doubt about this meaning, for there is no still sea in existence that is fresh and sweet. God Almighty only informed about the reality to alert His servants to His blessings upon them so that they would thank Him. The fresh sea is this one that roams among people. God Almighty divided it among His creation because they need it as rivers and springs in every land, according to their need and sufficiency for themselves and their land.

And the Almighty said: **And this is salty and bitter**, meaning salty, bitter, and unpleasant, like the seas known in the East and West: the Ocean and what is connected to it from the Straits, and the Sea of Qulzum, and the Sea of Yemen, and the Sea of Basra, and the Persian Gulf, and the Sea of China and India, and the Sea of Rome, and the Caspian Sea, and what is similar to them and what is similar to them of the still seas that do not flow, but they ripple and churn and crash during the winter and strong winds, and some of them have ebb and flow, so at the beginning of each month there is an ebb and flow from them, and when the month begins to decrease they ebb until they return to their original limit, and when the crescent of the next month begins they begin to ebb until the fourteenth night, then they begin to decrease, so God Almighty - and He is the One with perfect power - made the custom of that, so all of these still seas, God Almighty created them salty so that the air would not become foul because of them, which would spoil

existence, and so that the earth would not be barren with the animals that die in it, and since its water is salty, its air is pure, and its dead are good. That is why the Messenger of God, may God bless him and grant him peace, was asked about seawater: Can we perform ablution with it? He said: **its water is pure and its dead are lawful**. Narrated by the Imams Malik, Al-Shafi'i, Ahmad, and the People of the Sunnah with a good chain of transmission.

And the Almighty's saying: **And He placed between them a barrier and a partition** meaning between the fresh and salty waters. **A partition** meaning a barrier, which is the dry land, **and a forbidding partition** meaning something that prevents one from reaching the other, like His saying: "He has released the two seas meeting together. * Between them is a barrier which they do not transgress. * So which of the favors of your Lord will you deny?" And His saying: "Is He who made the earth a resting place and placed within it rivers and placed for it firm mountains and placed between the two seas a barrier? Is there a deity with God? Rather, most of them do not know." And His saying: **And it is He who created from water a human being** [the verse], meaning He created man from a weak sperm, then proportioned him and balanced him and made him perfect in creation, male and female, as He willed. **Then He made him [a relative by] lineage and marriage**. So at the beginning of his affair, he is a relative, then he marries and becomes a son-in-law, then he has in-laws, sisters, and relatives, and all of that is from despoised water. For this reason, the Almighty said: **And your Lord is ever All-Powerful**.

Fath al-Qadir

51- **And if We had willed, We could have sent to every city a warner** meaning a messenger to warn them, just as We divided the rain among them, but We did not do that. Rather, We made one warner, and that is you, O Muhammad. So respond to that with gratitude for the blessing.

Tafsir al-Baghawi

God Almighty says: 51- **And if We had willed, We could have sent to every city a warner**, a messenger to warn them, but We sent you to all the cities, and We burdened you with the burden of all the warning, so that you would deserve, through your patience with it, the honor and high rank We have prepared for you.

Tafsir al-Baidawi

51- **And if We had willed, We could have sent to every city a warner** a prophet to warn its people, thus lightening the burden of prophethood for you. But We limited the matter to you out of respect for you, to magnify your status, and to give you preference over all the other messengers. So meet that with steadfastness and diligence in calling to God and revealing the truth.

Surat al-Furqan 25:52

So do not obey the disbelievers, but strive against them with it with a great striving.

Surat al-Furqan 25:52

So do not obey the disbelievers, but strive against them with it with a great striving.

Tafsir al-Jalalayn

52 - **So do not obey the disbelievers** in their desires **and strive against them with it** meaning the Qur'an **with a great striving**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So do not obey the disbelievers and strive against them with it with a great striving.**

Tafsir al-Qurtubi

God Almighty says: **So do not obey the disbelievers** meaning, when they call you to follow their gods. **And strive against them with it** Ibn Abbas said: **With the Qur'an**. Ibn Zayd said: **With Islam**. It was also said: **With the sword**. However, this is far-fetched, because the surah was revealed in Mecca before the command to fight. **A great striving** that is not mixed with slackness.

Tafsir Ibn Kathir

God the Almighty says: **And if We willed, We could have sent to every city a warner** calling them to God the Almighty, but We have specifically sent you, O Muhammad, with the mission to all the people of the earth, and We have commanded you to convey the Qur'an to them **that I may warn you thereby and whomever it may reach** "And whoever disbelieves in it of the parties, the Fire is his promised destination that you may warn the Mother of Towns and those around it Say, 'O mankind, indeed I am the Messenger of God to you all.'" And in the two Sahihs: "I was sent to the red and the black", and in them: "A prophet was sent specifically to his people, and I was sent to all of mankind." For this reason God the Almighty said: "So do not obey the disbelievers and strive against them with it **meaning the Qur'an, as Ibn Abbas said**, a great striving" as God the Almighty said: "O Prophet, strive against the disbelievers and the hypocrites" [the verse].

And the Almighty said: **And it is He who has released the two seas, this one fresh and sweet, and this one salty and bitter**. That is, He created the two waters: the sweet and the salty. The sweet water is like rivers, springs and wells, and this is the sweet, fresh, pure sea. This was said by Ibn Jurayj, and Ibn Jarir chose it.

There is no doubt about this meaning, for there is no still sea in existence that is fresh and sweet. God Almighty only informed about the reality to alert His servants to His blessings upon them so that they would thank Him. The fresh sea is this one that roams among people. God Almighty divided it among His creation because they need it as rivers and springs in every land, according to their need and sufficiency for themselves and their land.

And the Almighty said: **And this is salty and bitter**, meaning salty, bitter, and unpleasant, like the seas known in the East and West: the Ocean and what is connected to it from the Straits, and the Sea of Qulzum, and the Sea of Yemen, and the Sea of Basra, and the Persian Gulf, and the Sea of China and India, and the Sea of Rome, and the Caspian Sea, and what is similar to them and what is similar to them of the still seas that do not flow, but they ripple and churn and crash during the winter and strong winds, and some of them have ebb and flow, so at the beginning of each month there is an ebb and flow from them, and when the month begins to decrease they ebb until they return to their original limit, and when the crescent of the next month begins they begin to ebb until the fourteenth night, then they begin to decrease, so God Almighty - and He is the One with perfect power - made the custom of that, so all of these still seas, God Almighty created them salty so that the air would not become foul because of them, which would spoil existence, and so that the earth would not be barren with the animals that die in it, and since its water is salty, its air is pure, and its dead are good. That is why the Messenger of God, may God bless him and grant him peace, was asked about seawater: Can we perform ablution with it? He said: **Its water is pure and its dead are lawful**. Narrated by the Imams Malik, Al-Shafi'i, Ahmad, and the People of the Sunnah with a good chain of transmission.

And the Almighty's saying: **And He placed between them a barrier and a partition** meaning between the fresh and salty waters. **A partition** meaning a barrier, which is the dry land, **and a forbidding partition** meaning something that prevents one from reaching the other, like His saying: "He has released the two seas meeting together. * Between them is a barrier which they do not transgress. * So which of the favors of your Lord will you deny?" And His saying: "Is He who made the earth a resting place and placed within it rivers and placed for it firm mountains and placed between the two seas a barrier? Is there a deity with God? Rather, most of them do not know." And His saying: **And it is He who created from water a human being** [the verse], meaning He created man from a weak sperm, then proportioned him and balanced him and made him perfect in creation, male and female, as He willed. **Then He made him [a relative by] lineage and marriage**. So at the beginning of his affair, he is a relative, then he marries and becomes a son-in-law, then he has in-laws, sisters, and relatives, and all of that is from despised water. For this reason, the Almighty said: **And your Lord is ever All-Powerful**.

Fath al-Qadir

52- **So do not obey the disbelievers** in what they call you to of following their gods, but rather strive hard in calling them to God and be steadfast in it. The pronoun in His statement, **And strive against them with it with a great striving** refers to the Qur'an: that is, strive against them with the Qur'an and recite to them what is in it of warnings, deterrents, commands and prohibitions. It was said that the pronoun refers to Islam, and it was said that it refers to the sword, but the former is more appropriate. This surah was revealed in Mecca, and the command to fight only occurred after the emigration. It was said that the pronoun refers to abandoning obedience, which is understood from His statement: **So do not obey the disbelievers**. It was also said that the pronoun refers to what is indicated by His statement: **And if We had willed, We could have sent to every city a warner**. Because if God, the Exalted, had sent a warner to every city, every warner would only have to fight the city to which he was sent. And when He limited himself to one warner for all cities, namely Muhammad, peace and blessings be upon him, then all the struggles were gathered upon him, so his struggle was great and grand and became a collection of every struggle. The distance between these two aspects is not hidden. Then God, the Exalted, mentioned a fourth proof of monotheism.

Tafsir al-Baghawi

52- **So do not obey the disbelievers** in what they call you to do of agreeing with them and flattering them. **And strive against them with it** meaning: with the Qur'an, **a great striving**, intensely.

Tafsir al-Baidawi

52 "So do not obey the disbelievers" in what they want you to do, which is an incitement for him, peace and blessings be upon him, and for the believers. "And strive against them with it **with the Qur'an or by abandoning their obedience, which is indicated by** so do not obey", and the meaning is that they strive to invalidate your right, so meet them with striving to oppose them and remove their falsehood. "A great striving" because striving against fools with arguments is greater than striving against enemies with the sword, or because opposing them and being hostile to them in their midst despite their arrogance and their strength, or because it is a striving against all the disbelievers because he was sent to all the towns.

Surat al-Furqan 25:53

And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter, and placed between them a barrier and an insurmountable partition.

Surat al-Furqan 25:53

And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter, and placed between them a barrier and an insurmountable partition.

Tafsir al-Jalalayn

53 - **And it is He who has released the two seas** sent them side by side **this is fresh and sweet** very fresh **and this is salty and bitter** very salty **and He placed between them a barrier** a barrier so that one does not mix with the other **and a prohibitory partition** a screen that prevents their mixing

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And it is God who mixed the two seas, so He stirred one of them into the other, and poured it into it. The root of *marj* is *khultu mixing*, then it is said of emptiness that when a man empties something until it mixes with something else, it is as if he has stirred it, and from this comes the good from the Prophet, may God bless him and grant him peace, and his saying to Abdullah ibn Amr: How will you be, Abdullah, when you are among the dregs of people whose covenants and trusts have been stirred, and they have become like this? And he interlaced his fingers. He means by his saying: stirred, mixed, and from this comes the saying of God **in a confused matter** Qaf: 5 meaning mixed. And the reason for the meadow is called meadow because it contains mixtures of animals, and it is said: you let your animal go wherever it wants, and from this comes the saying of the rajaz poet:

He grazed the spring meadow with it

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And it is He who has released the two seas**, meaning that He removed one of them from the other.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement **He released the two seas** he poured one of them into the other.

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

authority of Mujahid, the same.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And it is He who has released the two seas**, meaning: He removed one of them from the other.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Mujahid: *Marj* means one of them poured water over the other.

His saying, **This is fresh and sweet**. Euphrates means very sweet. It is said, **This is fresh water**, meaning very sweet.

And his saying, **And this is salty and bitter**, means: This is bitter salt. By sweet and fresh, he means river and rain water, and by bitter salt, sea water.

Rather, what He meant by that is that it is from His blessings upon His creation, and His great power, that He mixes the fresh seawater with the salty, brackish seawater, then He prevents the salt from changing the fresh water from its sweetness, and corrupting it by His decree and power, so that its corruption of it does not harm the two salty ones among them, and they do not find water to drink when they need water. So He, may His praise be exalted, said, **And He placed between them a barrier**, meaning a barrier that prevents each one of them from corrupting the other, **and a forbidden partition**, meaning: And He made each one of them forbidden, forbidden for its companion to change or corrupt it.

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

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement, **This is fresh and sweet, and this is salty and bitter**, meaning that He placed one of them upon the other, so the fresh does not spoil the salty, and the salty does not spoil the fresh. And his statement, **And He placed between them a barrier**, he said: The barrier is the land between them. **And a forbidding partition**, meaning: He placed a barrier between one of them and the other by His command and decree, and it is like his statement, **And He placed between the two seas a barrier**.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Nujayh, on the authority of Mujahid, **And He placed between them a barrier**, he said: a barrier. His statement, **and a forbidden partition**, he said: the sea and fresh water do not mix.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And He placed between them a barrier**. He said: A barrier that no one can see, so that

the fresh water does not mix with the sea. Ibn Jurayj said: I did not find a fresh sea except fresh rivers. The Tigris falls into the sea, and the expert on it informed me that it falls into the sea, but it does not move between them like a white thread. So when it returns, it does not return on its way from the sea, and the Nile flows into the sea.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Mujahid, **And He placed between them a barrier.** He said: The barrier is that they meet and do not mix. And His statement, **a barrier and a sanctuary** means that the saltiness of this does not mix with the sweetness of this, neither of them transgresses against the other.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Raja', on the authority of Al-Hasan, regarding his statement, **And He placed between them a barrier and an inviolable partition**, he said: This is dry land.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And He placed between them a barrier and an inviolable partition**, he said: He made this salty and bitter. He said: And bitter means bitter.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd informed us, who said: I heard Ad-Dahhak, who said: **He has released the two seas, one fresh and sweet, and the other salty and bitter.** He said: He has placed one of them upon the other, so that neither of them changes the taste of the other. **And He placed between them a barrier.** This is the deadline between this world and the Hereafter. **And a forbidding partition.** God placed a partition between the two seas, meaning: a barrier that separated one from the other by His command and decree.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He placed between them a barrier and an inviolable partition**, and He placed between them a screen so that they would not meet. He said: And when the Arabs say something to another that they dislike, they say, **A partition**, meaning a screen to prevent what you say.

Abu Ja'far said: We chose the statement we chose regarding the meaning of His statement, **And He placed between them a barrier and an inviolable partition**, rather than the statement made by those who said that it means that He placed between them a barrier of earth or dry land. This is because God, the Most High, mentioned at the beginning of the verse that He released the two seas. And release means mixing in the speech of the Arabs, as I explained before. So if the barrier between the fresh and sweet sea and the salty and bitter sea were land or dry land, there would be no release for the two seas. God, the Most High, mentioned that He released them both. We only know His power by preventing this salty and bitter sea from corrupting this fresh and sweet water, with each one mixing with the other. But if each one of them is in a space separate from the other, then there is no release, nor is there any wonder to alert the ignorant among the people to it and remind them of it, even

though everything our Lord has innovated is amazing and contains the greatest lessons, sermons, and profound arguments.

Tafsir al-Qurtubi

God the Almighty says: **And it is He who has released the two seas.** The speech returns to mentioning blessings. And *marja* means to leave, mix, and send. Mujahid said: He sent them and poured one into the other. Ibn Arafah said: *marja* the two seas means to mix them so they meet. It is said: *marjatuhu* if you mix it. And the religion and the matter are mixed and confused, and from this is the saying of God the Almighty: **In a confused matter** (Qaf: 5). And from this is the saying of the Prophet (peace and blessings be upon him) to Abdullah ibn Amr ibn al-As: **When you see people whose covenants are confused and whose trusts are feared and they are like this and like this**, and he interlaced his fingers, so I said to him: What should I do in that situation, may God make me your ransom? He said: "Stay home and control your tongue and take what you know and leave what you do not know. Mind your own business in particular and leave the business of the masses." Narrated by al-Nasa'i, Abu Dawud, and others. Al-Azhari said: **Marj Al-Bahrain** means leaving them alone. It is said: **Marj Al-Dabbah** meaning **He let the animal graze** **Al-Rahman 55:19-20**. Tha'lab said: **Marj** is the process of movement. So his statement: **Marj Al-Bahrain** means He made them flow. Al-Ahbash said: Some people say **Marj Al-Bahrain** is like **Marj Fa'l** and **Afal** have the same meaning. **This is fresh and sweet** means very sweet. **This is salty and bitter** means it has saltiness and bitterness. It was narrated on the authority of Talhah that he read: **And this is salty** with a fatha on the *mim* and a kasra on the *lam*. "And He placed between them a barrier" meaning a barrier from His power so that one of them does not overcome the other, as He said in Surat Al-Rahman: "He released the two seas meeting together. Between them is a barrier so that they do not transgress" **Al-Rahman 55:19-20**. **And a forbidden partition** meaning a screened curtain that prevents one of them from mixing with the other. The barrier is the partition, and the partition is the preventer. Al-Hasan said: It means the Persian Gulf and the Roman Sea. Ibn Abbas and Ibn Jubayr said: It means the sea of the sky and the sea of the earth. Ibn Abbas said: They meet every year, and between them is a barrier, a decree of His decree. **And a forbidden barrier** is forbidden, forbidden, forbidden, that this salt be sweetened with fresh water, or that this fresh water be salted with salt.

Tafsir Ibn Kathir

God the Almighty says: **And if We willed, We could have sent to every city a warner** calling them to God the Almighty, but We have specifically sent you, O Muhammad, with the mission to all the people of the earth, and We have commanded you to convey the Qur'an to them **that I may warn you thereby and**

And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter, and placed between them a barrier and an insurmountable partition.

whomever it may reach "And whoever disbelieves in it of the parties, the Fire is his promised destination that you may warn the Mother of Towns and those around it Say, 'O mankind, indeed I am the Messenger of God to you all.'" And in the two Sahihs: "I was sent to the red and the black", and in them: "A prophet was sent specifically to his people, and I was sent to all of mankind." For this reason God the Almighty said: "So do not obey the disbelievers and strive against them with it **meaning the Qur'an, as Ibn Abbas said**, a great striving" as God the Almighty said: "O Prophet, strive against the disbelievers and the hypocrites" [the verse].

And the Almighty said: **And it is He who has released the two seas, this one fresh and sweet, and this one salty and bitter.** That is, He created the two waters: the sweet and the salty. The sweet water is like rivers, springs and wells, and this is the sweet, fresh, pure sea. This was said by Ibn Jurayj, and Ibn Jarir chose it. There is no doubt about this meaning, for there is no still sea in existence that is fresh and sweet. God Almighty only informed about the reality to alert His servants to His blessings upon them so that they would thank Him. The fresh sea is this one that roams among people. God Almighty divided it among His creation because they need it as rivers and springs in every land, according to their need and sufficiency for themselves and their land.

And the Almighty said: **And this is salty and bitter**, meaning salty, bitter, and unpleasant, like the seas known in the East and West: the Ocean and what is connected to it from the Straits, and the Sea of Qulzum, and the Sea of Yemen, and the Sea of Basra, and the Persian Gulf, and the Sea of China and India, and the Sea of Rome, and the Caspian Sea, and what is similar to them and what is similar to them of the still seas that do not flow, but they ripple and churn and crash during the winter and strong winds, and some of them have ebb and flow, so at the beginning of each month there is an ebb and flow from them, and when the month begins to decrease they ebb until they return to their original limit, and when the crescent of the next month begins they begin to ebb until the fourteenth night, then they begin to decrease, so God Almighty - and He is the One with perfect power - made the custom of that, so all of these still seas, God Almighty created them salty so that the air would not become foul because of them, which would spoil existence, and so that the earth would not be barren with the animals that die in it, and since its water is salty, its air is pure, and its dead are good. That is why the Messenger of God, may God bless him and grant him peace, was asked about seawater: Can we perform ablution with it? He said: **Its water is pure and its dead are lawful.** Narrated by the Imams Malik, Al-Shafi'i, Ahmad, and the People of the Sunnah with a good chain of transmission.

And the Almighty's saying: **And He placed between them a barrier and a partition** meaning between the fresh and salty waters. **A partition** meaning a barrier, which is the dry land, **and a forbidding partition** meaning something that prevents one from reaching

the other, like His saying: "He has released the two seas meeting together. * Between them is a barrier which they do not transgress. * So which of the favors of your Lord will you deny?" And His saying: "Is He who made the earth a resting place and placed within it rivers and placed for it firm mountains and placed between the two seas a barrier? Is there a deity with God? Rather, most of them do not know." And His saying: **And it is He who created from water a human being** [the verse], meaning He created man from a weak sperm, then proportioned him and balanced him and made him perfect in creation, male and female, as He willed. **Then He made him [a relative by] lineage and marriage.** So at the beginning of his affair, he is a relative, then he marries and becomes a son-in-law, then he has in-laws, sisters, and relatives, and all of that is from despised water. For this reason, the Almighty said: **And your Lord is ever All-Powerful.**

Fath al-Qadir

He said: 53- "And it is He who has released the two seas." Marj means to mix, khulla, and arsala. It is said that he has released the animal and amarjatuha: if you send it out to pasture and let it go wherever it wants. Mujahid said: He sent them both and made one of them flow to the other. Ibn Arafa said: He mixed them, so they meet. It is said that he mixed it: if you mixed it. Marj al-Din and al-Amr: mixed and disturbed. From this is his statement: "in a confused matter." Al-Azhari said: "Marj al-Bahrain" means to leave them alone. It is said that he has released the animal: if you let it graze. Tha'lab said: Marj is to make a path. So his statement: "Marj al-Bahrain" means to make them flow. Al-Akhfash said: And some people say "Marj al-Bahrain **is like marj, fa'l and af'al meaning** this is fresh and sweet", the Euphrates is the eloquent sweetness. This sentence is a new answer to an implied question, as if it was said: How did He release them? So it was said: This is fresh and this is salty. It is permissible for it to be in the accusative case as a state. It is said that sweet water is called Euphrates because it quenches thirst, that is, it cuts and breaks it. **And this is salty and bitter**, that is, extremely salty. This is the meaning of *salty*. It is also said that *salty* means extremely hot, and it is also said that it means extremely bitter. Talhah read it as *salh* with a fatha on the m and a kasra on the lam. **And He placed between them a barrier and a forbidding partition.** The barrier is the barrier and partition that God placed between them by His power that separates them and prevents them from mingling. The meaning of **a forbidding partition** is a concealed screen that prevents one from mixing with the other. So the barrier is the barrier, and the partition is the preventer. It is also said that the meaning of **a forbidding partition** is what was mentioned above, that it is a word said by the one seeking refuge, as if each of the two seas is seeking refuge from its companion, and saying this word to it. It is also said that it is a limited limit. It is also said that what is meant by the fresh sea are the great rivers like the Nile, Euphrates, and the Jayhun, and what is meant by the brackish sea are the famous seas, and the barrier between

them is the barrier of land. It was said that the meaning of **a forbidden stone** is that it is forbidden to make this salty water sweet with fresh water, or to make this fresh water salty with salty water. An example of this verse is the Almighty's saying in Surat Al-Rahman: "He has released the two seas meeting together. Between them is a barrier so that they do not transgress." Then the Almighty mentioned a state of the creation of man and water.

Tafsir al-Baghawi

53- **And it is He who has released the two seas**, He mixed them and made one of them flow into the other. It was also said: He sent them in their courses and set them free as he sends horses in a meadow. The root of *marj* is mixing and sending. It is said: **He let the animal go to pasture** or *amrajtuhu* if you send it out to pasture and let it go wherever it wants. **This is fresh and sweet**, very sweet. *Furat* is the sweetest water. **And this is salty and bitter**, very salty. It was also said: *Bitter* means bitter. **And He placed between them a barrier**, that is, a barrier by His power so that the fresh and salty do not mix, nor the salty and the fresh. **And a forbidden partition**, that is, a forbidden screen so that they do not transgress, and the fresh and salty do not spoil.

Tafsir al-Baidawi

53- **And it is He who has released the two seas** He left them side by side, close together so that they do not mix like the way He releases His beast when He leaves it. **This is fresh and sweet** Quenching thirst due to its extreme sweetness. **And this is salty and bitter** Extremely salty, and it was read *salt*

On the verb, and perhaps its origin is salty, so it was lightened like cold in bar. **And He placed between them a barrier** a barrier of His power. **And a forbidden partition** and a profound dissonance as if each of them is saying to the other what the one seeking refuge says to the one from whom he seeks refuge. And it was said a limited boundary, and that is like the Tigris entering the sea and splitting it and flowing through it for leagues without its taste changing. And it was said that what is meant by the fresh sea is the great river like the Nile, and by the salt sea is the great sea, and by the barrier is what separates them from the land, so the power is in the separation and the difference in quality prevents that the nature of the parts of each element requires that they be compact and stick together and similar in quality.

Surat al-Furqan 25:54

And it is He who created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent.

Surat al-Furqan 25:54

And it is He who created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent.

Tafsir al-Jalalayn

54 - **And it is He who created from water a human being** from semen a human being **and made him [a relative by] lineage** of lineage **and by marriage** of marriage by marrying a male or female in order to procreate **and ever is your Lord competent** able to do whatever He wills.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And it is God who created from the slumbering animal a human being, and made him related by lineage, which is seven, and by marriage, which is five.

It was also narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **And made it [their] lineage and marriage**, lineage is seven. His statement, **Forbidden to you are your mothers** (An-Nisa': 23)... to His statement, **and the daughters of your sister** (An-Nisa': 23). And marriage is five. His statement, **and your mothers who breastfed you** (An-Nisa': 23)... to His statement, **and the wives of your sons who are from your loins** (An-Nisa': 23).

And His saying, **And your Lord is All-Powerful**, means: And your Lord, O Muhammad, has the ability to create whatever He wills of creation, and to direct them as He wills and desires.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's statement: **And it is He who created from water a human being** meaning He created from a sperm-drop a human being. **Then He made him** meaning He made the human being **a relative by lineage and marriage**. It was said: **from water** refers to the origin of creation in that every living thing is created from water. In this verse there is an enumeration of the blessings upon people in their creation after nonexistence, and a warning of the lesson in that.

Second: The Almighty's saying, **And He made it [the husband's] lineage and marriage**. Lineage and marriage have two meanings that encompass all kinship that exists between two human beings. Ibn al-Arabi said: Lineage refers to the mixing of the fluid

between the male and female according to the Shari'ah. If it was through disobedience, then it is an absolute creation and not a true lineage. Therefore, his daughter from fornication is not included in His saying, **Forbidden to you are your mothers and your daughters** (An-Nisa': 23), because she is not his daughter according to the more correct of the two opinions of our scholars and the more correct of the two opinions in religion. If it is not lineage according to the Shari'ah, then there is no marriage according to the Shari'ah, so fornication does not forbid the daughter of a mother or the mother of a daughter. What is forbidden from what is permissible is not forbidden from what is forbidden, because God has bestowed the favor of lineage and marriage upon His servants and raised their status, and made the rulings of what is permissible and what is forbidden dependent on them, so falsehood cannot be attached to them or equated with them.

I said: The jurists differed regarding a man marrying his daughter from fornication, or his sister, or his son's daughter from fornication. Some people forbade it, such as Ibn al-Qasim, and this is the opinion of Abu Hanifa and his companions. Others permitted it, such as Abdul Malik ibn al-Majishun, and this is the opinion of al-Shafi'i. This has been mentioned in *al-Nisa'* with sound evidence. Al-Farra' said: The lineage that is not permissible to marry, and the in-laws that are permissible to marry. Al-Zajjaj said the same, and it is the opinion of Ali ibn Abi Talib **may God be pleased with him**. The derivation of in-laws is from the word *saharat* which means to mix something, so each of the in-laws has mixed with the other, so marriages are called in-laws because people mix in them. It was said: In-laws are kinship by marriage, so the kinship of the wife is the two sisters, and the kinship of the husband is the in-laws. In-laws are general for all of these, as al-Asma'i said. Ibn al-Arabi said: The two sisters are the woman's father, her brother, and her paternal uncle - as al-Asma'i said - and in-laws are the husband of a man's daughter, his brother, his father, and his paternal uncle. Muhammad ibn al-Hasan said in the narration of Abu Sulayman al-Juwzjani: A man's two sisters are his daughters' wives, his sisters, his paternal aunts, his maternal aunts, and every female relative who is forbidden to him. His in-laws are every blood relative who is forbidden to his wife. An-Nahhas said: It is better in this regard to say what al-Asma'i said about in-laws, and that it should be from both of them. It is said: **I mixed something**, meaning I blended it, so each one of them has mixed with the other. What is better about the two sisters is what Hamad ibn al-Hasan said, for two reasons: One of them is the hadith narrated by the Prophet, may God bless him and grant him peace, on the authority of Muhammad ibn Ishaq, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Muhammad ibn Usamah ibn Zayd, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'As for you, O Ali, you are my circumciser and the father of my children. You are from me and I am from you.'" So Ali means that the daughter's husband is a circumciser. The other reason is that the derivation of the word *khtan* comes from *khanahu*,

meaning to cut him off, as if the husband has been cut off from his family and his wife has been cut off from hers. Ad-Dahhak said: In-laws are kinship through breastfeeding. Ibn Atiyyah said: "In my opinion, this is a misconception, and the reason for it is that Ibn Abbas said: 'Seven are forbidden by blood relations, and five by marriage.' In another narration, seven are forbidden by marriage, meaning the words of God the Almighty: "Forbidden to you **for marriage** are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, and your sister's daughters" (An-Nisa' 4:23). This is the lineage. Then what he means by marriage is the words of God the Almighty: **and your mothers who breastfed you** (An-Nisa' 4:23) until His words: **and that you marry two sisters together** (An-Nisa' 4:23). Then he mentioned the chaste women. The implication of this is that Ibn Abbas meant by marriage what was mentioned with it, so he indicated by what he mentioned its importance, which is marriage, not that breastfeeding is marriage, rather breastfeeding is equivalent to marriage, and what is forbidden by marriage is forbidden by it, according to the hadith that is transmitted about it. Whoever narrated: 'And five are forbidden by marriage' omitted from the two verses the marriage of two sisters and the chaste women, who are those who have husbands."

I said: Ibn Atiyyah considered breastfeeding along with what was mentioned above as lineage, and this is the opinion of Al-Zajjaj. Abu Ishaq said: Lineage that is not through marriage, from His statement, **Forbidden to you are your mothers** (An-Nisa' 4:23) to His statement, **And that you marry two sisters at the same time** (An-Nisa' 4:23). Lineage is the one who has the right to marry. Ibn Atiyyah said: Al-Zahrawi reported a statement that lineage is through the sons and marriage is through the daughters.

I said: Al-Nahas mentioned this statement and said: Because marriage can be from two sides. Ibn Sirin said: This verse was revealed about the Prophet, may God bless him and grant him peace, and Ali, may God be pleased with him, because he was related to him by blood and marriage. Ibn Atiyyah said: Their union and their kinship are sacred until the Day of al-Qiyamah 75: **And your Lord is Able** to create whatever He wills.

Tafsir Ibn Kathir

God the Almighty says: **And if We willed, We could have sent to every city a warner** calling them to God the Almighty, but We have specifically sent you, O Muhammad, with the mission to all the people of the earth, and We have commanded you to convey the Qur'an to them **that I may warn you thereby and whomever it may reach** "And whoever disbelieves in it of the parties, the Fire is his promised destination that you may warn the Mother of Towns and those around it Say, 'O mankind, indeed I am the Messenger of God to you all.'" And in the two Sahih: "I was sent to the red and the black", and in them: "A prophet was sent specifically to his people, and I was sent to all of mankind." For this reason God the Almighty said: "So do not obey the disbelievers and strive against them with it **meaning the Qur'an, as Ibn Abbas said**, a great

striving" as God the Almighty said: "O Prophet, strive against the disbelievers and the hypocrites" [the verse].

And the Almighty said: **And it is He who has released the two seas, this one fresh and sweet, and this one salty and bitter.** That is, He created the two waters: the sweet and the salty. The sweet water is like rivers, springs and wells, and this is the sweet, fresh, pure sea. This was said by Ibn Jurayj, and Ibn Jarir chose it. There is no doubt about this meaning, for there is no still sea in existence that is fresh and sweet. God Almighty only informed about the reality to alert His servants to His blessings upon them so that they would thank Him. The fresh sea is this one that roams among people. God Almighty divided it among His creation because they need it as rivers and springs in every land, according to their need and sufficiency for themselves and their land.

And the Almighty said: **And this is salty and bitter**, meaning salty, bitter, and unpleasant, like the seas known in the East and West: the Ocean and what is connected to it from the Straits, and the Sea of Qulzum, and the Sea of Yemen, and the Sea of Basra, and the Persian Gulf, and the Sea of China and India, and the Sea of Rome, and the Caspian Sea, and what is similar to them and what is similar to them of the still seas that do not flow, but they ripple and churn and crash during the winter and strong winds, and some of them have ebb and flow, so at the beginning of each month there is an ebb and flow from them, and when the month begins to decrease they ebb until they return to their original limit, and when the crescent of the next month begins they begin to ebb until the fourteenth night, then they begin to decrease, so God Almighty - and He is the One with perfect power - made the custom of that, so all of these still seas, God Almighty created them salty so that the air would not become foul because of them, which would spoil existence, and so that the earth would not be barren with the animals that die in it, and since its water is salty, its air is pure, and its dead are good. That is why the Messenger of God, may God bless him and grant him peace, was asked about seawater: Can we perform ablution with it? He said: **Its water is pure and its dead are lawful.** Narrated by the Imams Malik, al-Shafi'i, Ahmad, and the People of the Sunnah with a good chain of transmission.

And the Almighty's saying: **And He placed between them a barrier and a partition** meaning between the fresh and salty waters. **A partition** meaning a barrier, which is the dry land, **and a forbidding partition** meaning something that prevents one from reaching the other, like His saying: "He has released the two seas meeting together. * Between them is a barrier which they do not transgress. * So which of the favors of your Lord will you deny?" And His saying: "Is He who made the earth a resting place and placed within it rivers and placed for it firm mountains and placed between the two seas a barrier? Is there a deity with God? Rather, most of them do not know." And His saying: **And it is He who created from water a human being** [the verse], meaning He created man from a weak sperm, then proportioned him and balanced him and made him perfect in creation, male and female, as He willed. **Then He made him [a relative by] lineage**

Surat al-Furqan 25:54

And it is He who created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent.

and marriage. So at the beginning of his affair, he is a relative, then he marries and becomes a son-in-law, then he has in-laws, sisters, and relatives, and all of that is from despised water. For this reason, the Almighty said: **And your Lord is ever All-Powerful.**

Fath al-Qadir

He said: 54- "And it is He who created from water a human being and made him [a relative by] lineage and marriage." What is meant by water here is sperm water: that is, He created a human being from sperm water and made him [a relative by] lineage and marriage. It was also said that what is meant by water is pure water, which is meant in His statement: "And We made from water every living thing." What is meant by lineage is that which is not permissible to marry. Al-Farra' and Al-Zajjaj said: The derivation of marriage is from sahrat something: if you mix it, and marriages are called marriages by marriage because people mix in them. It was also said that marriage is kinship by marriage, so the kinship of the wife is the two sisters, and the kinship of the husband is the in-laws, and in-laws include them both, as Al-Asma'i said. Al-Wahidi said: The commentators said: Lineage is seven types of kinship, gathered by His statement: **Forbidden to you are your mothers** to His statement: **and the mothers of your wives** and from here to His statement: **and that you marry two sisters together** is a prohibition by marriage, which is the mixing that resembles kinship. God has forbidden seven types of lineage, seven by marriage, the aforementioned verse includes six of them, and the seventh is His statement: **And do not marry those women your fathers married.** Ibn Atiyyah, Al-Zajjaj, and others included breastfeeding as part of lineage, and this is supported by His statement, may God bless him and grant him peace: **What is forbidden by breastfeeding is forbidden by lineage.** "And your Lord is All-Powerful," meaning His power is of great and profound, and part of His dazzling power is the creation of man and his division into the two categories mentioned.

Sa'id ibn Mansur, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, regarding the verse, "Have you not seen how your Lord extended the shadow?" He said: After dawn, before the sun rises. Ibn Abi Hatim narrated from him with the wording, "Have you not seen that when you pray Fajr, there is a shadow between the rising of the sun and its setting. Then God sends the sun as a guide for it, and the shadow is withdrawn." Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding the verse, saying: The shadow is extended between the rising of the sun and the rising of the sun. "And if He willed, He could have made it stationary," meaning: permanent. "Then We made the sun a guide for it," meaning: the rising of the sun. "Then We withdraw it to Us a slight withdrawal," meaning: quickly. The Sunan scholars, Ahmad and others narrated from Abu Sa'id, who said: "It was said, 'O Messenger of God, can we perform ablution from the well of Bada'ah?' It is a well into which menstrual blood, dog meat and filth are thrown. He said, 'Water is pure and nothing makes it impure.'"

There is a lengthy discussion about the chain of transmission of this hadith, which we have discussed in detail in our commentary on al-Muntaqa. 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 Ibn Abbas, who said: **There is no year with less rain than another year, but God distributes it as He wills.** Then he recited this verse: **And We have certainly distributed it among them that they may remember.** Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding the statement: **And strive against them thereby**, he said: **With the Qur'an.** Ibn Jarir narrated on his authority: **It is He who has released the two seas**, meaning He mixes one with the other, so the fresh water does not spoil the salty water, and the salty water does not spoil the fresh water. Ibn Abi Hatim also narrated on his authority, regarding the statement: **And a forbidding separation**, he said: He forbids one from the other by His command and decree. Abd ibn Humayd narrated on the authority of Abdullah ibn al-Mughirah, who said: Umar ibn al-Khattab was asked about lineage and marriage, so he said: "I do not think that you are except that you know lineage. As for marriage, it is two sisters and the Companions."

Tafsir al-Baghawi

54- **And it is He who created from water**, from the sperm, **a human being and made him [a relative by] lineage and marriage**, meaning: He made him one of lineage and marriage. It was said: Lineage is that which is not permissible to marry, and marriage is that which is permissible to marry. Lineage is that which necessitates prohibition, and marriage is that which does not necessitate it. It was said - and this is correct -: Lineage is from kinship, and marriage is the mixture that resembles kinship, and it is the forbidden reason for marriage. We have mentioned that God Almighty has forbidden seven things by lineage and seven things by reason, in His saying: **Your mothers are forbidden to you An-Nisa' 23, And your Lord is ever competent.**

Tafsir al-Baidawi

54- **And it is He who created from water a human being** meaning the one who mixed the clay of Adam with it, or made him a part of the human substance so that he would come together to give good tidings and be smooth and accept shapes and forms easily, or the sperm. **Then He made him [a relative] by lineage and marriage** meaning He divided him into two parts: those with lineage, i.e. males to whom he is related, and those with [a relative] by marriage, i.e. females with whom he marries, as God Almighty says: **Then He made from him the two mates, the male and the female.** "And your Lord is ever competent" as He created from one substance a human being with different limbs and distant natures, and He made him

into two opposite parts. And He may create from one sperm twins, a male and a female.

Surat al-Furqan 25:55

And they worship besides God that which neither benefits them nor harms them, and the disbeliever is ever, against his Lord, a supporter.

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Tafsir al-Jalalayn

55 - **And they worship** that is, the disbelievers **besides God that which neither benefits them** by worshipping it **nor harms them** by abandoning it, and that is the idols **and the disbeliever is ever, against his Lord, a supporter** of Satan by obeying him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists worship gods besides Him who do not benefit them or bring them any benefit if they worship them, nor do they harm them if they abandon their worship. They abandon the worship of those who have bestowed upon them these blessings, the least of which cannot be compared, and they are what He, the Majestic and Sublime, has enumerated for us in these verses, from His saying: **Have you not seen how your Lord extended the shadow?** to His saying: *All-Powerful*. And from His power is the power with which nothing He wills is prevented from Him, and nothing He wills to do is difficult for Him. And when He wants to punish some of His disobedient servants, He brings upon them what He brought upon those He described of the people of Pharaoh, Aad, Thamud, the people of Ar-Rass, and many generations between them. So there is no one who is angry with Him to help him, nor anyone to defend him from Him. **And the disbeliever is a supporter of Satan against his Lord.** God Almighty says: And the disbeliever is a helper of Satan against his Lord, supporting him in his disobedience.

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

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Layth, on the authority of Mujahid: **And the disbeliever is a supporter against his Lord.** He said: He supports Satan in disobeying God with his own eyes.

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

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

Jahl is a supporter of Satan against his Lord.

Al-Hasan told us: Abd al-Razzaq told us: Muammar told us on the authority of al-Hasan, regarding his statement, **And the disbeliever is a supporter of his Lord**, he said: He is an aid to Satan against his Lord in committing sins.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the disbeliever is a supporter to his Lord**, he said: **A helper to his Lord.** A helper is a helper. And he recited the statement of God, **So never be a supporter of the disbelievers Al-Qasas 28:86.** He said: **Do not be a helper to them.** And he also recited the statement of God, **And He brought down those who supported them among the People of the Scripture from their fortresses Al-Ahzab 33:26.** He said: **Supported them** means **aided them.**

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And the disbeliever was a supporter of his Lord**, meaning Abu al-Hakam, whom the Messenger of God, may God bless him and grant him peace, called Abu Jahl bin Hisham.

Some of them have interpreted the meaning of his statement, **And the disbeliever was a supporter of his Lord**, to mean that the disbeliever was insignificant to his Lord, from the Arab saying: **I was supported by him, but I did not pay attention to him**, if he put him behind his back and did not pay attention to him. It is as if the supporter was with him is a fa'il inflected from the object of the verb **to be supported by**, as if it was said: **And the disbeliever was supported by him.** The statement that we have mentioned is the correct meaning and context, because God, the Most High, mentioned that these disbelievers worshipped Him instead of Him, so it is more appropriate for the statement to follow that with a pledge to them and a condemnation of their action rather than reporting their insignificance to their Lord. And since their arrogance towards Him is mentioned, it is followed by reporting their insignificance to Him.

Tafsir al-Qurtubi

God the Almighty says: **And they worship besides God that which neither benefits them nor harms them.**

When He enumerated the blessings and explained the perfection of His power, He was amazed at the polytheists for associating with Him those who are unable to benefit or harm, meaning that God is the One Who created what He mentioned, then these people, due to their ignorance, worship besides Him dead, inanimate objects that neither benefit nor harm. **The disbeliever is ever a supporter against his Lord.** It was narrated on the authority of Ibn Abbas, **The disbeliever** here is the ignorant one, may God curse him, and he explained that it means that he supports himself by worshipping idols against his allies. Ikrimah

said: The disbeliever is Satan who showed enmity towards his Lord. Mutraf said: The disbeliever here is Satan. Al-Hasan said: **A supporter** means an assistant to Satan in committing sins. It was also said that the meaning is, the disbeliever was insignificant and lowly in the eyes of his Lord, having no value or weight with Him, from the Arab saying: **You turned your back on him** meaning you put him behind your back and did not pay attention to him. And from this is the saying of God Almighty: **And you took it behind your backs** (Hud 11:92) meaning insignificant. And from this is the saying of Al-Farazdaq:

Tamim bin Qais: Do not let my need be on your back, lest I become tired of answering it.

This is the meaning of Abu Ubaidah's statement. *Dhahir* means *manifest*. That is, the disbelief of the disbelievers is insignificant to God, the Most High, and God takes it lightly because their disbelief does not harm Him. It was also said: The disbeliever was powerful and dominant over his god whom he worshipped, which was the idol, and he could do with it whatever he wanted, because inanimate objects have no power to ward off harm or benefit.

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the polytheists in their worship of idols other than God that do not have the power to harm or benefit Him, without any evidence that led them to that, nor any argument that led them to it, but rather based on mere opinions, desires and whims. They befriend them and fight in their cause, and they are hostile to God, His Messenger and the believers among them. For this reason, God Almighty said: **And the disbeliever is ever a supporter against his Lord** meaning a helper in the cause of Satan against the party of God, and the party of God is the victorious one, as God Almighty said: "And they have taken besides God deities that perhaps they will be aided. * They are not able to aid them, and they are for them a ready army." Meaning, their deities that they have taken besides God do not have the power to aid them, and these ignorant people are ready army who fight for them and defend their possession. But the outcome and aid are for God, His Messenger and the believers in this world and the hereafter.

Mujahid said, **And the disbeliever is a supporter against his Lord**. He said, **He supports Satan in disobeying God and aids him**. Sa'id ibn Jubayr said, **And the disbeliever is a supporter against his Lord**. He said, **He helps Satan against his Lord through enmity and polytheism**. Zayd ibn Aslam said, **And the disbeliever is a supporter against his Lord**. He said, **He is a friend**. Then God, the Almighty, said to His Messenger, may God's prayers and peace be upon him, **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner**. That is, a bringer of good tidings to the believers and a warner to the disbelievers, bringing good tidings of Paradise to those who obey God and a warner before a severe punishment for those who disobey God's command. **Say, 'I do not ask of you for it any reward.'**

That is, for this message and this warning, any reward that I ask from your money. I only do that seeking the pleasure of God, the Almighty. **For whoever among you wills to go straight**. "Except for whoever wills to take to his Lord a way." That is, a path, a course, and a method in which he follows what you have brought.

Then the Almighty said: **And put your trust in the Ever-Living who does not die**. That is, in all your affairs, put your trust in God, the Ever-Living who never dies, who is **the First and the Last, the Evident and the Immanent, and He is Knowing of all things**. The Eternal, the Everlasting, the Everlasting, the Living, the Self-Sustaining, and the Lord and King of all things. Make Him your provision and refuge, for He is the One in Whom one puts his trust and turns to Him, for He is sufficient for you, your Supporter, your Aider, and your Victory, as the Almighty said: "O Messenger, proclaim that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Ibn Abi Hatim narrated: Abu Zur'ah told us, Abdullah bin Muhammad bin Ali bin Nufayl told us: I read on the authority of Mu'qil, meaning Ibn Ubaydullah, on the authority of Abdullah bin Abi Husayn, on the authority of Shahr bin Hawshab, who said: "Salman met the Prophet, may God bless him and grant him peace, in one of the streets of Madinah and prostrated to him. He said: 'Do not prostrate to me, O Salman, but prostrate to the Ever-Living Who does not die.'" This is a hasan mursal hadith. God the Almighty said: **And glorify His praise** means combine praising Him with glorifying Him. That is why the Messenger of God, may God bless him and grant him peace, used to say: **Glory be to You, O God, our Lord, and praise be to You**, meaning devote your worship and reliance to Him, as God the Almighty said: "Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." God the Almighty said: **So worship Him and put your trust in Him**. God the Almighty said: "Say: He is the Most Gracious. We have believed in Him and upon Him we have put our trust."

And the Almighty says: **And sufficient is He as Acquainted with the sins of His servants** meaning with His perfect knowledge from which nothing is hidden and not even the weight of an atom escapes Him. And the Almighty says: **Who created the heavens and the earth** the verse, meaning He is the Ever-Living Who does not die, and He is the Creator of all things and their Lord and King, who created by His power the seven heavens in their height and vastness, and the seven earths in their depth and density **in six days and then He established Himself on the Throne** meaning He manages the affair and decrees the truth, and He is the best of deciders.

And His statement, **Then He established Himself above the Throne, the Most Gracious, so ask about it one who is knowledgeable about it**, meaning, inquire about it from one who is knowledgeable about it and aware of it, so follow him and imitate him. It is known that no one knows God better or is more informed about Him than His servant and Messenger, Muhammad, may God's prayers and peace be upon him, the master of the children of Adam in this world and the hereafter, who does not speak from his own

And they worship besides God that which neither benefits them nor harms them, and the disbeliever is ever, against his Lord, a supporter.

desire. It is only a revelation revealed to him. So, whatever he said is the truth, and whatever he informed about is the truth. He is the decisive Imam to whom, if people dispute about something, their dispute must be referred. So, whatever agrees with his words and actions is the truth, and whatever contradicts them is rejected by its speaker or doer, whoever he may be. God Almighty said, **But if you dispute about anything, and He also said, And whatever you differ over, its judgment is with God, and He also said, And the word of your Lord has been fulfilled in truth and justice,** meaning truth in informing and justice in commands and prohibitions. For this reason, God Almighty said, **So ask about it one who is knowledgeable.**

Mujahid said: Concerning His statement, **Ask one well-informed about it**, he said: Whatever I have told you about is as I have told you. Ibn Jurayj said the same. Shammr ibn Atiyyah said, concerning His statement, **Ask one well-informed about it**, that the Qur'an is well-informed about it. Then God the Almighty said, denouncing the polytheists who prostrate to idols and rivals other than God: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know the Most Gracious. They used to deny that God is called by His name, the Most Gracious, just as they denied that on the day of Hudaybiyyah when the Prophet (peace and blessings of God be upon him) said to the scribe, "Write, 'In the name of God, the Most Gracious, the Most Merciful.'" They said, "We do not know the Most Gracious or the Most Merciful, but write as you used to write: 'In Your name, O God.'" For this reason, God the Almighty revealed: "Say, 'Call upon God or call upon the Most Gracious. Whichever you call upon, to Him belong the best names.'" That is, He is God and He is the Most Gracious. He said in this verse: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know Him and we do not acknowledge Him. **Should we prostrate to what you command us?** That is, just because you say it. **And it increases them in aversion.** As for the believers, they worship God, who is the Most Gracious, the Most Merciful, and they single Him out in divinity, and they prostrate to Him. The scholars **may God have mercy on them** have agreed that this prostration in Al-Furqan is prescribed for the one who recites it to prostrate. And its listener, as stated in its place, and God Almighty knows best.

Fath al-Qadir

When the Almighty mentioned the proofs of monotheism, He returned to mentioning the ugliness of the disbelievers and the scandals of their lives, saying: 55- **And they worship besides God that which neither benefits them** if they worship it **nor harms them** if they abandon it **and the disbeliever is ever, against his Lord, a supporter.** Backer means supporters: meaning, one who helps against his Lord through polytheism and enmity. Supporting against the Lord is supporting against His Messenger or against His religion. Al-Zajaj said: Because he follows Satan and helps him in

disobeying God, because their worship of idols is assistance to Satan. Abu Ubaidah said: The meaning is, **and the disbeliever was ever, against his Lord, humiliated and lowly**, from the Arabs' saying, **I put him behind my back and did not pay attention to him.** From this is his saying, **And you took him behind your back**, meaning, humiliated. From this is also the saying of Al-Farazdaq:

Tamim bin Badr: Do not let my need be on your back, lest I become tired of answering it.

It was said that the meaning is: And the disbeliever was strong and dominant over his Lord whom he worshipped, which is the idol, doing with it what he wanted, because inanimate things do not have the power to repel or benefit. It is possible that the supporter is a collective as in His saying: **And the angels after that are supporter.** The meaning is: That some of the disbelievers support others against the Messenger of God or against a religion, and what is meant by the disbeliever here is the gender, and it does not contradict the fact that the reason for revelation was a specific disbeliever as it was said that it was Abu Jahl.

Tafsir al-Baghawi

55- **And they worship besides God**, meaning: these polytheists, **that which neither benefits them**, if they worship it, **nor harms them**, if they abandon it, **and the disbeliever is ever a supporter against his Lord**, meaning: an assistant to Satan against his Lord through sins. Al-Zajaj said: meaning: he assists Satan in disobeying God because their worship of idols is assistance to Satan. It was said: its meaning is **and the disbeliever is ever a supporter against his Lord**, meaning: humble and subservient, as a man says: **I have made you a supporter**, meaning: he has made me humble. It is also said: **I appeared to him**, if he put him behind his back and did not pay attention to him.

Tafsir al-Baidawi

55- **And they worship besides God that which neither benefits them nor harms them.** Meaning idols or everything that is worshipped besides God, since no creature can independently benefit or harm. **And the disbeliever is ever a supporter against his Lord.** He supports Satan in enmity and polytheism. What is meant by **the disbeliever** is the species or ignorance. It was said that it is insignificant and humiliated, and has no effect on him, from their saying **I threw it behind my back**, so it is like His saying, **And God will not speak to them, nor will He look at them.**

Surat al-Furqan 25:56

And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

Tafsir al-Jalalayn

56 - **And We have not sent you, [O Muhammad], except as a bringer of good tidings of Paradise and a warner of the Fire.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And We have not sent you** O Muhammad, to those to whom We have sent you, **except as a bringer of good tidings** of a great reward, for whoever believes in you and believes in you, and believes in what you have brought them from Me, and they act upon it, **and as a warner** to whoever denies you and denies what you have brought them from Me, so they do not believe in it, and do not act upon it. **Say, 'I do not ask of you for it any reward'** He is saying to him: Say to those to whom I have sent you, "O people, I do not ask of you any reward for what I have brought to you from my Lord, so that you say: Muhammad only seeks our money for what he calls us to, so we do not follow him in it, nor do we give him anything from our money, "except for whoever wills to take to his Lord a way" He is saying: But whoever among you wills may take to his Lord a way, a path by spending from his money in His cause, and in that which brings him closer to Him, such as charity and spending in jihad against his enemy, and other good paths.

Tafsir al-Qurtubi

God Almighty says: **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.** He means by Paradise a bringer of good tidings and a warner from Hellfire, and We have not sent you as a trustee or a controller.

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the polytheists in their worship of idols other than God that do not have the power to harm or benefit Him, without any evidence that led them to that, nor any argument that led them to it, but rather based on mere opinions, desires and whims. They befriend them and fight in their cause, and they are hostile to God, His Messenger and the believers among them. For this reason, God Almighty said: **And the disbeliever is ever a supporter against his Lord** meaning a helper in the cause of Satan against the party of God, and the party of God is the victorious one, as God Almighty said:

"And they have taken besides God deities that perhaps they will be aided. * They are not able to aid them, and they are for them a ready army." Meaning, their deities that they have taken besides God do not have the power to aid them, and these ignorant people are ready army who fight for them and defend their possession. But the outcome and aid are for God, His Messenger and the believers in this world and the hereafter.

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Then the Almighty said: **And put your trust in the Ever-Living who does not die.** That is, in all your affairs, put your trust in God, the Ever-Living who never dies, who is **the First and the Last, the Evident and the Immanent, and He is Knowing of all things.** The Eternal, the Everlasting, the Everlasting, the Living, the Self-Sustaining, and the Lord and King of all things. Make Him your provision and refuge, for He is the One in Whom one puts his trust and turns to Him, for He is sufficient for you, your Supporter, your Aider, and your Victory, as the Almighty said: "O Messenger, proclaim that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

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Surat al-Furqan 25:56

And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

upon Him we have put our trust.”

And the Almighty says: **And sufficient is He as Acquainted with the sins of His servants** meaning with His perfect knowledge from which nothing is hidden and not even the weight of an atom escapes Him. And the Almighty says: **Who created the heavens and the earth** the verse, meaning He is the Ever-Living Who does not die, and He is the Creator of all things and their Lord and King, who created by His power the seven heavens in their height and vastness, and the seven earths in their depth and density **in six days and then He established Himself on the Throne** meaning He manages the affair and decrees the truth, and He is the best of deciders.

And His statement, **Then He established Himself above the Throne, the Most Gracious, so ask about it one who is knowledgeable about it**, meaning, inquire about it from one who is knowledgeable about it and aware of it, so follow him and imitate him. It is known that no one knows God better or is more informed about Him than His servant and Messenger, Muhammad, may God's prayers and peace be upon him, the master of the children of Adam in this world and the hereafter, who does not speak from his own desire. It is only a revelation revealed to him. So, whatever he said is the truth, and whatever he informed about is the truth. He is the decisive Imam to whom, if people dispute about something, their dispute must be referred. So, whatever agrees with his words and actions is the truth, and whatever contradicts them is rejected by its speaker or doer, whoever he may be. God Almighty said, **But if you dispute about anything**, and He also said, **And whatever you differ over, its judgment is with God**, and He also said, **And the word of your Lord has been fulfilled in truth and justice**, meaning truth in informing and justice in commands and prohibitions. For this reason, God Almighty said, **So ask about it one who is knowledgeable**.

Mujahid said: Concerning His statement, **Ask one well-informed about it**, he said: Whatever I have told you about is as I have told you. Ibn Jurayj said the same. Shammir ibn Atiyyah said, concerning His statement, **Ask one well-informed about it**, that the Qur'an is well-informed about it. Then God the Almighty said, denouncing the polytheists who prostrate to idols and rivals other than God: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know the Most Gracious. They used to deny that God is called by His name, the Most Gracious, just as they denied that on the day of Hudaibiyah when the Prophet (peace and blessings of God be upon him) said to the scribe, "Write, 'In the name of God, the Most Gracious, the Most Merciful.'" They said, "We do not know the Most Gracious or the Most Merciful, but write as you used to write: 'In Your name, O God.'" For this reason, God the Almighty revealed: "Say, 'Call upon God or call upon the Most Gracious. Whichever you call upon, to Him belong the best names.'" That is, He is God and He is the Most Gracious. He said in this verse: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know Him and we do not

acknowledge Him. **Should we prostrate to what you command us?** That is, just because you say it. **And it increases them in aversion.** As for the believers, they worship God, who is the Most Gracious, the Most Merciful, and they single Him out in divinity, and they prostrate to Him. The scholars **may God have mercy on them** have agreed that this prostration in Al-Furqan is prescribed for the one who recites it to prostrate. And its listener, as stated in its place, and God Almighty knows best.

Fath al-Qadir

56- **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.** That is, as a bringer of good tidings to the believers of Paradise and a warner to the disbelievers of Hell.

Tafsir al-Baghawi

56- **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner**, meaning: a warner.

Tafsir al-Baidawi

56- **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner** to the believers and the disbelievers.

Surat al-Furqan 25:57

Say, I do not ask of you any reward for it, except that whoever wills should take a way to his Lord.

Tafsir al-Jalalayn

57 - (Say: I do not ask of you for it) meaning for conveying what I was sent with **any reward except but whoever wills to take to his Lord a way** a way by spending his money in pleasing Him, the Most High, then I will not prevent him from that.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Except for he who wills to take a way to his Lord.**

Tafsir al-Qurtubi

The Almighty said: **Say, 'I do not ask of you for it any reward.'** He means, **for what I have brought you of the Qur'an and revelation.** "Of" is for emphasis. "Except for whoever wills." But whoever wills, this is a disjunctive exception, meaning: But whoever wills "to take to his Lord a way" by spending from his wealth in the way of God, let him spend. It is permissible for it to be connected and the deletion of the complement is understood, the estimation: Except for the reward "for whoever wills to take to his Lord a way" by following my religion so that he may attain honor in this world and the hereafter.

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the polytheists in their worship of idols other than God that do not have the power to harm or benefit Him, without any evidence that led them to that, nor any argument that led them to it, but rather based on mere opinions, desires and whims. They befriend them and fight in their cause, and they are hostile to God, His Messenger and the believers among them. For this reason, God Almighty said: **And the disbeliever is ever a supporter against his Lord** meaning a helper in the cause of Satan against the party of God, and the party of God is the victorious one, as God Almighty said: "And they have taken besides God deities that perhaps they will be aided. * They are not able to aid them, and they are for them a ready army." Meaning, their deities that they have taken besides God do not have the power to aid them, and these ignorant people are ready army who fight for them and defend their possession. But the outcome and aid are for God, His Messenger and the believers in this world and the hereafter.

Mujahid said, "And the disbeliever is a supporter against his Lord. **He said**, He supports Satan in disobeying God and aids him. **Sa'id ibn Jubayr said**, And the disbeliever is a supporter against his Lord. **He said**, He helps Satan against his Lord through enmity and polytheism. **Zayd ibn Aslam said**, And the disbeliever is a supporter against his Lord. **He said**, He is a friend." Then God, the Almighty, said to His Messenger, may God's prayers and peace be upon him, "And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner." That is, a bringer of good tidings to the believers and a warner to the disbelievers, bringing good tidings of Paradise to those who obey God and a warner before a severe punishment for those who disobey God's command. "Say, 'I do not ask of you for it any reward.'" That is, for this message and this warning, any reward that I ask from your money. I only do that seeking the pleasure of God, the Almighty. "For whoever among you wills to go straight. Except for whoever wills to take to his Lord a way." That is, a path, a course, and a method in which he follows what you have brought.

Then the Almighty said: **And put your trust in the Ever-Living who does not die.** That is, in all your affairs, put your trust in God, the Ever-Living who never dies, who is **the First and the Last, the Evident and the Immanent, and He is Knowing of all things.** The Eternal, the Everlasting, the Everlasting, the Living, the Self-Sustaining, and the Lord and King of all things. Make Him your provision and refuge, for He is the One in Whom one puts his trust and turns to Him, for He is sufficient for you, your Supporter, your Aider, and your Victory, as the Almighty said: "O Messenger, proclaim that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Ibn Abi Hatim narrated: Abu Zur'ah told us, Abdullah bin Muhammad bin Ali bin Nufayl told us: I read on the authority of Mu'qil, meaning Ibn Ubaydullah, on the authority of Abdullah bin Abi Husayn, on the authority of Shahr bin Hawshab, who said: "Salman met the Prophet, may God bless him and grant him peace, in one of the streets of Madinah and prostrated to him. He said: 'Do not prostrate to me, O Salman, but prostrate to the Ever-Living Who does not die.'" This is a hasan mural hadith. God the Almighty said: **And glorify His praise** means combine praising Him with glorifying Him. That is why the Messenger of God, may God bless him and grant him peace, used to say: **Glory be to You, O God, our Lord, and praise be to You**, meaning devote your worship and reliance to Him, as God the Almighty said: "Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." God the Almighty said: **So worship Him and put your trust in Him.** God the Almighty said: "Say: He is the Most Gracious. We have believed in Him and upon Him we have put our trust."

And the Almighty says: **And sufficient is He as Acquainted with the sins of His servants** meaning with His perfect knowledge from which nothing is hidden and not even the weight of an atom escapes Him. And the Almighty says: **Who created the heavens and the earth** the verse, meaning He is the Ever-Living Who does not die, and He is the Creator of all things and their Lord and King, who created by His power the

Say, "I do not ask of you any reward for it, except that whoever wills should take a way to his Lord."

seven heavens in their height and vastness, and the seven earths in their depth and density **in six days and then He established Himself on the Throne** meaning He manages the affair and decrees the truth, and He is the best of deciders.

And His statement, **Then He established Himself above the Throne, the Most Gracious, so ask about it one who is knowledgeable about it**, meaning, inquire about it from one who is knowledgeable about it and aware of it, so follow him and imitate him. It is known that no one knows God better or is more informed about Him than His servant and Messenger, Muhammad, may God's prayers and peace be upon him, the master of the children of Adam in this world and the hereafter, who does not speak from his own desire. It is only a revelation revealed to him. So, whatever he said is the truth, and whatever he informed about is the truth. He is the decisive Imam to whom, if people dispute about something, their dispute must be referred. So, whatever agrees with his words and actions is the truth, and whatever contradicts them is rejected by its speaker or doer, whoever he may be. God Almighty said, **But if you dispute about anything, and He also said, And whatever you differ over, its judgment is with God**, and He also said, **And the word of your Lord has been fulfilled in truth and justice**, meaning truth in informing and justice in commands and prohibitions. For this reason, God Almighty said, **So ask about it one who is knowledgeable**.

Mujahid said: Concerning His statement, **Ask one well-informed about it**, he said: Whatever I have told you about is as I have told you. Ibn Jurayj said the same. Shamr ibn Atiyyah said, concerning His statement, **Ask one well-informed about it**, that the Qur'an is well-informed about it. Then God the Almighty said, denouncing the polytheists who prostrate to idols and rivals other than God: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know the Most Gracious. They used to deny that God is called by His name, the Most Gracious, just as they denied that on the day of Hudaybiyyah when the Prophet (peace and blessings of God be upon him) said to the scribe, "Write, 'In the name of God, the Most Gracious, the Most Merciful.'" They said, "We do not know the Most Gracious or the Most Merciful, but write as you used to write: 'In Your name, O God.'" For this reason, God the Almighty revealed: "Say, 'Call upon God or call upon the Most Gracious. Whichever you call upon, to Him belong the best names.'" That is, He is God and He is the Most Gracious. He said in this verse: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know Him and we do not acknowledge Him. **Should we prostrate to what you command us?** That is, just because you say it. **And it increases them in aversion**. As for the believers, they worship God, who is the Most Gracious, the Most Merciful, and they single Him out in divinity, and they prostrate to Him. The scholars **may God have mercy on them** have agreed that this prostration in Al-Furqan is prescribed for the one who recites it to prostrate. And its listener, as stated in its place, and God Almighty knows best.

Fath al-Qadir

57- **Say, 'I do not ask you for any reward for it.'** That is, say to them, O Muhammad: I do not ask you for any reward for the Qur'an, or for conveying the message indicated by sending. The exception in His statement, **except for whoever wills to take a way to his Lord**, is disconnected, meaning, whoever wills to take a way to his Lord, let him do so. It was also said that it is connected. The meaning is: except for whoever wills to draw closer to Him, glory be to Him, through obedience. He portrayed that in the form of a reward, since it is the intended outcome. And when the Almighty made clear that the disbelievers were conspiring against the Messenger of God, and commanded him not to ask them for any reward at all, He commanded him to put his trust in Him in warding off harm and bringing about benefits.

Tafsir al-Baghawi

57- "Say: 'I do not ask of you for it any reward,' for conveying the revelation, so you say that Muhammad is only seeking our money for what he calls us to, so we do not follow him, 'except for him who wills to take a way to his Lord.' This is from the discontinuous exception, the meaning of which is: but whoever wills to take a way to his Lord by spending from his money in His way, he does so. The meaning is: I do not ask of you any reward for myself, but I do not prevent spending money in seeking the pleasure of God and taking the way to His Paradise.

Tafsir al-Baidawi

57- "Say, 'I do not ask of you for it'" concerning conveying the message which it indicates **except as a bringer of good tidings and a warner**. "Of reward except whomever he wills" except for the action of whomever he wills. **To take to his Lord a way** to draw near to Him and seek closeness to Him through faith and obedience. So He portrayed that in the form of a reward in that it is the intended action and excepted it from it to remove any semblance of greed and to show the utmost compassion, as He considered your benefiting yourself by being exposed to reward and being spared punishment a sufficient reward that is satisfactory and limited to him, and to indicate that their obedience will bring him reward in that it is by its indication. And it was said that the exception is disconnected in meaning, but whoever wants to take to his Lord a way, let him do so.

Surat al-Furqan 25:58

And put your trust in the Ever-Living who does not die, and exalt [God] with praise. And sufficient is He as Acquainted with the sins of His servants.

Tafsir al-Jalalayn

58 - **And put your trust in the Ever-Living who does not die, and exalt with praise of Him**, that is, say, Glory be to God and praise be to God **and sufficient is He as Acquainted with the sins of His servants**, Knowing of the sins of His servants.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And put your trust, O Muhammad, in He who has eternal life with which there is no death, so trust in Him in the matter of your Lord, and entrust Him, and submit to Him, and be patient with whatever befalls you in it. His statement, **And glorify Him with praise**, means: And worship Him in gratitude to Him for what He has bestowed upon you. His statement, **And sufficient is He as Knower of the sins of His servants**, means: And sufficient for you is the Ever-Living Who does not die as Knower of the sins of His creation, for nothing of them is hidden from Him, and He will record all of them for them until He rewards them for them on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty says: **And put your trust in the Ever-Living who does not die**. The meaning of trust was presented in **Al Imran** and this surah, and that it is the heart's reliance on God the Most High in all matters, and that causes are intermediaries that He has commanded us to use without relying on them. **And glorify His praise**. That is, declare God the Most High free from what these disbelievers describe Him as, such as partners. Glorification means sanctification, and this has been presented before. It was also said: **And glorify** means connect to Him, and prayer is called glorification. **And sufficient is He as Acquainted with the sins of His servants**. That is, He has knowledge, so He will reward them for them.

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the polytheists in their worship of idols other than God that do not have the power to harm or benefit Him, without any evidence that led them to that, nor any argument that led them to it, but rather based on mere opinions, desires and whims. They befriend them and fight in their cause, and they are hostile to God, His Messenger and the believers among them. For this reason, God Almighty said: **And the disbeliever is ever**

a supporter against his Lord meaning a helper in the cause of Satan against the party of God, and the party of God is the victorious one, as God Almighty said: "And they have taken besides God deities that perhaps they will be aided. * They are not able to aid them, and they are for them a ready army." Meaning, their deities that they have taken besides God do not have the power to aid them, and these ignorant people are ready army who fight for them and defend their possession. But the outcome and aid are for God, His Messenger and the believers in this world and the hereafter.

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And the Almighty says: **And sufficient is He as Acquainted with the sins of His servants** meaning with His perfect knowledge from which nothing is hidden and not even the weight of an atom escapes Him. And the Almighty says: **Who created the heavens and the earth** the verse, meaning He is the Ever-Living Who does not die, and He is the Creator of all things and their Lord and King, who created by His power the seven heavens in their height and vastness, and the seven earths in their depth and density **in six days and then He established Himself on the Throne** meaning He manages the affair and decrees the truth, and He is the best of deciders.

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He is God and He is the Most Gracious. He said in this verse: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know Him and we do not acknowledge Him. **Should we prostrate to what you command us?** That is, just because you say it. **And it increases them in aversion.** As for the believers, they worship God, who is the Most Gracious, the Most Merciful, and they single Him out in divinity, and they prostrate to Him. The scholars **may God have mercy on them** have agreed that this prostration in Al-Furqan is prescribed for the one who recites it to prostrate. And its listener, as stated in its place, and God Almighty knows best.

Fath al-Qadiri

He said: 58- **And put your trust in the Ever-Living who does not die.** He specified the attribute of life as an indication that the Ever-Living is the One who is trusted in matters of interest, and there is no life forever except for God, the Most High, unlike the living ones whose life is temporary, for if they die, those whom one puts his trust in are lost. Trust is the servant's reliance on God in all matters. **And glorify Him with praise**, meaning purify Him from the attributes of imperfection. It was said that the meaning of *glorify* is *pray*, and prayer is called glorification. **And sufficient is He as Acquainted with the sins of His servants**, meaning it is sufficient for you. This is a word that is intended to express exaggeration, like saying: God is sufficient as Lord, and the All-Aware is the One who is aware of matters such that nothing of them is hidden from Him. Then He increased the exaggeration.

Tafsir al-Baghawi

58- **And put your trust in the Ever-Living who does not die, and exalt Him with praise**, meaning: pray to Him in thanks for His blessings. It was also said: say: Glory be to God, and praise be to God. **And sufficient is He as Acquainted with the sins of His servants**, knowing that He will reward them for them.

Tafsir al-Baidawi

58- **And put your trust in the Ever-Living who does not die** to suffice you with their evils and not need their reward, for He is the One who deserves to be relied upon, not the living who die, for if they die, those who put their trust in them would be lost. **And glorify Him with praise** and declare Him free from any attributes of imperfection, commending Him with attributes of perfection, seeking more blessings through gratitude for His abundant blessings. **And sufficient is He as Knowing of the sins of His servants** those apparent and those hidden. “So it does not matter to you whether they believe or disbelieve.

Surat al-Furqan 25:59

He who created the heavens and the earth and whatever is between them in six days and then established Himself on the Throne - the Most Merciful. So ask about Him one informed.

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Tafsir al-Jalalayn

59 - He is the One who created the heavens and the earth and what is between them in six days of the days of this world, that is, the amount of time, because there was no sun there, and if He had willed, He would have created them in an instant. And turning away from it would have taught His creation to verify. **Then He established Himself on the Throne** is in the language the bed of the king. **The Most Gracious** is a substitute for the pronoun **established Himself** meaning an establishment that befits Him. **So ask O man about Him** about the Most Gracious **one who is well-informed** He will inform you of His attributes.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And put your trust in the Ever-Living who does not die** "Who created the heavens and the earth and what is between them in six days" and then said: **and what is between them**, and He mentioned the heavens and the earth, and the heavens are a group, because He directed that to the two types and the two things, as Al-Qatami said:

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

He wants: And ropes are overcome, so he used the dual, and ropes is the plural, because he wanted the two things and the two types.

And his saying, **in six days**, it was said that it began on Sunday, and ended on Friday. **Then He established Himself on the Throne, the Most Gracious**, meaning: Then He established Himself on the Throne, the Most Gracious, and rose above it, and that was on Saturday, according to what was said. And his saying, **Then ask about Him one who is well-informed about Him**, he said: So ask, O Muhammad, one who is well-informed about the Most Gracious, one who is well-informed about His creation, for He is the Creator of all things, and nothing that He created is hidden from Him.

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

Who said that?

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, regarding his statement, **Then ask one who is well-informed about it**, he said: He is saying to

Muhammad, may God bless him and grant him peace: If I tell you something, then know that it is as I told you, I am the well-informed. And the well-informed in his statement, **Then ask one who is well-informed about it**, is in the accusative case as a state of the ha' in the word **saying about it**.

Tafsir al-Qurtubi

The Almighty's saying: **Who created the heavens and the earth and whatever is between them in six days and then established Himself on the Throne** was mentioned previously in Al-A'raf. *Who* is in the accusative case as a description of the Living One. He said: **Between them** and did not say **between them** because he meant the two types, the two kinds, and the two things, like the saying of Al-Qatami:

Didn't it sadden you that the bond of Qais and Taghlib was severed?

He wanted and ropes to overcome, so he dualized them, and ropes is the plural, because he wanted two things and two types. **The Most Gracious, so he asked for him one who is well-informed** Al-Zajjaj said: for the meaning of ask about him. This was narrated by a group of linguists that the preposition ba' can have the meaning of 'about' as God Almighty said: **A questioner asked about a punishment to come to pass** (al-Ma'arij 70:1), and the poet said:

Why don't you ask the horses, O daughter of Malik, if you are ignorant of what you do not know?

Alqamah ibn Abdah said:

If you ask me about women, I am an expert doctor in women's diseases.

That is, about women and about what you do not know. Ali bin Sulaiman denied it and said: The people of insight deny that the preposition *ba* can mean *about*, because this would corrupt the meaning of the Arabs' saying: **If you met so-and-so, a lion would meet you with him**, meaning, a lion would meet you when you met him. The meaning is, ask someone who is knowledgeable about him by asking him. Ibn Jubayr said the same: **The knowledgeable is what God Almighty has made easy**. So *knowledgeable* is in the accusative case as a direct object of the question.

I said: Al-Zajjaj's statement is interpreted in a good way, which is that the expert is other than God, i.e., ask someone who is knowledgeable about Him, i.e., knowledgeable about His attributes and names. It was also said that the meaning is, ask someone who is knowledgeable about Him, so it is an accusative case in the state of the implied ha'. Al-Mahdawi said: It is not a good case because the state could either be from the questioner or the one being asked, and it is not correct for it to be a state of the subject, because the one who is knowledgeable does not need to ask someone other than Him. It is not from the object, because the one being asked about, who is the Most

Gracious, is always knowledgeable, and the state in most cases changes and shifts, unless the Prophet (peace and blessings be upon him) interprets it as a confirmed state, like in the verse: **And He is the truth, confirming Al-Baqarah 2:91**, in which case it is permissible. As for **the Most Gracious**, there are three ways to put it in the nominative case: It could be a substitute for the implied pronoun in *Istawa*. It could be nominative in the sense that He is the Most Gracious. It could be nominative as a subject and its predicate is **ask someone who is knowledgeable about Him**. It could be in the genitive case meaning, **And put your trust in the Ever-Living Who does not die, the Most Gracious**, and it could be an adjective. It is permissible to use the accusative case as a praise.

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the polytheists in their worship of idols other than God that do not have the power to harm or benefit Him, without any evidence that led them to that, nor any argument that led them to it, but rather based on mere opinions, desires and whims. They befriend them and fight in their cause, and they are hostile to God, His Messenger and the believers among them. For this reason, God Almighty said: **And the disbeliever is ever a supporter against his Lord** meaning a helper in the cause of Satan against the party of God, and the party of God is the victorious one, as God Almighty said: "And they have taken besides God deities that perhaps they will be aided. * They are not able to aid them, and they are for them a ready army." Meaning, their deities that they have taken besides God do not have the power to aid them, and these ignorant people are ready army who fight for them and defend their possession. But the outcome and aid are for God, His Messenger and the believers in this world and the hereafter.

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who is **the First and the Last, the Evident and the Immanent, and He is Knowing of all things**. The Eternal, the Everlasting, the Everlasting, the Living, the Self-Sustaining, and the Lord and King of all things. Make Him your provision and refuge, for He is the One in Whom one puts his trust and turns to Him, for He is sufficient for you, your Supporter, your Aider, and your Victory, as the Almighty said: "O Messenger, proclaim that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Ibn Abi Hatim narrated: Abu Zur'ah told us, Abdullah bin Muhammad bin Ali bin Nufayl told us: I read on the authority of Mu'qil, meaning Ibn Ubaydullah, on the authority of Abdullah bin Abi Husayn, on the authority of Shahr bin Hawshab, who said: "Salman met the Prophet, may God bless him and grant him peace, in one of the streets of Madinah and prostrated to him. He said: 'Do not prostrate to me, O Salman, but prostrate to the Ever-Living Who does not die.'" This is a hasan mursal hadith. God the Almighty said: **And glorify His praise** means combine praising Him with glorifying Him. That is why the Messenger of God, may God bless him and grant him peace, used to say: **Glory be to You, O God, our Lord, and praise be to You**, meaning devote your worship and reliance to Him, as God the Almighty said: "Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." God the Almighty said: **So worship Him and put your trust in Him**. God the Almighty said: "Say: He is the Most Gracious. We have believed in Him and upon Him we have put our trust."

And the Almighty says: **And sufficient is He as Acquainted with the sins of His servants** meaning with His perfect knowledge from which nothing is hidden and not even the weight of an atom escapes Him. And the Almighty says: **Who created the heavens and the earth** the verse, meaning He is the Ever-Living Who does not die, and He is the Creator of all things and their Lord and King, who created by His power the seven heavens in their height and vastness, and the seven earths in their depth and density **in six days and then He established Himself on the Throne** meaning He manages the affair and decrees the truth, and He is the best of deciders.

And His statement, **Then He established Himself above the Throne, the Most Gracious, so ask about it one who is knowledgeable about it**, meaning, inquire about it from one who is knowledgeable about it and aware of it, so follow him and imitate him. It is known that no one knows God better or is more informed about Him than His servant and Messenger, Muhammad, may God's prayers and peace be upon him, the master of the children of Adam in this world and the hereafter, who does not speak from his own desire. It is only a revelation revealed to him. So, whatever he said is the truth, and whatever he informed about is the truth. He is the decisive Imam to whom, if people dispute about something, their dispute must be referred. So, whatever agrees with his words and actions is the truth, and whatever contradicts them is rejected by its speaker or doer, whoever he may be. God Almighty said, **But if you dispute about anything, and He also said, And whatever you differ over, its judgment is with God**, and He also said, **And the word**

Surat al-Furqan 25:59

He who created the heavens and the earth and whatever is between them in six days and then established Himself on the Throne - the Most Merciful. So ask about Him one informed.

of your Lord has been fulfilled in truth and justice, meaning truth in informing and justice in commands and prohibitions. For this reason, God Almighty said, **So ask about it one who is knowledgeable.**

Mujahid said: Concerning His statement, **Ask one well-informed about it**, he said: Whatever I have told you about is as I have told you. Ibn Jurayj said the same. Shammr ibn Atiyyah said, concerning His statement, **Ask one well-informed about it**, that the Qur'an is well-informed about it. Then God the Almighty said, denouncing the polytheists who prostrate to idols and rivals other than God: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know the Most Gracious. They used to deny that God is called by His name, the Most Gracious, just as they denied that on the day of Hudaibiyah when the Prophet (peace and blessings of God be upon him) said to the scribe, "Write, 'In the name of God, the Most Gracious, the Most Merciful.'" They said, "We do not know the Most Gracious or the Most Merciful, but write as you used to write: 'In Your name, O God.'" For this reason, God the Almighty revealed: "Say, 'Call upon God or call upon the Most Gracious. Whichever you call upon, to Him belong the best names.'" That is, He is God and He is the Most Gracious. He said in this verse: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know Him and we do not acknowledge Him. **Should we prostrate to what you command us?** That is, just because you say it. **And it increases them in aversion.** As for the believers, they worship God, who is the Most Gracious, the Most Merciful, and they single Him out in divinity, and they prostrate to Him. The scholars **may God have mercy on them** have agreed that this prostration in Al-Furqan is prescribed for the one who recites it to prostrate. And its listener, as stated in its place, and God Almighty knows best.

Fath al-Qadir

He said: 59- **He who created the heavens and the earth and what is between them in six days, then established Himself on the Throne.** The explanation of this has already been presented in Al-A'raf, and the relative pronoun is in the accusative case as an attribute of the Living One. He said **between them** and did not say **between them** because he meant the two types, as Al-Qatami said:

Doesn't it sadden you that the mountains of Qais and Taghlib have become completely cut off?

If it is said that the creation of the Throne must have occurred after the creation of the heavens and the earth, as is indicated by the word *then*, then it is said that the word *then* did not enter into the creation of the Throne, but rather into its elevation above the heavens and the earth, and the Most Gracious is raised as the predicate of a deleted subject, which is another attribute of the Living. The majority of scholars have read it in the nominative case, and it is said that it is

possible for it to be a substitute for the pronoun in *satawa*, or for it to be a subject and its predicate the sentence: that is, ask, according to the opinion of Al-Akhfash, as in the saying of the poet:

And the woman of Khawlan said: Marry their girl

Zayd ibn Ali al-Rahman read it in the accusative case as an adjective for the Living or the relative pronoun, **So ask about it one who is well-informed.** The pronoun in *it* refers to what was mentioned about the creation of the heavens and the earth and the establishment on the throne. The meaning is: So ask about the details of what was mentioned in general terms about these matters. Al-Zajaj and Al-Akhfash said: The preposition *ba* has the meaning of *about*, meaning ask about it, like his saying, **A questioner asked about a punishment to come**, and Imru' al-Qais' saying:

Why don't you ask the horses, O daughter of Malik, if you are ignorant of what you do not know?

Imru Al-Qais said:

If you ask me about women, I am an expert doctor in women's diseases.

What is meant by Al-Khabir is God, the Exalted, because He knows the details of those creations except Him. An example of this is the saying of the Arabs: **If you met so-and-so, a lion would meet you with him.** That is, a lion would meet you by meeting him. So *Al-Khabir* is in the accusative case as a direct object or as a confirmed state. Abu al-Baqa' deemed the state weak and said: It is weak for *Al-Khabir* to be a state of the subject of *ask*, because *Al-Khabir* does not ask except for emphasis, as in His statement: **And He is the truth, confirming.** He said: It is possible for it to be a state of *Al-Rahman* if you raise it *istawa*. Ibn Jarir said: It is possible for the *ba* in *bih* to be redundant. The meaning is: Ask Him while He is Al-Khabir. It was said that His statement *bih* is similar to an oath, as in His statement: **And fear God, by whom you ask one another.** The first interpretation is the closest of these interpretations. Then God, the Exalted, informed us about them that they were ignorant of the meaning of *Al-Rahman*.

Tafsir al-Baghawi

59- **He who created the heavens and the earth and all that is between them in six days and then established Himself on the Throne - the Most Gracious, so ask about Him one who is well informed.** By the Most Gracious. Al-Kalbi said: He says **so ask about Him one who is well informed about that**, meaning: about what was mentioned about the creation of the heavens and the earth and establishing Himself on the Throne. It was also said that the address is to the Messenger, but what is meant by it is someone other than him because he believed in it, and the meaning is: O man, do not refer to anyone other than Me in seeking knowledge of this. It was also said that the preposition *ba* means *about*, meaning: so ask about it someone

well informed, who is God, the Almighty. It was also said that it means Gabriel, peace be upon him.

Tafsir al-Baidawi

59- **He who created the heavens and the earth and what is between them in six days, then established Himself on the Throne, the Most Gracious.** This has been discussed previously, and perhaps its mention is an addition to confirm that He is truly worthy of being relied upon, since He is the Creator of everything and the Disposer of it, and an exhortation to be steadfast and deliberate in the matter, for the Most High, with His perfect power and the swiftness of His command in all that He desires, created things slowly and gradually. **The Most Gracious** is the predicate of *He* if you make it the subject, and of something omitted if you make it an attribute of the Living One, or a substitute for something hidden, then **established Himself** is read in the accusative case as an attribute of the Living One. "Ask one who is well-informed about it." So ask about what was mentioned of the creation and the establishment of God, one who is knowledgeable and who will inform you of its reality, and that is God Almighty, or Gabriel, or whoever was found in the previous books to confirm it for you. It was said that the pronoun refers to "the Most Gracious" and the meaning is that if they deny its being applied to God Almighty, then ask about whoever from the People of the Book will inform you so that they may know the coming of what is synonymous with it in their books. Based on this, it is permissible for "the Most Gracious" to be the subject and the predicate what comes after it. Just as the question is transitive with "an **because it includes the meaning of searching, it is transitive with ya**" because it includes the meaning of concern. It was said that it is the relative clause of "well-informed."

Surat al-Furqan 25:60

And when it is said to them, “Prostrate to the Most Merciful,” they say, “And what is the Most Merciful? Should we prostrate to that which you command us?” And it increases them in aversion.

Surat al-Furqan 25:60

And when it is said to them, **Prostrate to the Most Merciful**, they say, **And what is the Most Merciful? Should we prostrate to that which you command us?** And it increases them in aversion.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

60 - **And when it is said to them** to the infidels of Mecca **prostrate to the Most Merciful, they say, And what is the Most Merciful? Should we prostrate to that which you command us?** with the upper and lower letters, and the commander is Muhammad, and we do not know him. **And this statement increases them** in aversion **from faith**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when it is said to those who worship besides God that which neither benefits them nor harms them: **Prostrate to the Most Merciful** - meaning, make their prostration solely to God and not to the gods and idols, they say: **Shall we prostrate to what you command us?** God

The reciters differed in their recitation of this verse. The majority of the reciters of Medina and Basra recited it as **lama ta'amurna** meaning: Should we prostrate, O Muhammad, to what you command us to prostrate to? The majority of the reciters of Kufa recited it as **lama yu'amurna** with a *ya* meaning: Should we prostrate to what the Most Gracious commands? Some of them mentioned that Musaylimah was called the Most Gracious, so when the Prophet (peace and blessings of God be upon him) said to them: **Prostrate to the Most Gracious**, they said: **Should we prostrate to what the Most Gracious of Yamamah commands us to prostrate to?** They meant Musaylimah prostrating to him.

Abu Jaafar said: The correct statement about this is that they are two widely known readings, and each one of them has been recited by scholars among the reciters, so whichever one the reciter recites, he is correct.

His statement, **And it increased their aversion**, means: And these polytheists were increased by the words of the one who said to them: **Prostrate to the Most Merciful**, out of sincerity in prostration to God and singling out God for worship, in a way that distanced

them from what they were called to, out of flight.

Tafsir al-Qurtubi

God Almighty says: **And when it is said to them, 'Prostrate to the Most Gracious,'** meaning God Almighty. **They say, 'And what is the Most Gracious?'** expressing denial and amazement, meaning, **We do not know the Most Gracious except as the Most Gracious of Yamamah**, meaning Musaylimah the Liar. Judge Abu Bakr ibn al-Arabi claimed that they were ignorant of the attribute, not the subject. He provided evidence for that by saying, **And what is the Most Gracious?** and they did not say, **Who is the Most Gracious?** Ibn al-Hisar said: It seems that he, may God have mercy on him, did not read the other verse: **And they disbelieve in the Most Gracious.** (Ar-Ra'd 13:30) **Shall we prostrate to that which you command us?** This is the reading of the Medinans and Basrans, meaning, **What do you command us, O Muhammad?** Abu Ubaid and Abu Hatim preferred this. Al-A'mash, Hamzah, and al-Kisa'i read **he commands us** with a *ya*, meaning the Most Gracious. This is how Abu Ubaid interpreted it. He said: Even if they had declared that the Most Gracious commanded them, they would not have been disbelievers. Al-Nahhas said: It is not necessary to interpret this far-fetched interpretation of the Kufians in their reading, but it is better for the interpretation to be theirs: "Shall we prostrate to what the Prophet, may God bless him and grant him peace, commands us?" So the reading is correct based on this, even though the first is clearer and easier to grasp.

And it increased their aversion meaning that the one who said to them, **Prostrate to the Most Merciful**, increased their aversion to the religion. Sufyan al-Thawri used to say about this verse: **My God, it increased my submission to You, as it increased the aversion of Your enemies.**

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the polytheists in their worship of idols other than God that do not have the power to harm or benefit Him, without any evidence that led them to that, nor any argument that led them to it, but rather based on mere opinions, desires, and whims. They befriend them and fight in their cause, and they are hostile to God, His Messenger, and the believers among them. For this reason, God Almighty said: **And the disbeliever is ever a supporter of his Lord**, meaning an aid in the cause of Satan against the party of God, and the party of God is the victorious one, as God Almighty said: "And they have taken other than God gods that they might be aided. * They cannot aid them, and they are for them a ready army." Meaning, their gods that they have taken other than God do not have the power to aid them, and these ignorant people are ready army who fight for them and defend their possession. But the outcome and aid belong to God, His Messenger, and the believers in this world and the hereafter.

Mujahid said, **And the disbeliever is a supporter against his Lord.** He said, **He supports Satan in disobeying God and aids him.** Sa'id ibn Jubayr said, **And the disbeliever is a supporter against his Lord.** He said, **He helps Satan against his Lord through enmity and polytheism.** Zayd ibn Aslam said, **And the disbeliever is a supporter against his Lord.** He said, **He is a friend.** Then God the Almighty said to His Messenger, may God's prayers and peace be upon him, **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.** That is, a bringer of good tidings to the believers and a warner to the disbelievers, bringing good tidings of Paradise to those who obey God and a warner before a severe punishment for those who disobey God's command. **Say, 'I do not ask of you for it any reward.'** That is, for this message and this warning, any reward that I ask from your money. I only do that seeking the pleasure of God the Almighty. **For whoever among you wills to go straight.** "Except for whoever wills to take to his Lord a way." That is, a path, a course, and a method in which he follows what you have brought.

Then the Almighty said: **And put your trust in the Ever-Living Who does not die.** That is, in all your affairs, put your trust in God, the Ever-Living Who never dies, who is **the First and the Last, the Evident and the Immanent, and He is Knowing of all things.** The Eternal, the Everlasting, the Everlasting, the Living, the Self-Sustaining, and the Lord and King of all things. Make Him your provision and refuge, and He is the One upon whom one puts his trust and to whom one turns, for He is sufficient for you, your Supporter, your Aider, and your Victory, as the Almighty said: "O Messenger, proclaim that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Ibn Abi Hatim narrated: Abu Zur'ah told us, Abdullah bin Muhammad bin Ali bin Nufayl told us: I read on the authority of Mu'qil, meaning Ibn Ubaydullah, on the authority of Abdullah bin Abi Husayn, on the authority of Shahr bin Hawshab, who said: "Salman met the Prophet, may God bless him and grant him peace, in one of the streets of Madinah and prostrated to him. He said: Do not prostrate to me, O Salman, but prostrate to the Ever-Living Who does not die." This is a good mursal hadith. And the words of God Almighty: **And glorify His praise**, meaning combine His praise with His glorification. That is why the Messenger of God, may God bless him and grant him peace, would say: **Glory be to You, O God, our Lord, and praise be to You**, meaning devote your worship and reliance to Him, as God Almighty said: "Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." And God Almighty said: **So worship Him and put your trust in Him.** And God Almighty said: "Say: He is the Most Gracious. We have believed in Him and upon Him we rely."

And the Almighty says: "And sufficient is He as Acquainted with the sins of His servants" meaning with His perfect knowledge from which nothing is hidden and not even the weight of an atom escapes Him. And the Almighty says: "Who created the heavens and the earth" the verse, meaning He is the Ever-Living Who does not die, and He is the Creator of everything and

its Lord and King, who created with His power the seven heavens in their height and vastness, and the seven earths in their depth and density "in six days and then He established Himself on the Throne" meaning He manages the matter and decrees the truth, and He is the best of deciders.

And His saying, **Then He established Himself on the Throne, the Most Gracious, so ask about it one who is knowledgeable about it**, meaning, inquire about it from one who is knowledgeable about it and aware of it, so follow him and imitate him. And it is known that no one is more knowledgeable about God or more informed about Him than His servant and Messenger Muhammad, may God's prayers and peace be upon him, the master of the children of Adam in this world and the hereafter, who does not speak from his own desires. It is only a revelation revealed to him. So, whatever he said is the truth, and whatever he informed about is the truth. He is the decisive Imam to whom, if people dispute about something, their dispute must be referred. So, whatever agrees with his words and actions is the truth, and whatever contradicts them is rejected against its speaker and doer, whoever he may be. God Almighty said, **So if you dispute about anything**, and He Almighty said, **And whatever you differ about, its judgment is with God**, and He Almighty said, **And the word of your Lord has been fulfilled in truth and justice**, meaning truth in information and justice in commands and prohibitions. For this reason, God Almighty said, **So ask about it one who is knowledgeable.**

Mujahid said: Concerning His statement, **Ask one well-informed about it**, he said: Whatever I have told you about is as I have told you. Ibn Jurayj said the same. Shamr ibn Atiyyah said, concerning His statement, **Ask one well-informed about it**, that the Qur'an is well-informed about it. Then God the Almighty said, denouncing the polytheists who prostrate to idols and rivals other than God: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know the Most Gracious. They used to deny that God is called by His name, the Most Gracious, just as they denied that on the day of Hudaybiyyah when the Prophet (peace and blessings of God be upon him) said to the scribe, "Write, 'In the name of God, the Most Gracious, the Most Merciful.'" They said, "We do not know the Most Gracious or the Most Merciful, but write as you used to write: 'In Your name, O God.'" For this reason, God the Almighty revealed: "Say, 'Call upon God or call upon the Most Gracious. Whichever you call upon, to Him belong the best names.'" That is, He is God and He is the Most Gracious. He said in this verse: **And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'** That is, we do not know Him and we do not acknowledge Him. **Should we prostrate to what you command us?** That is, just because you say it. **And it increases them in aversion.** As for the believers, they worship God, who is the Most Gracious, the Most Merciful, and they single Him out in divinity, and they prostrate to Him. The scholars **may God have mercy on them** have agreed that this prostration in Al-Furqan is prescribed for the one who recites it to prostrate. And its listener, as stated in its place, and God Almighty knows best.

Surat al-Furqan 25:60

And when it is said to them, “Prostrate to the Most Merciful,” they say, “And what is the Most Merciful? Should we prostrate to that which you command us?” And it increases them in aversion.

Fath al-Qadir

He said: 60- **And when it is said to them, ‘Prostrate to the Most Gracious,’ they say, ‘And what is the Most Gracious?’** The commentators said: They said, **We do not know the Most Gracious except as the Most Gracious of Yamamah**, meaning Maslamah. Al-Zajjaj said: The Most Gracious is one of the names of God, so when they heard it, they denied it and said, **And what is the Most Gracious?** “Shall we prostrate to that which you command us?” The question is for denial: meaning, we shall not prostrate to the Most Gracious to whom you command us to prostrate. Whoever reads it with the ta’iyyah, the meaning is: Shall we prostrate to that which Muhammad commands us to prostrate to? The Medinans and Basrans read **lamma ta’iyyamna** with the ta’iyyah, and Abu Ubaid and Abu Hatim preferred this reading. Al-A’mash, Hamza, and Al-Kisa’i read it with the ta’iyyah. Abu Ubaid said: They mean the Most Gracious. Al-Nahhas said: It is not necessary to interpret this far-fetched interpretation of the Kufians in their recitation, but it is better for the interpretation to be for them: Prostrate to what the Prophet, may God bless him and grant him peace, commands us, so the recitation becomes like this, even though the first is clearer. **And increased them in aversion**, meaning the command to prostrate increased their aversion to the religion and distanced themselves from it. It was said that the mention of the Most Gracious increased their distance from faith, as Muqatil said, and the first is better. Then the Almighty mentioned what, if they had thought about it, they would have known the obligation of prostrating to the Most Gracious.

Hamzah and Al-Kisa’i read **He commands us** with a *ya* as if it was a saying of some of them to others. **And it increased them** that is, the command to prostrate to the Most Gracious. “in aversion” from faith. God

Tafsir al-Baghawi

60- **And when it is said to them, ‘Prostrate to the Most Gracious,’ they say, ‘And what is the Most Gracious?’ We do not know the Most Gracious except as the Most Gracious of Yamamah**, meaning Musaylimah the Liar, they used to call him the Most Gracious of Yamamah. **Shall we prostrate to that which you command us?** Hamzah and Al-Kisa’i read *yu’muruna* with a *ya*, meaning: when Muhammad commands us to prostrate to him. The others read it with a *ta*, meaning: when you command us, O Muhammad. **And it increased them**, meaning: the saying of the one who said to them, **Prostrate to the Most Gracious**, increased them in aversion, from religion and faith. God

Tafsir al-Baidawi

60- **And when it is said to them, ‘Prostrate to the Most Gracious,’ they say, ‘And what is the Most Gracious?’** This is because they did not use this term for God, or because they thought that he meant someone else by it. That is why they said, **Shall we prostrate to that which you command us?** That is, to the one whom you command us to prostrate to, meaning that you command us to prostrate to him, or to your command to us without any prior knowledge. It was also said that it was an inflected word and they did not hear it.

Surat al-Furqan 25:61

Blessed is He who has placed constellations in the heaven and placed therein a lamp and a moon giving light.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

61 - (Blessed and exalted is He who has placed in the heaven twelve constellations: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. These are the mansions of the seven planets: Mars, which has Aries and Scorpio, and Venus, which has Taurus and Libra. Mercury, which has Gemini and Virgo, and the Moon, which has Cancer, and the Sun, which has Leo and Jupiter, which has Sagittarius and Pisces, and Saturn, which has Capricorn and Aquarius. (And He placed therein) also **a lamp** which is the sun **and a moon giving light**. In the reading of *sirja* in the plural, meaning bright. He specifically mentioned the moon among them due to its type of virtue.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Sanctified is the Lord who placed constellations in the heaven, and by constellations he means palaces, according to some of them. God

Who said that?

Muhammad ibn al-Ala', Muhammad ibn al-Muthanna, and Salim ibn Janada told us: Abdullah ibn Idris told us: I heard my father, on the authority of Atiyah ibn Sa'd, regarding His statement, **Blessed is He who has placed constellations in the heaven**, he said: Palaces in the heaven, in which are guards.

Muhammad ibn al-Muthanna told us, he said: Abu Muawiyah told me, he said: Ismail told me, on the authority of Yahya ibn Rafi', regarding his statement, **Blessed is He who has placed constellations in the heaven**, he said: palaces in the heaven.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Ibrahim: **He placed constellations in the sky**. He said: Palaces in the sky.

Ismail bin Saif told me: Ali bin Masahr told me, on the authority of Ismail, on the authority of Abu Saleh, regarding his statement, **Blessed is He who has placed constellations in the heaven**, he said: Palaces in the heaven in which there are guards.

Others said: They are the big stars.

Who said that?

Ibn Al-Muthanna told me, he said: Ya'la bin Ubaid told us, he said: Ismail told us, on the authority of Abu Salih, **Blessed is He who placed constellations in the sky**. He said: The large stars.

He said: Al-Dahhak told us, on the authority of Mukhallad, on the authority of Isa bin Maimun, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The planets.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding His statement, *constellations*, he said: The constellations are the stars.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of the one who said: They are palaces in the sky, because that is in the speech of the Arabs: **And if you were in lofty towers** (An-Nisa': 78) and the saying of Al-Akhtal:

It is like a Roman tower built by Ban with plaster, bricks and stones.

It means the tower: the palace.

His saying, **And He placed therein a lamp**. The reciters differed in their reading of that. The majority of the reciters of Medina and Basra read it as **And He placed therein a lamp** in the singular form, and they directed the interpretation of that to the fact that He placed the sun in it, and it is the lamp that they meant by His saying, **And He placed therein a lamp**.

As Al-Hasan told us, he said: Abd Al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And He placed therein a lamp and a moon giving light**, he said: The lamp is the sun.

The majority of the Kufi reciters read it as **and made lamps in it** in the plural, as if they directed its interpretation: **and made stars in it** and **an illuminating moon** and they made the stars a lamp since it was used to guide people.

The correct thing to say about this, in my opinion, is: They are two well-known readings in the readings of the regions, each of which has an understandable meaning, so whichever one the reader reads, he is correct.

His saying, **and a bright moon**, means by *bright shining*.

Tafsir al-Qurtubi

His statement: **Blessed is He who has placed in the heaven mansions** meaning mansions, and they have already been mentioned. **He placed therein a lamp** Ibn Abbas said: meaning the sun. Similar to: **And made the sun a lamp** (Nuh 71:16). The general reading is: **a lamp** in the singular. Hamzah and Al-Kisa'i read: **a lamp**, meaning the great, shining stars. The first reading according to Abu Ubaid is more appropriate, because it is an interpretation that the lamps are the stars, and that the mansions are the stars, so the intended meaning is stars. Al-Nahhas: But their interpretation is that Abaan bin Taghlib said: The

Surat al-Furqan 25:61

Blessed is He who has placed constellations in the heaven and placed therein a lamp and a moon giving light.

lamps are the shining stars. Al-Tha'labi: Like Venus, Jupiter, Saturn, the two planets, and the like. **And a shining moon** that illuminates the earth when it rises. Asmah narrated from Al-A'mash: *Qamar* with a damma on the qaf and a sukoon on the meem. This is an anomalous reading, even if it were nothing but the fact that Ahmad ibn Hanbal, the imam of the Muslims at his time, said: Do not write what Isma, who narrates the readings, narrates. Abu Hatim al-Sijistani was fond of mentioning what Isma narrates.

Tafsir Ibn Kathir

God Almighty says, glorifying Himself and exalting Himself for the beauty of what He created in the heavens of the constellations, what are the great planets according to Mujahid, Saeed bin Jubayr, Abu Salih, Al-Hasan and Qatadah. It was also said that they are palaces in the sky for guards. This was narrated on the authority of Ali, Ibn Abbas, Muhammad bin Kaab, Ibrahim Al-Nakha'i and Sulayman bin Mihran Al-A'mash. It is also narrated on the authority of Abu Salih, but the first opinion is more apparent. God, unless the great planets are palaces for the guards, then the two statements are combined, as God Almighty said: **And We have certainly adorned the lowest heaven with lamps** (Al-Baqarah 2:17). For this reason, God Almighty said: **Blessed is He who has placed in the heaven constellations and placed therein a lamp** (Al-Baqarah 2:17). It is the luminous sun that is like a lamp in existence, as God Almighty said: **And We made a blazing lamp** (Al-Baqarah 2:17) **and a moon giving light** (Al-Baqarah 2:17). That is, shining and illuminated by a light other than the light of the sun, as God Almighty said: **It is He who made the sun a radiance and the moon a light** (Al-Baqarah 2:17). And He said, informing about Noah, peace be upon him, that he said to his al-Nas 114: **Have you not seen how God created seven heavens in layers? And made the moon a light within them and made the sun a lamp?** (Al-Baqarah 2:17). Then God Almighty said: **And it is He who made the night and the day in succession** (Al-Baqarah 2:17). That is, each one of them succeeds the other, they alternate and do not cease. If one goes, another comes, and if one comes, that one goes, as God Almighty said: **And He has subjected to you the sun and the moon, constantly pursuing [their courses]** (Al-Baqarah 2:17). And He said: **The night overtakes the day, pursuing it rapidly** (Al-Baqarah 2:17). And He said: **It is not fitting for the sun to... To realize the moon** the verse.

God the Almighty said: **For whoever desires to remember or desires to be grateful.** That is, He made them alternate as a timing for the worship of His servants to Him, the Almighty and Majestic. So whoever misses an action at night makes up for it during the day, and whoever misses an action during the day makes up for it at night. It was mentioned in the authentic hadith: "Indeed, God the Almighty stretches out His hand at night to accept the repentance of the sinner of the day, and He stretches out His hand during the day to accept the repentance of the sinner of the night." Abu Dawud al-Tayalisi said:

Abu Hamza told us on the authority of al-Hasan that Umar ibn al-Khattab prolonged the Duha prayer, and it was said to him: **Today you did something that you did not usually do.** He said: **Some of my daily prayers remain, and I wanted to complete it,** or he said, **make it up.** Then he recited this verse: **And it is He who has made the night and the day in succession for whoever desires to remember or desires to be grateful.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: He says that whoever misses doing something at night, he will catch up with it during the day, or he will catch up with it during the day at night. And this is what Ikrimah, Saeed bin Jubair, and Al-Hasan said. Mujahid and Qatadah said: *Crossover*, meaning different, meaning this one with its blackness and this one with its brightness.

Fath al-Qadir

He said: 61- **Blessed is He who has placed in the heaven constellations.** What is meant by *constellations* are the constellations of the stars: that is, its twelve mansions. It was also said that they are the large stars, but the first is more appropriate. They are called constellations, and they are the tall palaces because they are for the planets like lofty mansions for those who inhabit them. The derivation of the word *constellation* comes from **to appear**, which means to appear. **And He placed therein a lamp**, meaning a sun. Similar to this is the saying of God Almighty: **And He made the sun a lamp.** The majority of scholars read **a lamp** in the singular. Hamzah and Al-Kisa'i read **a lamp** in the plural: meaning the great shining stars. Abu Ubaid preferred the first reading. Al-Zajaj said: In the interpretation of the reading of Hamzah and Al-Kisa'i, he meant the sun and the planets. **And a moon that gives light**, meaning it illuminates the earth when it rises. Al-A'mash read *qamar* with a damma on the qaf and a sukoon on the meem, which is a weak and irregular reading.

Tafsir al-Baghawi

61- The Almighty said: 61- **Blessed is He who has placed constellations in the heaven.** Al-Hasan, Mujahid, and Qatadah said: The constellations are the large stars, and they are called constellations because of their appearance. Atiyah Al-Awfi said: Constellations means palaces in which there are guards, as He said: **And if you were in lofty towers An-Nisa' 78.** God

Ata' said on the authority of Ibn Abbas: They are the twelve zodiac signs, which are the houses of the seven planets, and they are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. Aries and Scorpio are the houses of Mars, Taurus and Libra are the houses of Venus, Gemini and Virgo are the houses of Mercury, Cancer is the house of the Moon, Leo is the house of the Sun, Sagittarius and Pisces are the houses of Jupiter, and Capricorn and Aquarius are the houses of Saturn. These zodiac signs are divided according to the four natures, so each one of them has three zodiac

signs called triangles. Aries, Leo, and Sagittarius are fire triangles, Taurus, Virgo, and Capricorn are earth triangles, Gemini, Libra, and Aquarius are air triangles, and Cancer, Scorpio, and Pisces are water triangles.

And He placed therein a lamp meaning the sun, as He said: **And He made the sun a lamp** (Nuh 71:16).

Hamza and Al-Kisa'i read: **a lamp** in the plural, meaning the stars. **And a moon giving light**. The moon is included in the lamp according to the reading of those who read it in the plural, but He specifically mentioned it for a type of virtue, as He said: **In them are fruits and date palms and pomegranates** (al-Rahman 55:68). He specifically mentioned the date palms and pomegranates despite their inclusion in the fruit.

Tafsir al-Baidawi

61- **Blessed is He who placed in the heaven constellations** meaning the twelve constellations, which are named after them, and they are the high palaces because they are for the planets, as the houses are for their inhabitants. It is derived from tabarruj because it is visible. **And placed therein a lamp** meaning the sun, as He said, **And made the sun a lamp**. Hamzah and Al-Kisa'i read **a lamp** and it is the sun and the large planets. **And a moon with light** shining at night. It was also read **and a moon** meaning with a moon, and it is the plural of qamra'. It is possible that it means the moon like ar-Rashd and ar-Rashd and al-Arab and al-Arab.

Surat al-Furqan 25:62

And it is He who made the night and the day in succession for whoever desires to remember or desires to be grateful.

Surat al-Furqan 25:62

And it is He who made the night and the day in succession for whoever desires to remember or desires to be grateful.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

62 - **And it is He who made the night and the day in succession** meaning that each one succeeds the other **for whoever desires to remember** with emphasis and with emphasis, as he advances what he missed in one of them of good and does it in the other **or desires to be grateful** with gratitude for the blessing of his Lord upon him in them **and in the end he wills to remember** with emphasis and with emphasis, as he advances what he missed in one of them of good and does it in the other **or desires to be grateful** with gratitude for the blessing of his Lord upon him in them

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **He made the night and the day succeed each other**. Some of them said: Its meaning is that God made each one of them succeed the other, in that whatever work one of them missed in it for God, its recompense was made up in the other. God

Who said that?

Ibn Hamid told us: Ya'qub al-Qummi told us, on the authority of Hafs ibn Hamid, on the authority of Shamir ibn `Atiyyah, on the authority of Shuqayq, who said: A man came to `Umar ibn al-Khattab, may God be pleased with him, and said: I missed the prayer last night. He said: Make up for what you missed during the night during the day, for God made the night and day a succession for whoever wants to remember or wants to be grateful.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **He made the night and the day succeed each other**. He said: He made one of them succeed the other, so that if a man misses something during the day, he will catch up with it during the night, and if he misses something during the night, he will catch up with it during the day.

Others said: Rather, it means that he made each one of them different from the other, so he made this one black and this one white.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **The night and the day alternate**, he said: Black and white.

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

Abu Hashim Al-Rafa'i told us, he said: Yahya bin Al-Yaman told us, he said: Sufyan told us, on the authority of Umar bin Qais bin Abi Muslim Al-Masir, on the authority of Mujahid, **And it is He who made the night and the day in succession**, he said: black and white.

Others said: Rather, the meaning of this is that each of them makes his companion swear that if this one goes, this one will come, and if this one comes, this one will go.

Who said that?

Muhammad bin Bashir told us, he said: Abu Ahmad Al-Zubayri told us, he said: Qais told us, on the authority of Umar bin Qais Al-Masir, on the authority of Mujahid, regarding his statement, **He has made the night and the day to succeed one another**, he said: This succeeds this one, and this succeeds this one.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And it is He who made the night and the day in succession**, he said: If He had not made it in succession, no one would know how to act. If the whole of time were night, how would anyone know how to fast? Or if the whole of time were day, how would anyone know how to pray? He said: And succession: they are different, this goes and that comes, God made them in succession for the servants, and he recited, **for whoever desires to remember or desires to be grateful**. And succession: is a verbal noun, so that and it happened, and it is report about the night and the day, and the Arabs say: This was succeeded by such-and-such, and that is when something comes in place of something that went before it, as the poet said:

And she has a caterpillar if the ants eat the ants that she has collected.

After that, when it settled down, it became quiet.

As Zuhair said:

The eye and the Aram walk behind it, and its young ones rise from every perch.

Meaning by his saying: They walk in a sect: a group of them goes, and another group comes in their place. It may be possible that Zuhair meant by his saying: in a

sect: of different colors, and that they are of many colors and shapes. It may be possible that he meant that they go in their gait thus, and come in such and such.

And His saying, **For whoever desires to remember**, God Almighty says: He made the night and the day, and the succession of each one of them to the other, a proof and a sign for whoever desires to remember God's command, so he turns to the truth, **or desires to be grateful**, or desires to be grateful for the blessing of God that He bestowed upon him in the alternation of night and day.

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

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Rawqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Or he intended to be grateful**, he said: He thanked his Lord for His blessings upon him in them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement, **For whoever desires to remember**, that is a sign for him, **or desires to be grateful**, he said: He is grateful for the blessings of his Lord upon him in them.

The reciters differed in their reading of the phrase *yadhkur*. The majority of the reciters of Medina and Basra and some of the Kufians read it as *yadhkur* with a shaddah, meaning he remembers. The majority of the reciters of the Kufians read it as *yadhkur* with a light shaddah. The shaddah and the light shaddah may have the same meaning in such a case. It is said: I remembered so-and-so's need and remembered it.

The statement about this is that they are two well-known readings with similar meanings, so whichever one the reader recites, he is correct in both.

Tafsir al-Qurtubi

It contains four issues: God

First: The Most High said: *Succession*. Abu Ubaidah said: Succession is everything that comes after something else. Each one of the night and day succeeds the other. And the one who has a stomach ache is said to have been afflicted with a succession, meaning that he stands and sits, succeeding this one. And from this is the succession of plants, which is a leaf that comes out after the first leaves in the summer. And from this meaning is the saying of Zuhair ibn Abi Salma:

The eye and the Aram walk behind it, and its young ones rise from every perch.

A raim is a young gazelle. Its plural is aram. He says: If a group goes, a group comes. And from this is the saying of another, describing a woman who moves from one house in the winter to another in the summer, constantly:

And she has a caterpillar if the ants eat the ants that she has collected.

After that, when it settled down, it became quiet.

In houses in the middle of a district surrounded by olive trees, it may be mourned

Mujahid said: *Khalafah* comes from *khilaf* difference, this one is white and that one is black, and the first is stronger. It was also said: They alternate in light and darkness, increase and decrease. It was also said: It is a case of deleting the complement, meaning that night and day are made to alternate, meaning they differ.

For whoever wants to remember means to remember, so he knows that God did not make him thus in vain, so he considers God's creations and thanks God for His blessings upon him in the mind, thought and understanding. Umar ibn al-Khattab, Ibn Abbas and al-Hasan said: Its meaning is: Whoever misses something good at night will catch up with it during the day. And whoever misses it during the day will catch up with it at night. In the Sahih: "There is no man who has a prayer at night and sleep overcomes him, and he prays between sunrise and the noon prayer, except that God will record for him the reward of his prayer, and his sleep will be considered a charity for him." Muslim narrated on the authority of Umar ibn al-Khattab that the Messenger of God (peace and blessings be upon him) said: **Whoever sleeps through his portion of the night or part of it and recites it between the dawn prayer and the noon prayer, it will be recorded for him as if he recited it at night.**

Second: Ibn al-Arabi said: I heard the greatest martyr say: God created the servant alive and aware, and with that is his perfection, and he imposed upon him the affliction of sleep, the necessity of ritual impurity, and the imperfect creation. Thus, perfection belongs to the First Creator, so if a man is able to ward off sleep by eating little and staying up late in obedience to God, then let him do so. It is a great injustice for a man to live sixty years sleeping at night, and half of his life is wasted, and to sleep a sixth of the day resting, and two-thirds of it is wasted, leaving him with twenty years of life. It is ignorance and foolishness for a man to waste two-thirds of his life in fleeting pleasure, and not waste his life staying up late in lasting pleasure with the Rich, the Loyal, who is neither destitute nor unjust.

Third: Things do not differ in themselves, for substances and accidents are identical in their existence, and the difference lies only in their attributes. There has been disagreement as to which of the two times is better, night or day, and fasting is ample evidence, and God knows best. This was stated by Ibn al-Arabi.

I said: The night is of great value. He commanded his Prophet, peace and blessings be upon him, to stand in prayer during it, saying: **And during part of the night, pray with it as an additional prayer for you** (al-Isra' 17:79), and he said: **Stand in prayer during the night** (al-Muzzammil 73:2), as will be explained later. And he praised the believers for standing in prayer, saying: **Their sides forsake their beds** (Al-Sajdah: 16), and he, peace and blessings be upon him, said: **Charity extinguishes sin as water extinguishes fire, and so does a man's prayer in the depths of the night.** In it,

Surat al-Furqan 25:62

And it is He who made the night and the day in succession for whoever desires to remember or desires to be grateful.

there is an hour in which supplications are answered, and in it, the Lord, Blessed and Exalted be He, descends, as will be explained later, God willing.

Fourth: Hamzah alone read: تَغْر with a sukoon on the dhab and a damma on the kaf. This is the reading of Ibn Waththab, Talhah, and An-Nakha'i. In the Mushaf of Abi, it is تَكْرُك with an additional ta'. The rest read: تَكْرِيك with a shaddah on the kaf. Yadhkur and yadhkur have the same meaning. It was said that the meaning of تَكْرِيك with a light pronunciation is that he remembers what he forgot at one of the two times at the second time, or to remember the glorification and praise of God therein. **Or he intended to be thankful.** It is said: shukr yashukar shukran shukran like kafaar yakfir kufuran and kufr. This is ash-Shakur because He made them the basis for their livelihood. It is as if when they said: **And what is the Most Gracious?** they said: He is the One who has power over these things.

God

Tafsir Ibn Kathir

God Almighty says, glorifying Himself and exalting Himself for the beauty of what He created in the heavens of the constellations, which are the great planets according to Mujahid, Saeed bin Jubayr, Abu Salih, Al-Hasan and Qatadah. It was also said that they are palaces in the sky for guards. This was narrated on the authority of Ali, Ibn Abbas, Muhammad bin Kaab, Ibrahim Al-Nakha'i and Sulayman bin Mihran Al-A'mash. It is also narrated on the authority of Abu Salih, but the first opinion is more apparent. God, unless the great planets are palaces for the guards, then the two statements are combined, as God Almighty said: **And We have certainly adorned the lowest heaven with lamps** (Al-Baqarah 2:17). For this reason, God Almighty said: **Blessed is He who has placed in the heaven constellations and placed therein a lamp** (Al-Baqarah 2:17). It is the luminous sun that is like a lamp in existence, as God Almighty said: **And We made a blazing lamp** (Al-Baqarah 2:17) **and a moon giving light** (Al-Baqarah 2:17). That is, shining and illuminated by a light other than the light of the sun, as God Almighty said: **It is He who made the sun a radiance and the moon a light** (Al-Baqarah 2:17). And He said, informing about Noah, peace be upon him, that he said to his al-Nas 114: **Have you not seen how God created seven heavens in layers? And made the moon a light within them and made the sun a lamp?** (Al-Baqarah 2:17). Then God Almighty said: **And it is He who made the night and the day in succession** (Al-Baqarah 2:17). That is, each one of them succeeds the other, they alternate and do not cease. If one goes, another comes, and if one comes, that one goes, as God Almighty said: **And He has subjected to you the sun and the moon, constantly pursuing [their courses]** (Al-Baqarah 2:17). And He said: **The night overtakes the day, pursuing it rapidly** (Al-Baqarah 2:17). And He said: **It is not fitting for the sun to... To realize the moon** the verse.

God the Almighty said: **For whoever desires to**

remember or desires to be grateful. That is, He made them alternate as a timing for the worship of His servants to Him, the Almighty and Majestic. So whoever misses an action at night makes up for it during the day, and whoever misses an action during the day makes up for it at night. It was mentioned in the authentic hadith: "Indeed, God the Almighty stretches out His hand at night to accept the repentance of the sinner of the day, and He stretches out His hand during the day to accept the repentance of the sinner of the night." Abu Dawud al-Tayalisi said: Abu Hamza told us on the authority of al-Hasan that Umar ibn al-Khattab prolonged the Duha prayer, and it was said to him: **Today you did something that you did not usually do.** He said: **Some of my daily prayers remain, and I wanted to complete it,** or he said, **make it up.** Then he recited this verse: **And it is He who has made the night and the day in succession for whoever desires to remember or desires to be grateful.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: He says that whoever misses doing something at night, he will catch up with it during the day, or he will catch up with it during the day at night. And this is what Ikrimah, Saeed bin Jubair, and Al-Hasan said. Mujahid and Qatadah said: *Crossover*, meaning different, meaning this one with its blackness and this one with its brightness.

Fath al-Qadir

62- **And it is He who made the night and the day in succession.** Abu Ubaidah said: Succession is everything that comes after something else: the night is a succession to the day, and the day is a succession to the night, because one of them succeeds the other and comes after it. From this comes the succession of plants, which is a leaf that comes out after the first leaf in the summer. From this comes the saying of Zuhair ibn Abi Salma: God

The spring and the Aram walk behind it, and its young ones rise from every perch.

Al-Farra' said in his interpretation of the verse: He says this goes and that comes. Mujahid said: A succession from disagreement, this one is white and this one is black. It was also said that they alternate in light and darkness, increase and decrease. It was also said that it is a case of deleting the noun, meaning He made the night and day have successions, meaning differences. **For whoever wishes to remember.** Hamza said: It is pronounced with a lightened vowel. The majority read it with a shaddah. So the first reading is from the remembrance of God, and the second reading is from remembering Him. Ubayy ibn Ka'b read **he remembers**, and the meaning of the verse is that the one who remembers and considers, when he considers the difference between night and day, will know that there is no escape in their transition from one state to another from a transmitter. **Or he wanted to be grateful**, meaning he wanted to thank God for the great blessings and many favors He has deposited in the night and day. Al-Farra' said: **And remember and he remembers** have the same meaning. God Almighty

said: **And remember what is in it**, and in the letter of Abdullah, **and they remember what is in it**.

Tafsir al-Baghawi

62- **And it is He who made the night and the day in succession.** They differed about it. Ibn Abbas, Al-Hasan, and Qatadah said: It means a succession and a replacement, one of them takes the place of the other, so whoever misses his work in one of them makes it up in the other. God

Shaqiq said: A man came to Omar bin Al-Khattab and said, **I missed the prayer last night.** He said, **Make up for what you missed during the night during the day, for God Almighty made the night and day succeed one another for whoever wants to remember.**

Mujahid said: It means that he made each one of them different from the other, so he made this one black and this one white.

Ibn Zayd and others said: It means that one of them takes over the other. If one of them goes, the other comes, and they alternate in light and darkness, increase and decrease.

For whoever wants to remember, Hamza read it with a light dāl and a damma on the kaf from dhikr, and the others read it with a shaddah on them, meaning: to remember and take heed. **Or wants to be grateful**, Mujahid said: meaning: to thank his Lord for His blessings upon him in them.

Tafsir al-Baidawi

62- **And it is He who made the night and the day succeed each other.** That is, they succeed each other by taking their place in what they should do, or by following each other, as God Almighty says: **And the alternation of the night and the day.** It refers to the state of succession, like the knee and the sitting. God

For whoever wants to remember by remembering the blessings of God and contemplating His creation, so that he knows that he must have a Wise Creator, Who is obligatory to punish and is merciful to His servants. **Or wants to be grateful** by thanking God the Most High for the blessings He bestowed upon him, or for there to be two times for those who remember and are grateful, so that whoever misses it and returns it in one of them, he will make up for it in the hereafter. Hamza read **that he remembers** from *dhikr* meaning to remember, and likewise for them to remember, and Al-Kisa'i agreed with him on that.

Surat al-Furqan 25:63

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say, "Peace."

Surat al-Furqan 25:63

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say, "Peace."

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

63 - **And the servants of the Most Merciful** is a subject and what follows are attributes of Him. To those they are rewarded, not objecting to it **are those who walk upon the earth easily** with tranquility and humility **and when the ignorant address them** with something they dislike (they say, "Peace") meaning a statement in which they are safe from sin.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And the servants of the Most Merciful are those who walk upon the earth easily** with patience, tranquility, and dignity, not being arrogant, nor tyrannical, nor striving to corrupt or disobey God. God

The people of interpretation said something similar to what we said about this, but they differed. Some of them said: What is meant by his saying, **They walk on the earth easily** is that they walk on it with tranquility and dignity.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Those who walk upon the earth easily**, he said: with dignity and tranquility.

He said: Abd al-Rahman told us, he said: Muhammad ibn Abi al-Waddah told us, on the authority of Abd al-Karim, on the authority of Mujahid, **They walk on the earth easily**. He said: With patience and dignity.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They walk on the earth easily**, he said: with dignity and tranquility.

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

Al-Hasan told us, he said: He said: Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They walk on the earth easily** with dignity and tranquility.

Yahya bin Talha Al-Yarboui told me, he said: Sharik told us, on the authority of Salim, on the authority of Saeed and Abd Al-Rahman, **Those who walk on the earth easily**, they said: with tranquility and dignity.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sharik, on the authority of Jabir, on the authority of Ammar, on the authority of Ikrimah, regarding His statement, **They walk on the earth easily**, he said: With dignity and tranquility.

He said: Ibn Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Ibn Hamid told us: Hakam told us, on the authority of Ayoub, on the authority of Amr Al-Mala'i: **They walk on the earth easily**. He said: With dignity and tranquility.

Others said: Rather, the meaning of this is that they walk on it with obedience and humility.

Who said that?

Ali told me, he said: Abdullah told us, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Those who walk upon the earth easily** with obedience, chastity, and humility.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And the servants of the Most Merciful are those who walk upon the earth easily**, he said: They walk upon the earth in obedience.

Ahmad bin Abdul Rahman told me, he said: My uncle Abdullah bin Wahb told me, he said: Ibrahim bin Suwaid wrote to me, he said: I heard Zaid bin Aslam say: I sought an interpretation of this verse **those who walk on the earth easily** but I did not find it with anyone, so I came in a dream and it was said to me: They are those who do not want to cause corruption on the earth.

Abu Kurail told us, he said: Ibn Yaman told us, on the authority of Usama bin Zaid bin Aslam, on the authority of his father, he said: They do not cause corruption on earth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And the servants of the Most Merciful are those who walk upon the earth easily**, he said: They do not act arrogantly toward people, nor do they act tyrannically, nor do they cause corruption. And he recited the statement of God: "That is the home of the Hereafter. We assign it to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous." (al-Qasas 28:83)

Others said: Rather, the meaning of this is that they walk on it with patience and do not act ignorantly towards those who act ignorantly towards them.

Who said that?

Abu Kurayb told us, he said: Ibn Yaman told us, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan, regarding: **They walk on the earth easily**, he said: They are patient, and if they are treated with ignorance, they do not act with ignorance.

Ibn Hamid told us, he said: Yahya bin Wadh told us, he said: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, **They walk on the earth easily**. He said: They are patient.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us on the authority of al-Hasan, regarding his statement, **They walk on the earth easily**, he said: Scholars who are wise and do not act ignorantly.

And His saying: "And when the ignorant address them, they say, 'Peace.'" He says: And when the ignorant address them with words they dislike, they respond to them with good words and correct speech.

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

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Abu al-Ashhab told us, on the authority of al-Hasan, **And when he addresses them...** the verse, he said: They are forbearing, and if he treats them ignorantly, they do not treat them ignorantly.

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Yahya ibn al-Mukhtar, on the authority of al-Hasan, regarding His statement: "And when the ignorant address them, they say, 'Peace,'" he said: The believers are a humble people. By God, this includes their hearing, their sight, and their limbs, so that the ignorant think they are sick, but they are healthy in heart. But fear entered them as no one else did, and what prevented them from this world was their knowledge of the Hereafter. So they said: **Praise be to God, who has removed our sorrow**. By God, the sorrow of this world did not make them sad, nor did their seeking of Paradise become too great for them. Rather, the fear of the Fire made them cry. Whoever does not seek comfort from God's comfort will be cut off from this world with regrets. Whoever does not see God's blessings upon him except in food and drink, his knowledge is small, and his punishment is imminent.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "And when the ignorant address them, they say, 'Peace.'" He said: Right guidance.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said: Muhammad ibn Abi al-Waddah told us, on the authority of Abd al-Karim, on the authority of Mujahid, "And when the ignorant address them, they say, 'Peace.'" He said: Correct speech.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, "And when the ignorant address them, they say, 'Peace.'" Forbearing.

He said: Al-Hussein told us, he said: Yahya bin Yaman told us, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan, he said: They are forbearing and do not act ignorantly, and if they are treated ignorantly, they are forbearing and do not act foolishly. This is their day, so how is their night? The best night is when their feet are straight, and their tears run down their cheeks, asking God, the Most High, to free their necks.

He said: Al-Hussein told us, he said: Hisham told us, he said: Ubadah told us, on the authority of Al-Hasan, he said: They are forbearing and do not act ignorantly, and if they are treated ignorantly, they are forbearing.

God

Tafsir al-Qurtubi

God Almighty says: **And the servants of the Most Merciful are those who walk upon the earth easily.** God

When He mentioned the ignorance of the polytheists and their attack on the Qur'an and Prophethood, He also mentioned His believing servants and their attributes, and added them to His servitude as an honor to them, as He said, **Glory be to Him who took His servant by night** (Al-Isra' 17:1), which was mentioned previously. Whoever obeys God and worships Him, and occupies his hearing, sight, tongue and heart with what He has commanded, is the one who deserves the name of servitude. Whoever is the opposite of this is included in His statement, the Most High, **Those are like livestock; rather, they are more astray** (Al-A'raf 7:179), meaning in not being considered, as was mentioned previously in Al-A'raf. It is as if He said, **And the servants of the Most Merciful are those who walk on the earth**, so He omitted *they*, like you saying, **Zayd is the prince**, meaning, Zayd is the prince. So *those* is the predicate of a deleted subject, as was said by Al-Ah'fash. It was said that the predicate is His statement at the end of the surah, **Those will be rewarded with the highest place for what they patiently endured**. What is between the subject and the predicate are descriptions of them and what is connected to them, as was said by Al-Zajaj. He said, **It is possible for the predicate to be "those who walk on the earth"**. The word **they walk** refers to their livelihood, the length of their life, and their actions. Some of that is mentioned as great, especially in that movement on earth, which is associating with people and mixing with them. The Almighty says, *gently*. Hun is the source of hayn, which is from tranquility and dignity. In the interpretation: They walk on the earth with patience and humility, they walk in moderation. Moderation, deliberation, and good conduct are among the morals of the Prophet. The Prophet (peace and blessings of God be upon him) said: **O people, you must be tranquil, for righteousness does not lie in idleness**. It was narrated in his description of the Prophet (peace and blessings of God be upon him) that whenever he moved, he moved slowly, and his steps were measured, and he walked with humility, with a gait as if

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say, "Peace."

he was descending a steep slope. Lifting up means lifting the leg forcefully, and measuring means leaning towards the ways of walking and its moderation. Gentleness means gentleness and dignity, and dharee means wide step, meaning that in his walk, he would quickly raise his leg and extend his step, unlike the gait of the arrogant, and his conduct was measured, and all of that was with gentleness and stability without haste. As he said: As if he is descending from a steep slope, said Judge Iyad. And it is as if Omar ibn al-Khattab **may God be pleased with him** walks quickly, not effortfully. Al-Zuhri said: Walking quickly takes away the beauty of the face. Ibn Atiyyah said: He means hastening quickly because it undermines dignity, and goodness is in moderation. Zayd ibn Aslam said: I was asking about the interpretation of the verse: **Those who walk upon the earth easily**, but I did not find any cure for that. Then I saw in a dream someone who came to me and said: They are those who do not want to cause corruption on earth. Al-Qushayri said: It was also said that they do not walk to cause corruption or disobedience, but rather in obedience to God and in permissible matters without lust. God the Almighty said: "And do not walk upon the earth exultantly. Indeed, God does not like everyone self-deluded and boastful." (Luqman 31:18) Ibn Abbas said: With obedience, kindness, and humility. Al-Hasan: Forbearing, if they are ignorant, they do not act ignorantly. It was also said: They do not act arrogantly towards people.

I said: All of these meanings are close, and are united by knowledge of God and fear of Him, and knowledge of His laws and awe of His punishment and chastisement. May God make us among them by His grace and favor. A group went to the view that *slowly* is connected to His statement, **they walk on the earth**, that walking is slowness. Ibn Atiyyah said: It is likely that this can be interpreted to mean that the character of the one walking slowly is appropriate to his walking, so the statement reverts to something similar to what we have explained. As for the notion that the intended meaning is the quality of walking alone, then this is false, because there is someone who walks slowly and gently, even though he is a wild wolf. The Messenger of God (peace and blessings of God be upon him) used to walk slowly as if he was descending a slope. He (peace and blessings of God be upon him) is the leader of this nation. His statement (peace and blessings of God be upon him), **Whoever among you walks in greed, let him walk slowly**, only meant his own determination, and did not mean walking alone. Don't you see that the vain ones who pretend to be religious clung to the image of walking only, so much so that the poet said in their condemnation of them:

They all walk slowly, they all ask for prey

I said: In contrast, Ibn al-Arabi recited for himself:

I was humble in the high places, but my origin is noble, and I won the butcher's lead by being humble in the matter

Tranquility is not the root of malice in the heart, and

most people's tranquility stems from great arrogance.

God the Almighty says: "And when the ignorant address them, they say, 'Peace.'" An-Nahhas said: "Peace" is not from *tasleem*, but rather from *tasleem*. You say, "Peace," meaning **may they both be safe from you**, meaning **be free from you**. It is accusative in one of two ways: It may be accusative because of **they said**, or it may be a verbal noun, and this is the opinion of Sibawayh. Ibn Atiyyah said: What I say is that **they said** is the operator of "peace" because the meaning is **they said this word**. Mujahid said: The meaning of "peace" is correctness. That is, he says to the ignorant someone words to push him away gently and kindly. So, **they said**, according to this interpretation, is the operator of "peace" according to the grammarians' method, because it means **a saying**. A group said: The one being addressed should say to the ignorant person, "peace," with this wording. That is, "we gave you peace" or *submitting* or something similar, so the operator is a verb from its wording according to the grammarians' method.

Question: This verse came before the Verse of the Sword. What pertained to the unbelievers was abrogated from it, but its etiquette for Muslims remained until the Day of Judgment. Sibawayh mentioned the abrogation in this verse in his book. When he spoke about abrogation in other verses, he preferred that what was meant was safety, not submission, because the believers were never commanded to greet the unbelievers. The verse was revealed in Mecca, so it was abrogated by the Verse of the Sword. An-Nahhas said: We do not know of any speech by Sibawayh about the meaning of abrogating and abrogated verses except in this verse. Sibawayh said: The Muslims were not commanded on that day to greet the polytheists, but it is in the meaning of his saying: **Safe from you, and there is no good or evil between us and you**. Al-Mubarrad said: It should have been said: The Muslims were not commanded on that day to fight them, but they were commanded to fight them. Muhammad ibn Zayd said: Sibawayh made a mistake in this and phrased it poorly. Ibn al-Arabi: The Muslims were not commanded at that time to greet the polytheists, nor were they forbidden from doing so. Rather, they were commanded to forgive and treat them with kindness. The Prophet, peace and blessings be upon him, would stand at their gatherings, greet them, and be close to them, but he did not flatter them. People agreed that if a foolish believer treats you harshly, you may say to him, "Peace be upon you."

I said: This statement is more similar to the evidence of the Sunnah. We have explained in Surah Maryam the difference of opinion among scholars regarding the permissibility of greeting the infidels, so there is no need to claim abrogation, and God knows best. Al-Nadr ibn Shumayl said: Al-Khalil told me: I came to Abu Rabi'ah al-A'rabi, and he was one of the most knowledgeable people I have ever seen, and he was on a rooftop. When we greeted him, he returned our greeting and said to us: **Sit straight**.

We remained confused and did not know what he said.

Then a Bedouin beside him said to us: He ordered you to ascend. Al-Khalil said: This is from the words of God the Almighty: {Then He directed Himself to the heaven while it was smoke} (Fussilat 41:11). So we ascended to him and he said: Would you like some unleavened bread, fresh milk, and abundant water? We said: We left him immediately. He said: Peace. We did not know what he said. The Bedouin said: He asked you for a separation in which there is neither good nor evil. Al-Khalil said: This is from the words of God the Almighty: {And when the ignorant address them, they say, "Peace."} Ibn Atiyyah said: I saw in some of the history books that Ibrahim ibn al-Mahdi - who was among those who leaned against Ali ibn Abi Talib **may God be pleased with him** - said one day in the presence of al-Ma'mun and there were a group of people with him: I used to see Ali ibn Abi Talib in my dreams and I used to ask him, who are you? He used to say: Ali ibn Abi Talib. So I would come with him to a bridge and he would go ahead of me in crossing it. So I used to say: You are only claiming this matter through a woman, and we are more deserving of it than you. I have never seen him answer as eloquent as is mentioned about him. Al-Ma'mun said: How did he answer you? He said: He used to say to me, "Peace be upon you." The narrator said: It was as if Ibrahim bin Al-Mahdi did not remember the verse or it had slipped away from him at that time. Al-Ma'mun alerted those present to the verse and said: By God, O uncle of Ali bin Abi Talib, he answered you with the most eloquent answer. Ibrahim was ashamed and embarrassed. It was a dream, not a true dream.

Tafsir Ibn Kathir

These are the attributes of the believing servants of God, **who walk on the earth humbly**, that is, with serenity and dignity, without arrogance or haughtiness, as God the Almighty says: **And do not walk on the earth exultantly**, the verse. As for these people, they walk without arrogance or exultation, nor wickedness or haughtiness. It is not meant that they walk like the sick, with affectation and hypocrisy. When the master of the children of Adam, may God's prayers and peace be upon him, walked, it was as if he was descending from a steep slope, and as if the earth was being folded up for him. Some of the early Muslims disliked walking weakly and affectively, to the point that it was narrated on the authority of Omar that he saw a young man walking slowly, so he said: What is the matter with you? Are you sick? He said: No, Commander of the Faithful. So he hit him with the whip and ordered him to walk with strength. What is meant by gentleness here is calmness and dignity, as the Messenger of God, may God bless him and grant him peace, said: "When you come to prayer, do not come to it running, but come to it with calmness. Pray whatever you catch up with of it, and complete whatever you miss."

Abdullah bin Mubarak said, on the authority of Muammar, on the authority of Yahya bin Al-Mukhtar, on the authority of Al-Hasan Al-Basri, regarding his statement, **And the servants of the Most Merciful**, the verse, he said: The believers are a people who have been humbled. By God, their ears, eyes, and limbs have been humbled, so much so that you would think they were sick, but there is no sickness in the people.

By God, they are healthy, but fear has entered them as no one else has, and their knowledge of the Hereafter has prevented them from this world. So they said, **Praise be to God, who has removed sorrow from us**. By God, they were not saddened by what saddens people, nor was anything that they sought Paradise for greater than themselves, but fear of the Fire made them cry. Whoever does not seek comfort from God's comfort will be cut off from this world with regrets. Whoever does not see God's blessings except in food or drink, his knowledge has become small and his punishment is imminent.

God the Almighty says: "And when the ignorant address them, they say, 'Peace.'" That is, if the ignorant speak ill of them, they do not respond in kind. Rather, they pardon and overlook, and only say good things, just as the Messenger of God (peace and blessings be upon him) was only made more forbearing by the ignorant person's harshness towards him, and just as God the Almighty says: **And when they hear ill speech, they turn away from it**. Imam Ahmad narrated: Aswad ibn Amir told us, Abu Bakr told us, on the authority of Al-A'mash, on the authority of Abu Khalid Al-Walibi, on the authority of Al-Nu'man ibn Muqrin Al-Muzani, who said: "The Messenger of God (peace and blessings be upon him) said, 'A man insulted another man in his presence, so the insulted man kept saying, 'Upon you be peace,' to the man. The Messenger of God (peace and blessings be upon him) said, 'There is an angel between you who defends you. Whenever this one insults you, he says to him, 'Rather, you, and you have more right to it.' And if you say to him, 'Upon you be peace,' he says, 'No, rather upon you, and you have more right to it.'" Its chain of transmission is hasan, and they did not include it in their collections.

Mujahid said, "They said, 'Peace,'" meaning they said, **In the hours before dawn, they would ask forgiveness**. Sa'id ibn Jubayr said, **They responded with a good word**. Al-Hasan al-Basri said, "They said, 'Peace,'" meaning they are forbearing and not ignorant if they are ignorant of what they say. They accompany God's servants during the day with what they hear. Then he mentioned that their night is the best night, as God the Almighty said, **And those who spend the night prostrating and standing before their Lord**, meaning in His obedience and worship, as God the Almighty said, **They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness**. And His statement, **Their sides forsake their beds**, the verse. God the Almighty said, **Is one who is devout during periods of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord?** The verse. For this reason, God the Almighty said, "And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever lasting,'" meaning, it is always present, as the poet said:

If he tortures, it is a loss, and if he gives generously, he does not care.

That is why Al-Hasan said regarding His statement, **Indeed, its punishment is a grievance**, that everything that befalls the son of Adam and is removed from him is not a grievance. Rather, a grievance is constant as

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say, "Peace."

long as the heavens and the earth endure. Sulayman At-Taymi said the same. Muhammad ibn Ka'b said, **Indeed, its punishment is a grievance**, meaning the blessings they enjoyed in this world. God asked the disbelievers about the blessings but they did not return them to Him, so He made them suffer and cast them into the Fire. **Indeed, it is an evil settlement and a place to stay**, meaning, what an evil sight is the home and what an evil resting place is. Ibn Abi Hatim said regarding His statement, **Indeed, it is an evil settlement and a place to stay**, my father told us, Al-Hasan ibn Ar-Rabi' told us, Abu Al-Ahwas told us, from Al-A'mash, from Malik ibn Al-Harith, who said: When a man is thrown into the Fire, he falls into it. When he reaches one of its gates, it is said to him, **Stay where you are until you are satiated**. He said, **Then he is given a cup of the poison of lions and scorpions**. He said, **The skin is separated, the hair is separated, the nerves are separated, and the veins are separated**. He also said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair, who said: In Hell there are pits in which there are snakes the size of camels, and scorpions the size of dark-skinned mules. When they are thrown into Hell, they come out to them from their habitats, and seize their lips, skin, and hair, and scrape their flesh down to their feet. When they feel the heat of Hell, they return.

Imam Ahmad said: Al-Hasan bin Musa told us, Salam - meaning Ibn Maskeen - told us, on the authority of Abu Dhilal, on the authority of Anas bin Malik, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A servant in Hell will call out for a thousand years: 'O Compassionate, O Generous.' God Almighty will say to Gabriel: 'Go and bring this servant of Mine to Me.' Gabriel will set out and find the people of Hell prostrate and weeping. He will return to his Lord, Almighty and Majestic, and inform Him. God Almighty will say: 'Bring him to Me, for he is in such and such a place.' So he will bring him and make him stand before his Lord, Almighty and Majestic, and He will say to him: 'O My servant, how did you find your place and your resting place?' He will say: 'O Lord, the worst place and the worst resting place.' God Almighty will say: 'Return My servant.' He will say: 'O Lord, I did not hope that when You brought me out of it that You would return me to it.' God Almighty will say: 'Leave My servant alone.'"

God the Almighty said: {And those who, when they spend, are neither extravagant nor niggardly} (al-Baqarah 2:17), meaning they are not wasteful in their spending, spending more than necessary, nor miserly with their families, falling short in their rights and not sufficing them. Rather, they are just and virtuous. The best of matters are those that are in the middle, neither this nor that, **and are in between the two positions**, as God the Almighty said: {And do not make your hand as tied to your neck nor extend it completely} (al-Baqarah 2:17). Imam Ahmad said: Issam bin Khalid told us, Abu Bakr bin Abdullah bin Abi Maryam al-Ghassani told me, on the authority of

Damrah, on the authority of Abu al-Darda', on the authority of the Prophet, peace and blessings be upon him, who said: **Part of a man's understanding is his moderation in his livelihood**. They did not include this verse. Imam Ahmad also said: Abu Ubaidah al-Haddad told us, Maskeen bin Abdul Aziz al-Abdi told us, Ibrahim al-Hijri told us, on the authority of Abu al-Ahwas, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God, peace and blessings be upon him, said: **He who is moderate will not be poor**. They did not include this verse.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Yahya told us, Ibrahim bin Muhammad bin Maymun told us, Saeed bin Hakim told us, on the authority of Muslim bin Habib, on the authority of Bilal - meaning Al-Abi - on the authority of Hudhayfah, who said: The Messenger of God, peace and blessings be upon him, said: **How excellent is moderation in wealth, and how excellent is moderation in poverty, and how excellent is moderation in worship**. Then he said: We do not know of it being narrated except from the hadith of Hudhayfah, may God be pleased with him. Al-Hasan Al-Basri said: There is no extravagance in spending in the way of God. Iyas bin Muawiyah said: Whatever you do exceeds the command of God is extravagance. Someone else said: Extravagance is spending in disobedience to God, the Almighty.

Fath al-Qadir

63- And the servants of the Most Merciful are those who walk upon the earth easily. This is a new statement introduced to explain the righteous servants of God, the Most High. The servants of the Most Merciful are the subject and its predicate, the relative pronoun and its complement, and *hawn* is a verbal noun, which means tranquility and dignity. A group of commentators have said that *hawn* is related to **they walk**, meaning they walk upon the earth easily. Ibn Atiyyah said: It is likely that this can be interpreted as meaning that the character of the one walking easily is appropriate to his walking. However, to mean only the characteristic of walking is false, because there are those who walk easily and slowly, even though they are wild wolf, and the Messenger of God, may God bless him and grant him peace, used to walk slowly as if he was walking in a downward spiral. "And when the ignorant address them, they say, "Peace." God, the Most High, mentioned that they will bear the harm inflicted upon them by the ignorant and foolish people, so they do not act ignorantly with those who act ignorantly, nor do they act foolishly with the foolish. Al-Nahhas said: "This peace is not from tasleem, but rather from tasalum. The Arabs say *shalāman* (peace), meaning "peace be upon you," meaning **disclaimer of you**. It is accusative in one of two ways: either as a verbal noun for a deleted verb, meaning they said "we greeted you with peace," and this is according to Sibawayh, or as a direct object, meaning they said this wording, and Ibn Atiyyah preferred it. Mujahid said: The meaning of *shalāman salādān* is to say to the ignorant something to push him away gently and kindly. Sibawayh said: The Muslims were not commanded on

that day to greet the polytheists, but according to his saying, "peace from you, and there is no good or evil between us and you." Al-Mubarrad said: It should have been said, **The Muslims were not commanded on that day to fight them**, then they were commanded to fight them. Muhammad ibn Yazid said: Sibawayh made a mistake here and phrased it badly. Al-Nahhas said: We do not know of any speech by Sibawayh regarding the meaning of abrogating and abrogated except in this verse, because he said at the end of his speech, **Then the verse of the sword abrogated it**. And I say: This is how a man should speak if he speaks about something he does not know and does not follow his path. Muslims were not commanded to greet the polytheists nor were they forbidden from doing so. Rather, they were commanded to forgive and treat them with kindness, so there is no need to claim abrogation. An-Nadr ibn Shumayl said: Al-Khalil told me: I came to Abu Rabi'ah the Bedouin, and he was one of the most knowledgeable people I have seen. He was on a rooftop, so we greeted him and he greeted us back and said to us: **Sit up straight**. We remained confused and did not know what he said. Then a Bedouin next to him said: **He has commanded you to rise up**. Al-Khalil said: This is from the words of God, **Then He directed Himself to the heaven**. He said: "So we ascended to him and he said: 'Would you like unleavened bread and fresh milk?' We said: 'Just now,' so we left him. Then he said: 'Peace.' We did not know what he said. The Bedouin said: He made peace with you, leaving you alone, in which there is neither good nor evil." Al-Khalil said: This is from the words of God, "And when the ignorant address them, they say, 'Peace.'"

Tafsir al-Baghawi

The Almighty said: 63- **And the servants of the Most Merciful**, meaning: the best of servants. It was said: This addition is for specification and preference, otherwise all creation is the servants of God. **Those who walk upon the earth easily**, meaning: with tranquility and dignity, humble, not flamboyant, nor arrogant. Al-Hasan said: scholars and wise men. Muhammad ibn al-Hanafiyah said: people of dignity and chastity who do not act foolishly, and if they are acted upon foolishly, they are patient, and ease in the language: gentleness and softness.

And when the ignorant address them, meaning the foolish, in a way they dislike, "they say, 'Peace.'" Mujahid said: **A sound statement**. Muqatil ibn Hayyan said: **A statement in which they are safe from sin**. Al-Hasan said: **If an ignorant person treats them with ignorance, they are patient and not ignorant**. What is meant by this is not the well-known greeting. It was narrated from Al-Hasan: **Its meaning is, 'Greet them.'** The evidence for this is the statement of God Almighty: "And when they hear ill speech, they turn away from it and say, 'To us our deeds, and to you your deeds. Peace be upon you.'" (al-Qasas 28:55)

Al-Kalbi and Abu Al-Aaliyah said: This was before he was commanded to fight, then the verse on fighting abrogated it.

It was narrated on the authority of Al-Hasan Al-Basri that when he read this verse, he would say: This is a

description of their day. Then he would read: **And those who spend the night prostrating and standing before their Lord**, and he would say: This is a description of their night.

Tafsir al-Baidawi

64- **And the servants of the Most Gracious** is a subject and its predicate is **those will be rewarded with the highest place** or: **those who walk on the earth** and adding them to **the Most Gracious** is for specification and preference, or because they are firm in their worship of Him, as servants is the plural of worshipper like merchant and merchants. *Hawwanan* is humbly or walking humbly is a verbal noun describing them and the meaning is that they walk with tranquility and humility. **And when the ignorant address them, they say, Peace** in greeting from you and leaving you alone, there is no good between us or evil, or correct speech in which they are safe from harm and sin. The verse on fighting does not contradict it because it abrogated it, as what is meant by it is overlooking the foolish and not speaking to them. God

Surat al-Furqan 25:64

And those who spend the night prostrating and standing before their Lord

Surat al-Furqan 25:64

And those who spend the night prostrating and standing before their Lord

Tafsir al-Jalalayn

64 - **And those who spend the night prostrating to their Lord** plural of prostrating **and standing** meaning standing and praying at night

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who spend the night praying to their Lord, alternating between prostration and standing in their prayers. His saying **and standing** is the plural of standing, just as fasting is the plural of fasting.

Tafsir al-Qurtubi

The Almighty said: **And those who spend the night prostrating and standing before their Lord.** Al-Zajjaj said: A man spends the night if night overtakes him, whether he sleeps or not. Zuhair said:

So we spent the night standing at the sight of our horse, competing with us on his own behalf and us competing with him.

They recited the following verse describing the saints:

Prevent your eyelids from tasting sleep and shed tears on your cheeks as a veil

Know that you will die and be held accountable, O you who have been raised up against the wrath of the Almighty.

God has people who were sincere in their love for Him, so He was pleased with them and chose them as servants.

People who, when darkness falls upon them, spend the night there prostrating and standing

They are thin-stomped from abstinence, and they know nothing but lawful food.

Ibn Abbas said: Whoever prays two rak'ahs or more after the 'Isha' prayer has spent the night prostrating and standing before God. Al-Kalbi said: Whoever performs two rak'ahs after the Maghrib prayer and four after the 'Isha' prayer has spent the night prostrating and standing.

Tafsir Ibn Kathir

These are the attributes of the believing servants of God, **who walk on the earth humbly**, meaning with

serenity and dignity, without arrogance or haughtiness, as God the Almighty says: **And do not walk on the earth exultantly**, the verse. As for these people, they walk without arrogance or exultation, nor wickedness or haughtiness. It is not meant that they walk like the sick, with affectation and hypocrisy. When the master of the children of Adam, may God's prayers and peace be upon him, walked, it was as if he was descending from a steep slope, and as if the earth was being folded up for him. Some of the early Muslims disliked walking weakly and affectively, to the point that it was narrated on the authority of Omar that he saw a young man walking slowly, so he said: What is the matter with you? Are you sick? He said: No, Commander of the Faithful. So he hit him with the whip and ordered him to walk forcefully. What is meant by gentleness here is calmness and dignity, as the Messenger of God, may God bless him and grant him peace, said: "When you come to prayer, do not come to it running, but come to it with calmness. Pray whatever you catch up with of it, and complete whatever you miss."

Abdullah bin Mubarak said, on the authority of Muammar, on the authority of Yahya bin Al-Mukhtar, on the authority of Al-Hasan Al-Basri, regarding His statement, **And the servants of the Most Merciful**, the verse, he said: The believers are a people who have been humbled. By God, their ears, eyes, and limbs have been humbled, so much so that you would think they were sick, but there is no sickness in the people. By God, they are healthy, but fear has entered them as no one else has, and their knowledge of the Hereafter has prevented them from this world. So they said, **Praise be to God, who has removed our sorrow.** By God, they were not saddened by what saddens people, nor was anything that they sought Paradise for was too great in their souls, but fear of the Fire made them cry. Whoever does not seek comfort from God's comfort will be cut off from this world with regrets. Whoever does not see a blessing from God except in food or drink, his knowledge is small and his punishment is imminent.

God the Almighty says: "And when the ignorant address them, they say, 'Peace,'" meaning, if the ignorant speak ill of them, they do not respond in kind. Rather, they pardon and overlook, and only say good things, just as the Messenger of God (blessings and peace of God be upon him) would only become more forbearing when faced with an ignorant person. And as God the Almighty says: **And when they hear ill speech, they turn away from it** 13: 1. Imam Ahmad narrated: Aswad ibn Amir told us, Abu Bakr told us, on the authority of Al-A'mash, on the authority of Abu Khalid Al-Walibi, on the authority of Al-Nu'man ibn Muqrin Al-Muzani, who said: "The Messenger of God (blessings and peace of God be upon him) said: A man insulted another man in his presence, so the insulted man kept saying, 'Upon you be peace,' to the man. The Messenger of God (blessings and peace of God be upon him) said: There is an angel between you and he defends you. Whenever this one insults you, he says to him, 'Rather, you, and you have more right to it.' And if you say to him, 'And upon you be peace,' he says, 'No, rather upon you, and you have more right to it.'" Its chain of transmission is hasan, but they did not

narrate it.

Mujahid said, "They said, 'Peace,'" meaning they said, **In the hours before dawn, they would ask forgiveness.** Saeed bin Jubair said, **They responded with a good word.** Al-Hasan Al-Basri said, "They said, 'Peace,'" meaning they are forbearing and not ignorant if they are ignorant of what they say. They accompany God's servants during the day with what they hear. Then he mentioned that their night is the best night, as God the Almighty said, **And those who spend the night prostrating and standing before their Lord,** meaning in His obedience and worship, as God the Almighty said, **They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness.** And His statement, **Their sides forsake their beds,** and the verse. God the Almighty said, **Is one who is devoutly obedient during periods of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord?** and the verse. For this reason, God the Almighty said, "And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever lasting.'" That is, it is always present, as the poet said:

If he tortures, it is a punishment, and if he gives generously, he does not care.

That is why Al-Hasan said about His statement, **Indeed, its punishment is a grievance,** that everything that befalls the son of Adam and is removed from him is not a grievance. Rather, a grievance is constant as long as the heavens and the earth endure. Sulayman At-Taymi said the same. Muhammad ibn Ka'b said, **Indeed, its punishment is a grievance,** meaning the blessings they enjoyed in this world. God asked the disbelievers about the blessings but they did not return them to Him, so He made them suffer and cast them into the Fire. **Indeed, it is an evil settlement and a place to stay,** meaning, what an evil home to look at, and what an evil resting place to stay. Ibn Abi Hatim said about His statement, **Indeed, it is an evil settlement and a place to stay,** my father told us, Al-Hasan ibn Ar-Rabi' told us, Abu Al-Ahwas told us, from Al-A'mash, from Malik ibn Al-Harith, who said: When a man is thrown into the Fire, he falls into it. When he reaches one of its gates, it is said to him, **Stay where you are until you are satiated.** He said, **Then he is given a cup of the poison of lions and scorpions.** He said, **The skin is separated, the hair is separated, the nerves are separated, and the veins are separated.** He also said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair, who said: In Hell there are pits in which there are snakes the size of camels, and scorpions the size of dark-skinned mules. When they are thrown into Hell, they come out to them from their habitats, and seize their lips, skin, and hair, and scrape their flesh down to their feet. When they feel the heat of Hell, they return.

Imam Ahmad said: Al-Hasan bin Musa told us, Salam - meaning Ibn Maskeen - told us, on the authority of Abu Dhilal, on the authority of Anas bin Malik, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A servant in Hell will call out for a thousand years: 'O

Compassionate, O Generous.' Then God Almighty will say to Gabriel: 'Go and bring Me this servant of Mine.' Gabriel will set out and find the people of Hell prostrate and weeping. He will return to his Lord, Almighty and Majestic, and inform Him. Then God Almighty will say: 'Bring him to Me, for he is in such and such a place.' So he will bring him and make him stand before his Lord, Almighty and Majestic, and He will say to him: 'O My servant, how did you find your place and your resting place?' He will say: 'O Lord, the worst place and the worst resting place.' Then God Almighty will say: 'Return My servant.' He will say: 'O Lord, I did not hope when You took me out of it that You would return me to it.' Then God Almighty will say: 'Leave My servant alone.'"

God the Almighty said: {And those who, when they spend, are neither extravagant nor niggardly} (al-Baqarah 2:17), meaning they are not wasteful in their spending, spending more than necessary, nor are they miserly with their families, falling short in their rights and not sufficing them. Rather, they are just and good. The best matters are those that are in moderation, neither this nor that. **And hold a medium course in between,** as God the Almighty said: {And do not make your hand as if it were chained to your neck nor extend it completely} (al-Baqarah 2:17). Imam Ahmad said: Issam bin Khalid told us, Abu Bakr bin Abdullah bin Abi Maryam al-Ghassani told me, on the authority of Damrah, on the authority of Abu al-Darda', on the authority of the Prophet (peace and blessings of God be upon him), who said: **Part of a man's understanding is his moderation in his livelihood.** They did not include this narration. Imam Ahmad also said: Abu Ubaidah al-Haddad told us, Maskeen bin Abdul Aziz al-Abdi told us, Ibrahim al-Hijri told us, on the authority of Abu al-Ahwas, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) said: **He who is moderate will not be poor.** They did not include this narration.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Yahya told us, Ibrahim bin Muhammad bin Maymun told us, Saeed bin Hakim told us, on the authority of Muslim bin Habib, on the authority of Bilal - meaning Al-Absi - on the authority of Hudhayfah, who said: The Messenger of God, peace and blessings be upon him, said: **How excellent is moderation in wealth, and how excellent is moderation in poverty, and how excellent is moderation in worship.** Then he said: We do not know of it being narrated except from the hadith of Hudhayfah, may God be pleased with him. Al-Hasan Al-Basri said: There is no extravagance in spending in the way of God. Iyas bin Muawiyah said: Whatever you do exceeds the command of God is extravagance. Someone else said: Extravagance is spending in disobedience to God, the Almighty.

Fath al-Qadir

64- **And those who spend the night prostrating and standing before their Lord.** Spending al-Layl 92:is when night overtakes you whether you sleep or not. Al-Zajaj said: Whoever is overtaken by night has spent the night, whether he sleeps or not, just as it is said: So-and-so spent the night restless. The meaning

Surat al-Furqan 25:64

And those who spend the night prostrating and standing before their Lord

is: they spend the night prostrating before their Lord on their faces, and standing on their feet. From this is the saying of Imru' al-Qais:

So we spent the night standing at the head of our horse, he was competing with us on his own behalf and we were competing with him.

Tafsir al-Baghawi

God Almighty says: 64- **And those who spend the night with their Lord**, it is said of someone who has been overtaken by night: he spent the night, whether he slept or did not sleep. It is said: So-and-so spent the night anxious, meaning: they spend the night with their Lord in prayer, *prostrating*, on their faces, and *standing* on their feet. Ibn Abbas said: Whoever prays two or more rak'ahs after the last 'Isha' prayer has spent the night prostrating and standing for God.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Abu Na'im told us, on the authority of Sufyan, on the authority of Uthman bin Hakim, on the authority of Abd Al-Rahman bin Abi Umrah, on the authority of Uthman bin Affan, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever prays the 'Isha' prayer in congregation, it is as if he prayed half the night, and whoever prays the Fajr prayer in congregation, it is as if he prayed the entire night.**

Tafsir al-Baidawi

64- **And those who spend the night prostrating and standing before their Lord** in prayer. The specificity of spending the night is because worship is done at night, which is more appropriate and further from hypocrisy. The delay in standing is due to a narration, which is the plural of standing, or a source that is used in its place.

Surat al-Furqan 25:65

And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever affliction."

Tafsir al-Jalalayn

65 - (And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever perpetual.") Necessary

Tafsir al-Suyuti

Tafsir al-Tabari

And those who say, Our Lord, avert from us the punishment of Hell," God Almighty says: And those who call upon God to avert from them His punishment and torment, fearing it and fearing it. And His statement, "Indeed, its torment is everlasting," means: Indeed, the torment of Hell is everlasting, persistent, and inseparable, never leaving the disbelievers who are tormented by it, and it destroys them. From this comes their saying: a man in debt, from debt and indebtedness. From this comes the word "grievant" to a debtor, for he demands his right and insists on it from his companion. From this comes the word of a man who is fond of women: he is fond of women, and so-and-so is fond of so-and-so: if he cannot be patient without it. From this comes the saying of al-A'sha:

If he punishes, it will be a fine, and if he gives generously, he does not care.

He says: If he is punished, his punishment will be a necessary punishment that will not leave its owner and will destroy him. And the words of Bishr bin Abi Khazim:

The Day of the Women and the Day of the Jafar were a punishment and a fine.

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

Who said that?

Ali bin Al-Hasan Al-Lani told me: Al-Mu'afa bin Imran Al-Mawsili told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, regarding his statement, **Indeed, its punishment is a grievance**, he said: God asked the unbelievers about His blessings, but they did not return them to Him, so He made them suffer and cast them into Hell.

He said: Al-Mu'afa narrated to us, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan, regarding his statement, **Indeed, its punishment is a grievous punishment**. He said: They knew that every debtor will be separated from his debtor except the debtor of Hell.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, her punishment was a grievous torment**, he said: A

grievous torment means evil.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **Indeed, her punishment is a grievous torment**, he said: It will not leave him.

Tafsir al-Qurtubi

God the Almighty said: "And those who say, 'Our Lord, avert from us the punishment of Hell,'" meaning, while obeying God, they are fearful, apprehensive, and apprehensive of God's punishment. Ibn Abbas said: They say that in their prostration and standing. "Indeed, its punishment is everlasting," meaning, it is constant and never leaves. From this comes the word "al-Gharim," meaning it is constantly present and never leaves. It is said: So-and-so is infatuated with something, meaning he is constantly obsessed with it and obsessed with it. This is its meaning in the speech of the Arabs, as mentioned by Ibn al-A'rabi, Ibn Arafah, and others. Al-A'sha said:

If he punishes, it will be a fine, but if he gives generously, he does not care.

Al-Hasan said: They knew that every debtor separates from his debtor except the debtor of Hell. Al-Zajaj said: The penalty is the most severe punishment. Ibn Zayd said: The penalty is evil. Abu Ubaidah said: It is destruction. The meaning is the same. Muhammad ibn Kaab said: God the Almighty demanded from them the price of the pleasures of this world, but they did not give it, so He made them pay the price by casting them into Hell.

Tafsir Ibn Kathir

These are the attributes of the believing servants of God, **who walk on the earth humbly**, meaning with serenity and dignity, without arrogance or haughtiness, as God the Almighty says: **And do not walk on the earth exultantly**, the verse. As for these people, they walk without arrogance or exultation, nor wickedness or haughtiness. It is not meant that they walk like the sick, with affectation and hypocrisy. When the master of the children of Adam, may God's prayers and peace be upon him, walked, it was as if he was descending from a steep slope, and as if the earth was being folded up for him. Some of the early Muslims disliked walking weakly and affectively, to the point that it was narrated on the authority of Omar that he saw a young man walking slowly, so he said: What is the matter with you? Are you sick? He said: No, Commander of the Faithful. So he hit him with the whip and ordered him to walk forcefully. What is meant by gentleness here is calmness and dignity, as the Messenger of God, may God bless him and grant him peace, said: "When you come to prayer, do not come to it running, but come to it with calmness. Pray whatever you catch up with of it, and complete whatever you miss."

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And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever affliction."

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God the Almighty said: {And those who, when they spend, are neither extravagant nor niggardly} (al-Baqarah 2:17), meaning they are not wasteful in their spending, spending more than necessary, nor are

they miserly with their families, falling short in their rights and not sufficing them. Rather, they are just and good. The best matters are those that are in moderation, neither this nor that. **And hold a medium course in between**, as God the Almighty said: {And do not make your hand as if it were chained to your neck nor extend it completely} (al-Baqarah 2:17). Imam Ahmad said: Issam bin Khalid told us, Abu Bakr bin Abdullah bin Abi Maryam al-Ghassani told me, on the authority of Damrah, on the authority of Abu al-Darda', on the authority of the Prophet (peace and blessings of God be upon him), who said: **Part of a man's understanding is his moderation in his livelihood**. They did not include this narration. Imam Ahmad also said: Abu Ubaidah al-Haddad told us, Maskeen bin Abdul Aziz al-Abdi told us, Ibrahim al-Hijri told us, on the authority of Abu al-Ahwas, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) said: **He who is moderate will not be poor**. They did not include this narration.

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Fath al-Qadir

"And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever lasting.'" That is, despite their obedience, they are fearful, apprehensive, and afraid of His punishment. The lasting and permanent *fall* is the root of the word *al-Gharim the debtor* because of its constant adherence. It is said: So-and-so is infatuated with such-and-such, meaning he is constantly attached to it and obsessed with it. This is its meaning in the speech of the Arabs, as mentioned by Ibn al-A'rabi, Ibn 'Arafah, and others. From this is the saying of al-A'sha:

If he punishes, it will be a fine, but if he gives generously, he does not care.

Al-Zajjaj said: Love is the most severe torment. Abu Ubaidah said: It is destruction. Ibn Zayd said: Evil.

Tafsir al-Baghawi

God the Almighty said: 65- "And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever lasting.'" That is, persistent, constant, and does not leave the disbelievers who are punished with it. From this, the debtor is called

al-Gharim the debtor because he demands his right, insists on his friend, and remains with him. Muhammad ibn Ka'b al-Qurazi said: The disbelievers asked for the price of His blessings but did not pay, so He made them pay it, and they remained in Hell. Al-Hasan said: Every debtor leaves his creditor except Hell. And al-Gharim is the necessary evil, and it was said: a destructive debt.

Tafsir al-Baidawi

65- "And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever perpetual.'"

Necessarily, and from it the debtor for his adherence, and it is an indication that they, despite their good interaction with people and their striving in worshipping the truth, are afraid of punishment and are imploring God Almighty to remove it from them due to their lack of consideration for their actions and their trust in the continuity of their conditions.

Surat al-Furqan 25:66

Indeed, it is an evil settlement and a place to stay.

Surat al-Furqan 25:66

Indeed, it is an evil settlement and a place to stay.

Tafsir al-Jalalayn

66 - **It is indeed an evil place to settle and to reside** in It is an evil place to settle and to reside in.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement, **Indeed, Hell is an evil place to settle and to stay**, means: Hell is an evil place to settle and to stay, meaning by settle: the settlement and by stay: the residence, as if the meaning of the statement is: Hell is an evil place to settle and to stay. And if you add a damma to the mīm of maqām, then it is from iqāma, and if you add a fathah, then it is from qamaat, and it is said: the maqām if you add a fathah to the mīm also means the assembly. And from maqām with a damma on the mīm meaning to stay, the saying of Salamah ibn Jandal:

Two days: a day of gatherings and clubs, and a day of marching to the enemies in repentance.

From the position that means the council, Abbas bin Mardas said:

So what happened was that he was going to stay there and not see it.

It means the council.

Tafsir al-Qurtubi

The Almighty says: **Indeed, it is an evil settlement and a place to stay**. Meaning, what an evil settlement and what an evil place to stay. That is, they say this with knowledge, and if they say it with knowledge, then they are more aware of the greatness of what they are seeking, and that is closer to success.

Tafsir Ibn Kathir

These are the attributes of the believing servants of God, **who walk on the earth humbly**, meaning with serenity and dignity, without arrogance or haughtiness, as God the Almighty says: **And do not walk on the earth exultantly**, the verse. As for these people, they walk without arrogance or exultation, nor wickedness or haughtiness. It is not meant that they walk like the sick, with affectation and hypocrisy. When the master of the children of Adam, may God's prayers and peace be upon him, walked, it was as if he was descending

from a steep slope, and as if the earth was being folded up for him. Some of the early Muslims disliked walking weakly and affectively, to the point that it was narrated on the authority of Omar that he saw a young man walking slowly, so he said: What is the matter with you? Are you sick? He said: No, Commander of the Faithful. So he hit him with the whip and ordered him to walk forcefully. What is meant by gentleness here is calmness and dignity, as the Messenger of God, may God bless him and grant him peace, said: "When you come to prayer, do not come to it running, but come to it with calmness. Pray whatever you catch up with of it, and complete whatever you miss."

Abdullah bin Mubarak said, on the authority of Muammar, on the authority of Yahya bin Al-Mukhtar, on the authority of Al-Hasan Al-Basri, regarding His statement, **And the servants of the Most Merciful**, the verse, he said: The believers are a people who have been humbled. By God, their ears, eyes, and limbs have been humbled, so much so that you would think they were sick, but there is no sickness in the people. By God, they are healthy, but fear has entered them as no one else has, and their knowledge of the Hereafter has prevented them from this world. So they said, **Praise be to God, who has removed our sorrow**. By God, they were not saddened by what saddens people, nor was anything that they sought Paradise for was too great in their souls, but fear of the Fire made them cry. Whoever does not seek comfort from God's comfort will be cut off from this world with regrets. Whoever does not see a blessing from God except in food or drink, his knowledge is small and his punishment is imminent.

God the Almighty says: "And when the ignorant address them, they say, 'Peace,'" meaning, if the ignorant speak ill of them, they do not respond in kind. Rather, they pardon and overlook, and only say good things, just as the Messenger of God (blessings and peace of God be upon him) would only become more forbearing when faced with an ignorant person. And as God the Almighty says: **And when they hear ill speech, they turn away from it** 13: 7. Imam Ahmad narrated: Aswad ibn Amir told us, Abu Bakr told us, on the authority of Al-A'mash, on the authority of Abu Khalid Al-Walibi, on the authority of Al-Nu'man ibn Muqrin Al-Muzani, who said: "The Messenger of God (blessings and peace of God be upon him) said: A man insulted another man in his presence, so the insulted man kept saying, 'Upon you be peace,' to the man. The Messenger of God (blessings and peace of God be upon him) said: There is an angel between you and he defends you. Whenever this one insults you, he says to him, 'Rather, you, and you have more right to it.' And if you say to him, 'And upon you be peace,' he says, 'No, rather upon you, and you have more right to it.'" Its chain of transmission is hasan, but they did not narrate it.

Mujahid said, "They said, 'Peace,'" meaning they said, **In the hours before dawn, they would ask forgiveness**. Saeed bin Jubair said, **They responded with a good word**. Al-Hasan Al-Basri said, "They said, 'Peace,'" meaning they are forbearing and not ignorant if they are ignorant of what they say. They accompany God's

servants during the day with what they hear. Then he mentioned that their night is the best night, as God the Almighty said, **And those who spend the night prostrating and standing before their Lord**, meaning in His obedience and worship, as God the Almighty said, **They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness**. And His statement, **Their sides forsake their beds**, and the verse. God the Almighty said, **Is one who is devoutly obedient during periods of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord?** and the verse. For this reason, God the Almighty said, "And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever lasting.'" That is, it is always present, as the poet said:

If he tortures, it is a punishment, and if he gives generously, he does not care.

That is why Al-Hasan said about His statement, **Indeed, its punishment is a grievance**, that everything that befalls the son of Adam and is removed from him is not a grievance. Rather, a grievance is constant as long as the heavens and the earth endure. Sulayman At-Taymi said the same. Muhammad ibn Ka'b said, **Indeed, its punishment is a grievance**, meaning the blessings they enjoyed in this world. God asked the disbelievers about the blessings but they did not return them to Him, so He made them suffer and cast them into the Fire. **Indeed, it is an evil settlement and a place to stay**, meaning, what an evil home to look at, and what an evil resting place to stay. Ibn Abi Hatim said about His statement, **Indeed, it is an evil settlement and a place to stay**, my father told us, Al-Hasan ibn Ar-Rabi' told us, Abu Al-Ahwas told us, from Al-A'mash, from Malik ibn Al-Harith, who said: When a man is thrown into the Fire, he falls into it. When he reaches one of its gates, it is said to him, **Stay where you are until you are satiated**. He said, **Then he is given a cup of the poison of lions and scorpions**. He said, **The skin is separated, the hair is separated, the nerves are separated, and the veins are separated**. He also said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair, who said: In Hell there are pits in which there are snakes the size of camels, and scorpions the size of dark-skinned mules. When they are thrown into Hell, they come out to them from their habitats, and seize their lips, skin, and hair, and scrape their flesh down to their feet. When they feel the heat of Hell, they return.

Imam Ahmad said: Al-Hasan bin Musa told us, Salam - meaning Ibn Maskeen - told us, on the authority of Abu Dhilal, on the authority of Anas bin Malik, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A servant in Hell will call out for a thousand years: 'O Compassionate, O Generous.' Then God Almighty will say to Gabriel: 'Go and bring Me this servant of Mine.' Gabriel will set out and find the people of Hell prostrate and weeping. He will return to his Lord, Almighty and Majestic, and inform Him. Then God Almighty will say: 'Bring him to Me, for he is in such and such a place.' So he will bring him and make him stand before his Lord, Almighty and Majestic, and He will say to him: 'O

My servant, how did you find your place and your resting place?' He will say: 'O Lord, the worst place and the worst resting place.' Then God Almighty will say: 'Return My servant.' He will say: 'O Lord, I did not hope when You took me out of it that You would return me to it.' Then God Almighty will say: 'Leave My servant alone.'"

God the Almighty said: {And those who, when they spend, are neither extravagant nor niggardly} (al-Baqarah 2:17), meaning they are not wasteful in their spending, spending more than necessary, nor are they miserly with their families, falling short in their rights and not sufficing them. Rather, they are just and good. The best matters are those that are in moderation, neither this nor that. **And hold a medium course in between**, as God the Almighty said: {And do not make your hand as if it were chained to your neck nor extend it completely} (al-Baqarah 2:17). Imam Ahmad said: Issam bin Khalid told us, Abu Bakr bin Abdullah bin Abi Maryam al-Ghassani told me, on the authority of Damrah, on the authority of Abu al-Darda', on the authority of the Prophet (peace and blessings of God be upon him), who said: **Part of a man's understanding is his moderation in his livelihood**. They did not include this narration. Imam Ahmad also said: Abu Ubaidah al-Haddad told us, Maskeen bin Abdul Aziz al-Abdi told us, Ibrahim al-Hijri told us, on the authority of Abu al-Ahwas, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) said: **He who is moderate will not be poor**. They did not include this narration.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Yahya told us, Ibrahim bin Muhammad bin Maymun told us, Saeed bin Hakim told us, on the authority of Muslim bin Habib, on the authority of Bilal - meaning Al-Absi - on the authority of Hudhayfah, who said: The Messenger of God, peace and blessings be upon him, said: **How excellent is moderation in wealth, and how excellent is moderation in poverty, and how excellent is moderation in worship**. Then he said: We do not know of it being narrated except from the hadith of Hudhayfah, may God be pleased with him. Al-Hasan Al-Basri said: There is no extravagance in spending in the way of God. Iyas bin Muawiyah said: Whatever you do exceeds the command of God is extravagance. Someone else said: Extravagance is spending in disobedience to God, the Almighty.

Fath al-Qadir

And sentence 66 - **Indeed, it is an evil settlement and a place to stay** is an explanation of what preceded it, and the specific is omitted: that is, it, and the accusative of settled is in the state or the specification, and so is the place of stay. It was said that they are synonymous, and that one was only joined to the other because of the difference in their wording. And it was said that rather they are different in meaning: the settlement is for the disobedient, for they will be expelled, and the place of stay is for the disbelievers, for they will abide eternally. And *evil* is one of the verbs of blame, like *bad*, and it is possible that this is from the words of God, the Most High, or it is a narration of their words. Then He, the Most High, was described as being

Surat al-Furqan 25:66

Indeed, it is an evil settlement and a place to stay.

moderate in spending.

Tafsir al-Baghawi

66- **It is an evil place to settle and stay in**, meaning: it is an evil place to settle and reside in.

Tafsir al-Baidawi

66- **It is an evil settlement and residence** meaning it is an evil settlement, and in it there is an ambiguous pronoun that is explained by the distinguishing factor and the one singled out for blame is a deleted pronoun with which the sentence is connected to the noun *in* or **made sad** and in it there is a pronoun of the noun *in* and the settlement is a state or distinguishing factor and the sentence is an explanation of the first reason or a second explanation and both of them can be a narration and the beginning is with God.

Surat al-Furqan 25:67

And those who, when they spend, are neither extravagant nor miserly, but hold a medium *way* between those extremes.

Tafsir al-Jalalayn

67 - **And those who, when they spend** on their dependents **are neither extravagant nor miserly** with the first letter open and closed, meaning they are tight-lipped **and their spending is** between that **extravagance and miserliness** (a middle path)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who, when they spend their wealth, do not waste it excessively.

Then the people of interpretation differed about the expenditure that God meant in this passage, and what is extravagance in it and miserliness. Some of them said: Extravagance is what is spent in disobedience to God, even if it is limited. He said: And God meant it, and called it extravagance. They said: And miserliness is withholding from the right of God.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And those who, when they spend, are neither extravagant nor niggardly, but are between those extremes.** He said: They are the believers who do not be extravagant, spending in disobedience to God, nor are they niggardly, withholding the rights of God Almighty.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid, who said: If you spent the equivalent of Abu Qubays in gold in obedience to God, it would not be extravagance, but if you spent a sa' in disobedience to God, it would be extravagance.

Al-Qasim told us: Al-Hussein told us: Hajjaj told us, on the authority of Ibn Jurayj, who said: His statement, **And those who, when they spend, are neither extravagant nor niggardly,** he said: In spending on what He has forbidden them, even if it is one dirham, and they are neither niggardly nor fall short in spending on what is right.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who, when they spend, are neither extravagant nor niggardly, but are between those extremes,** he said: They are neither extravagant, spending in disobedience to God. Everything spent in disobedience to God, even if it is little, is extravagance. And they are not niggardly, refraining from obeying God. He said: And whatever is refrained from obeying God, even if it is much, is niggardly.

He said: Ibn Wahb told us, Ibrahim bin Nasheet told me, on the authority of Umar, the freed slave of Ghafra, that he was asked about extravagance, what it is? He said: Everything spent in a way other than obedience to God is extravagance.

Others said: Extravagance means exceeding the limit in spending, and frugality means falling short of what is necessary.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abd al-Salam bin Harb told us, on the authority of Mughira, on the authority of Ibrahim, regarding his statement, **And those who, when they spend, are neither extravagant nor niggardly,** he said: He does not starve them, nor does he strip them naked, nor does he spend so much that people say he has been extravagant.

Sulayman ibn Abd al-Jabbar narrated: Muhammad ibn Yazid ibn Khunais Abu Abdullah al-Makhzumi al-Makki narrated: I heard Wahib ibn al-Ward Abu al-Ward, a client of ibn Makhzum, say: A scholar met another scholar who was above him in knowledge and said: May God have mercy on you, tell me about this building in which there is no extravagance, what is it? He said: It is that which covers you from the sun and shelters you from the rain. He said: May God have mercy on you, tell me about this food in which there is no extravagance, what is it? He said: What satisfies hunger and keeps you from being full. He said: May God have mercy on you, tell me about this clothing in which there is no extravagance, what is it? He said: What covers your private parts and warms you from the cold.

Yunus told me, he said: Ibn Wahb told me, he said: Abd al-Rahman ibn Shuraih told me, on the authority of Yazid ibn Abi Habib, regarding this verse, **And those who, when they spend...** the verse, he said: They did not wear clothing for beauty, nor did they eat food for pleasure, but they wanted from clothing that which would cover their private parts, and with which to protect themselves from the heat and the cold, and they wanted from food that which would satisfy their hunger, and give them strength to worship their Lord.

Ibn Bashar told us: Muslim ibn Ibrahim told us: Kaab ibn Farukh told us: Qatada told us, on the authority of Mutraf ibn Abdullah, who said: The best of these matters is the middle one, and the good deed is between two bad deeds. So I said to Qatada: What is the good deed between two bad deeds? He said: **Those who, when they spend, are neither extravagant nor niggardly...** the verse.

Others said: Extravagance is to eat someone else's money unjustly.

Who said that?

Muhammad bin Amr told me, he said: Salim bin Saeed told us, on the authority of Abu Ma'dan, he said: I was with Awn bin Abdullah bin Utbah, and he said: The extravagant is not the one who eats his own money, rather the extravagant is the one who eats the money of others.

And those who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those extremes.

He said: Abu Ja'far, and the correct statement in this regard is the statement of those who said: The extravagance in spending that God meant in this passage is that which exceeds the limit that God has permitted His servants to what is above it, and the parsimony in spending is permitted in both cases as long as they are blameworthy, and neither the extravagant nor the parsimonious is blameworthy, because what God has permitted to be done, its doer does not deserve blame.

If someone were to say: Is there a known limit for that that you would explain to us? It would be said: Yes, that is understood in everything from food, drink, clothing, charity, righteous deeds and other than that. We dislike making the book long by mentioning each type of that in detail, but the gist of that is what we have explained, and that is like someone eating more than enough food to weaken his body, exhaust his strength, and distract him from obeying his Lord and performing His obligations. That is extravagance. And that he leaves eating when he has a way to it until that weakens his body, exhausts his strength, and prevents him from performing the obligations of his Lord. That is stinginess. And between that and the sufficiency in this manner, everything that is similar to what we have mentioned. As for wearing a garment for beauty, wearing it when meeting people, attending gatherings, Friday prayers, and holidays, without the garment for his profession, or eating food that strengthens him to worship his Lord, which is higher than what might satisfy hunger, from foods that are less than that, but which does not help the body to perform the duty of God, then that is outside the meaning of extravagance, rather that is from the sufficiency, because the Prophet, may God bless him and grant him peace, commanded some of that, and urged some of it, like his saying, "What is wrong with one of you if he wears two garments: a garment for his profession, and a garment for his Friday prayers and his holiday?" And like his saying, **If God bestows a blessing upon a servant, He loves to see its effect on him**, and other similar reports that we have explained in their places.

As for his saying, **and there was a balance between that**, it means spending justly and fairly, as we have explained.

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

Who said that?

Ibn Bashar told us, on the authority of Abu Asim, who said: Sufyan told us, on the authority of Abu Sulayman, on the authority of Wahb ibn Munabbih, regarding his statement, **And there was a medium course between them**, he said: Half of their wealth.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **and there was a medium course between that** means spending in a just manner.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And there was**

between that a medium distance, he said: The medium distance is that they spend in obedience to God, and refrain from what God has forbidden.

He said: Ibrahim bin Nasheet informed me, on the authority of Omar, the client of Ghafra, he said: I said to him: What is qawam? He said: Qawam is that one does not spend on something that is not right, and one does not withhold from something that is rightfully owed to him. Qawam in Arabic is with the qaf open, and it is the thing between two things. You say of a woman of moderate build: She has a good figure in her moderation, as Al-Hutay'ah said:

Amamah walked with the riders for a while, O beautiful one, with a beautiful figure and veil

If you break the qaf and say: **It is the qawam of his people**, then it means that their matter and affair are maintained by it. There are other languages for it, it is said: **He is the qawam of his people and their qiyam**, in the meaning of their qawam. So the meaning of their qawam. So the meaning of the speech is: Their spending was between extravagance and miserliness, a moderate balance, not exceeding the limit of God, nor falling short of what God had imposed, but justice between that, according to what He, the Most High, has permitted, authorized, and made permissible.

The reciters differed in their reading of the phrase **and they were not stingy**. The majority of the reciters of Medina read it **and they were not stingy** with a damma on the ya' and a kasra on the ta' from aqtar yaqtar. The majority of the reciters of Kufa read it **and they were not stingy** with a fatha on the ya' and a damma on the ta' from qatar yaqtar. The majority of the reciters of Basra read it **and they were not stingy** with a fatha on the ya' and a kasra on the ta' from qatar yaqtar.

The correct thing to say about this is that all of these readings, despite their different wording, are well-known languages among the Arabs and are widespread readings among the readers of the regions with one meaning, so whichever one the reader reads, he is correct.

We have already explained the meaning of extravagance and stinginess with their examples previously in our book on the speech of the Arabs, so that makes it unnecessary to repeat it here. There are two ways to put the accusative of qawam: One of them is what I mentioned, which is to make the noun of spending in kana meaning: and their spending was what they spent between that qawam, meaning justly. The other is to make bayn the noun, so that even if it is in the word it is accusative in the sense of nominative, as he wrote: This is sufficient for you, meaning: less than this would have been sufficient for you. So it is the same in his statement: **and between that was qawam**, because its meaning is: and the middle of that was qawam.

Tafsir al-Qurtubi

The Almighty said: **And those who, when they spend, are not extravagant.** The commentators differed in the interpretation of this verse. An-Nahhas said: "The best that has been said about its meaning is that whoever spends in a way other than that of God is extravagant, and whoever refrains from obeying God, the Almighty, is miserly, and whoever spends in the way of God, the Almighty, is stingy." Ibn Abbas said: "Whoever spends a hundred thousand in a right way is not extravagant, and whoever spends a dirham in a way other than that which is right is extravagant, and whoever prevents someone from giving him what is rightfully his is miserly." Mujahid, Ibn Zayd, and others said the same. Awn ibn Abdullah said: Extravagance is that you spend your money on someone other than yourself. Ibn Atiyyah said: This and similar things are not connected to the verse. The correct way to say is that spending on disobedience is something forbidden by the Shariah, whether little or much, and so is transgression against the wealth of others. These people described are exempt from that. Rather, the discipline in this verse is in spending on acts of obedience in permissible matters. The discipline of the Shariah in it is that a person should not be excessive to the point of wasting another's right or dependents and the like, and that he should not be tight and stingy to the point of starving his dependents and being excessively stingy. The good thing in that is moderation, i.e. justice. Moderation in each person is according to his dependents and his situation, his lightness of back, his patience and endurance in earning, or the opposite of these qualities. The best of matters are their middle ground. For this reason, the Messenger of God (blessings and peace of God be upon him) left Abu Bakr al-Siddiq to give all of his wealth in charity, because that is moderate in relation to his endurance and patience in religion, and he forbade others from that. What Ibrahim al-Nakha'i said is excellent: He is the one who does not go hungry or naked and does not spend money that people say he has been extravagant. Yazid ibn Abi Habib said: They are those who do not wear clothes for beauty, nor do they eat food for pleasure. Yazid also said about this verse: Those are the companions of Muhammad (peace and blessings be upon him). They did not eat food for luxury and pleasure, nor did they wear clothes for beauty, but they wanted from food that which would satisfy their hunger and strengthen them to worship their Lord, and from clothing that which would cover their private parts and protect them from the heat and cold. Abdul Malik ibn Marwan said to Umar ibn Abdul Aziz when he married him to his daughter Fatimah: What is your expenditure? Umar said to him: A good deed is between two bad deeds, then he recited this verse. Umar ibn al-Khattab said: Extravagance is when a person does not desire something without buying it and eating it. In Sunan Ibn Majah, it is narrated on the authority of Anas ibn Malik that the Messenger of God (peace and blessings be upon him) said: **Indeed, extravagance is to eat whatever you desire.** Abu Ubaidah said: They did not exceed what was good, nor were they miserly. As God Almighty said: **And do not make your hand chained to your neck nor extend it completely** (al-Isra' 17:29). And the poet said:

Do not go to extremes in anything, and be moderate.
Both sides of the matter are reprehensible.

Another said:

If a person gives her everything she desires and does not forbid her, she will crave for every falsehood.

And brought him sin and shame with what he left of the sweetness of the immediate

Omar said to his son Asim: O my son, eat from the middle of your stomach, and do not throw away a garment until you have worn it, and do not be one of the people who put what God has provided for them in their stomachs and on their backs. And to Hatim of Tayy:

If you have given your stomach what it asked for and your private parts have received the utmost blame together

And were not stingy. Hamzah, Al-Kisa'i, Al-A'mash, Asim, and Yahya ibn Waththab, with some differences from them, read *yaqtaraw* with a fatha on the ya' and a damma on the ta'. This is a good reading, from qaba yaqtar. This is the standard for intransitive verbs, like qa'da yaq'ud. Abu Amr ibn Al-Ala' and Ibn Kathir read it with a fatha on the ya' and a kasra on the ta'.

Al-Tha'labi said: All of them are correct pronunciations. An-Nahhas said: Abu Hatim was surprised by this reading of the people of Madinah, because in his opinion, the irregular reading of the people of Madinah does not occur. Rather, it is said: aqtar yaqtar if he becomes poor, as God the Almighty said: **And upon the stingy is his measure.** (Al-Baqarah 2:236) Abu Hatim interpreted for them that the prodigal becomes poor quickly. This is a far-fetched interpretation. The interpretation for them could be that Abu Umar Al-Jarmi narrated from Al-Asma'i that when a person is in tight circumstances, it is said: fa-ta'r yaqtar wa-yaqtar, and aqtar yaqtar. Therefore, the reading is correct, even though the fat-ha on the ya' is more correct, more accessible, more famous and more well-known. Abu Amr and the people read *qawwaman* with a fat-ha on the qaf, meaning justice. Hassan ibn Abd al-Rahman read *qawwaman* with a kasra on the qaf, meaning amount, payment and the balance of a situation. Qawwam with a kasra on the qaf is that which is permanent and stable. It was said: they are two meanings. *Qawwaman* is the predicate of *kana* and its subject is understood in it, meaning spending between extravagance and miserliness was qawwam, as al-Farra' said. He has another saying which makes *bayna* the subject of *kana* and puts it in the accusative case, because these words are often used and were left as they are in the nominative case. An-Nahhas said: I do not know the reason for this, because *bayna* when it is in the nominative case is raised, as one says: **There is redness between his eyes.**

Tafsir Ibn Kathir

These are the attributes of the believing servants of God, **who walk on the earth humbly**, meaning with serenity and dignity, without arrogance or haughtiness, as God the Almighty says: **And do not walk on the**

And those who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those extremes.

earth exultantly, the verse. As for these people, they walk without arrogance or exultation, nor wickedness or haughtiness. It is not meant that they walk like the sick, with affectation and hypocrisy. When the master of the children of Adam, may God's prayers and peace be upon him, walked, it was as if he was descending from a steep slope, and as if the earth was being folded up for him. Some of the early Muslims disliked walking weakly and affectively, to the point that it was narrated on the authority of Omar that he saw a young man walking slowly, so he said: What is the matter with you? Are you sick? He said: No, Commander of the Faithful. So he hit him with the whip and ordered him to walk forcefully. What is meant by gentleness here is calmness and dignity, as the Messenger of God, may God bless him and grant him peace, said: "When you come to prayer, do not come to it running, but come to it with calmness. Pray whatever you catch up with of it, and complete whatever you miss."

Abdullah bin Mubarak said, on the authority of Muammar, on the authority of Yahya bin Al-Mukhtar, on the authority of Al-Hasan Al-Basri, regarding His statement, **And the servants of the Most Merciful**, the verse, he said: The believers are a people who have been humbled. By God, their ears, eyes, and limbs have been humbled, so much so that you would think they were sick, but there is no sickness in the people. By God, they are healthy, but fear has entered them as no one else has, and their knowledge of the Hereafter has prevented them from this world. So they said, **Praise be to God, who has removed our sorrow**. By God, they were not saddened by what saddens people, nor was anything that they sought Paradise for was too great in their souls, but fear of the Fire made them cry. Whoever does not seek comfort from God's comfort will be cut off from this world with regrets. Whoever does not see a blessing from God except in food or drink, his knowledge is small and his punishment is imminent.

God the Almighty says: "And when the ignorant address them, they say, 'Peace,'" meaning, if the ignorant speak ill of them, they do not respond in kind. Rather, they pardon and overlook, and only say good things, just as the Messenger of God (blessings and peace of God be upon him) would only become more forbearing when faced with an ignorant person. And as God the Almighty says: **And when they hear ill speech, they turn away from it** 13:1. Imam Ahmad narrated: Aswad ibn Amir told us, Abu Bakr told us, on the authority of Al-A'mash, on the authority of Abu Khalid Al-Walibi, on the authority of Al-Nu'man ibn Muqrin Al-Muzani, who said: "The Messenger of God (blessings and peace of God be upon him) said: A man insulted another man in his presence, so the insulted man kept saying, 'Upon you be peace,' to the man. The Messenger of God (blessings and peace of God be upon him) said: There is an angel between you and he defends you. Whenever this one insults you, he says to him, 'Rather, you, and you have more right to it.' And if you say to him, 'And upon you be peace,' he says, 'No, rather upon you, and you have more right to it.'" Its chain of transmission is hasan, but they did not

narrate it.

Mujahid said, "They said, 'Peace,'" meaning they said, **In the hours before dawn, they would ask forgiveness**. Saeed bin Jubair said, **They responded with a good word**. Al-Hasan Al-Basri said, "They said, 'Peace,'" meaning they are forbearing and not ignorant if they are ignorant of what they say. They accompany God's servants during the day with what they hear. Then he mentioned that their night is the best night, as God the Almighty said, **And those who spend the night prostrating and standing before their Lord**, meaning in His obedience and worship, as God the Almighty said, **They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness**. And His statement, **Their sides forsake their beds**, and the verse. God the Almighty said, **Is one who is devoutly obedient during periods of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord?** and the verse. For this reason, God the Almighty said, "And those who say, 'Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever lasting.'" That is, it is always present, as the poet said:

If he tortures, it is a punishment, and if he gives generously, he does not care.

That is why Al-Hasan said about His statement, **Indeed, its punishment is a grievance**, that everything that befalls the son of Adam and is removed from him is not a grievance. Rather, a grievance is constant as long as the heavens and the earth endure. Sulayman At-Taymi said the same. Muhammad ibn Ka'b said, **Indeed, its punishment is a grievance**, meaning the blessings they enjoyed in this world. God asked the disbelievers about the blessings but they did not return them to Him, so He made them suffer and cast them into the Fire. **Indeed, it is an evil settlement and a place to stay**, meaning, what an evil home to look at, and what an evil resting place to stay. Ibn Abi Hatim said about His statement, **Indeed, it is an evil settlement and a place to stay**, my father told us, Al-Hasan ibn Ar-Rabi' told us, Abu Al-Ahwas told us, from Al-A'mash, from Malik ibn Al-Harith, who said: When a man is thrown into the Fire, he falls into it. When he reaches one of its gates, it is said to him, **Stay where you are until you are satiated**. He said, **Then he is given a cup of the poison of lions and scorpions**. He said, **The skin is separated, the hair is separated, the nerves are separated, and the veins are separated**. He also said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair, who said: In Hell there are pits in which there are snakes the size of camels, and scorpions the size of dark-skinned mules. When they are thrown into Hell, they come out to them from their habitats, and seize their lips, skin, and hair, and scrape their flesh down to their feet. When they feel the heat of Hell, they return.

Imam Ahmad said: Al-Hasan bin Musa told us, Salam - meaning Ibn Maskeen - told us, on the authority of Abu Dhilal, on the authority of Anas bin Malik, may God be

pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A servant in Hell will call out for a thousand years: 'O Compassionate, O Generous.' Then God Almighty will say to Gabriel: 'Go and bring Me this servant of Mine.' Gabriel will set out and find the people of Hell prostrate and weeping. He will return to his Lord, Almighty and Majestic, and inform Him. Then God Almighty will say: 'Bring him to Me, for he is in such and such a place.' So he will bring him and make him stand before his Lord, Almighty and Majestic, and He will say to him: 'O My servant, how did you find your place and your resting place?' He will say: 'O Lord, the worst place and the worst resting place.' Then God Almighty will say: 'Return My servant.' He will say: 'O Lord, I did not hope when You took me out of it that You would return me to it.' Then God Almighty will say: 'Leave My servant alone.'"

God the Almighty said: {And those who, when they spend, are neither extravagant nor niggardly} (al-Baqarah 2:17), meaning they are not wasteful in their spending, spending more than necessary, nor are they miserly with their families, falling short in their rights and not sufficing them. Rather, they are just and good. The best matters are those that are in moderation, neither this nor that. **And hold a medium course in between**, as God the Almighty said: {And do not make your hand as if it were chained to your neck nor extend it completely} (al-Baqarah 2:17). Imam Ahmad said: Issam bin Khalid told us, Abu Bakr bin Abdullah bin Abi Maryam al-Ghassani told me, on the authority of Damrah, on the authority of Abu al-Darda', on the authority of the Prophet (peace and blessings of God be upon him), who said: **Part of a man's understanding is his moderation in his livelihood**. They did not include this narration. Imam Ahmad also said: Abu Ubaidah al-Haddad told us, Maskeen bin Abdul Aziz al-Abdi told us, Ibrahim al-Hijri told us, on the authority of Abu al-Ahwas, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) said: **He who is moderate will not be poor**. They did not include this narration.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Yahya told us, Ibrahim bin Muhammad bin Maymun told us, Saeed bin Hakim told us, on the authority of Muslim bin Habib, on the authority of Bilal - meaning Al-Absi - on the authority of Hudhayfah, who said: The Messenger of God, peace and blessings be upon him, said: **How excellent is moderation in wealth, and how excellent is moderation in poverty, and how excellent is moderation in worship**. Then he said: We do not know of it being narrated except from the hadith of Hudhayfah, may God be pleased with him. Al-Hasan Al-Basri said: There is no extravagance in spending in the way of God. Iyas bin Muawiyah said: Whatever you do exceeds the command of God is extravagance. Someone else said: Extravagance is spending in disobedience to God, the Almighty.

Fath al-Qadir

He said: 67- **And those who, when they spend, are neither extravagant nor niggardly**. Hamzah, Al-Kisa'i, Al-A'mash, Asim, and Yahya ibn Wathab read *yaqtaru*

with a fatha on the lower letter and a damma on the upper letter, from qatar yaqtaru like qa'da yaq'uda. Abu Amr and Ibn Kathir read it with a fatha on the lower letter and a kasra on the upper letter ta', and it is a well-known and good language. The people of Madinah, Ibn Amir, and Abu Bakr from Asim read it with a damma on the lower letter and a kasra on the upper letter. Abu Ubaidah said: It is said that a man is qatar on his family, he is yaqtaru and yaqtaran, and aqtara yaqtaru iqtihar, the meaning of all is: restriction in spending. An-Nahhas said: Among the best things said about the meaning of the verse is: whoever spends in other than the obedience of God, then this is extravagance, and whoever refrains from the obedience of God, then this is niggardliness, and whoever spends in the obedience of God, then this is the qawam. Ibrahim Al-Nakha'i said: He is the one who neither goes hungry nor naked, nor spends money, lest people say he has been extravagant. Yazid ibn Abi Habib said: Those were the companions of Muhammad. They did not eat food for pleasure and enjoyment, nor did they wear clothes for beauty, but they wanted from food what would satisfy their hunger and strengthen them for the worship of God, and from clothing what would cover their private parts and protect them from the heat and cold. Abu Ubaidah said: They did not exceed what is good, nor were they miserly, as in His saying: {And do not make your hand to be chained to your neck nor stretch it forth completely} Hassan ibn Abd Al-Rahman read: {And between that is a medium *way*} with a kasra on the qaf, and the rest read it with a fatha. It was said that they are one and the same. It was said that qawam with a kasra is what something continues and is stable, and with a fatha: justice and uprightness, as Tha'lab said. It was said with a fatha: justice between two things, and with a kasra: what something is established with, neither excess nor deficiency. It was said with the kasra: the payment and the amount, and the noun was understood in it: meaning their spending was between that, and the word *between* is based on the fatha because it is one of the open circumstances. An-Nahhas said: I do not know what the reason for this is, because when *between* is in the nominative case, it is raised.

Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement, **And the disbeliever was a supporter to his Lord**, meaning Abu al-Hakam, whom the Messenger of God (peace and blessings of God be upon him) called Abu Jahl ibn Hisham. Ibn Abi Hatim narrated on his authority regarding his statement, **Say, 'What reward do I ask of you for it?'** He said, **Say to them, O Muhammad, I do not ask you for any reward for what I call you to**, meaning a worldly offering. Al-Khatib also narrated in his book, The Stars, on his authority regarding his statement, **Blessed is He who has placed constellations in the heaven**, he said, "They are these twelve constellations: the first of them is Aries, then Taurus, then Gemini, then Cancer, then Leo, then Virgo, then Libra, then Scorpio, then Sagittarius, then Capricorn, then Aquarius, then Pisces." Ibn Abi Hatim also narrated on his authority, **And it is He who made the night and the day in succession**, he said, **White and black**. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, saying, **Whatever He**

Surat al-Furqan 25:67

And those who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those extremes.

missed doing at night, He caught up with during the day, and whatever He caught up with during the day, He caught up with at night. Al-Tayalisi and Ibn Abi Hatim narrated from Al-Hasan that Umar prolonged the Duha prayer, and it was said to him, **You did something today that you did not usually do.** He said, **I still have some of my daily prayers left and I wanted to complete it,** or he said, **make it up.** Then he recited this verse: **And it is He who has made the night and the day in succession.** Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas, regarding the verse: **And the servants of the Most Merciful,** he said: They are the believers. **Those who walk upon the earth easily,** he said: With obedience, chastity, and humility. Ibn Abi Hatim narrated from him, he said: *Easy*, meaning knowledge and patience. Abd ibn Humayd narrated from Abu Sa'id from the Messenger of God, peace and blessings be upon him, regarding the verse: **Indeed, its punishment is everlasting,** he said: It is permanent. Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas, regarding the verse: **And those who, when they spend, are neither extravagant nor niggardly,** he said: They are the believers who do not waste, spending in disobedience to God, nor are they niggardly, withholding the rights of God.

Tafsir al-Baghawi

67- **And those who, when they spend, are neither extravagant nor niggardly.** Ibn Kathir and the people of Basra read *yaqtaru* with a fatha on the yaa and a kasra on the taa. The people of Medina and Ibn Amir read it with a damma on the yaa and a kasra on the taa. The others read it with a fatha on the yaa and a damma on the taa. All of these are correct pronunciations. It is said: *aqtaru* and *qataru* with a shaddah, and *qataru yaqtaru*.

They differed over the meaning of extravagance and miserliness. Some of them said: Extravagance is spending in disobeying God. If you say: Miserliness is withholding the right of God Almighty. This is the saying of Ibn Abbas, Mujahid, Qatadah, and Ibn Jurayj. Al-Hasan said about this verse: They did not spend in disobeying God, nor did they refrain from fulfilling His obligations.

Some people said: Extravagance means exceeding the limit in spending, to the point of extravagance. And frugality means falling short of what is necessary. This is the meaning of Abraham's saying: He does not starve them, nor does he strip them naked, nor does he spend anything, people say he has been extravagant.

And he was in between, aiming at a middle path between extravagance and frugality, a good thing between two bad things.

Yazid bin Abi Habib said about this verse: Those were the companions of Muhammad, may God bless him

and grant him peace. They did not eat food for pleasure and enjoyment, nor did they wear clothes for beauty. Rather, they wanted food that would satisfy their hunger and strengthen them to worship their Lord, and clothing that would cover their private parts and protect them from the heat and cold.

Omar ibn al-Khattab said: It is enough extravagance for a man to buy and eat whatever he desires.

Tafsir al-Baidawi

67- **And those who, when they spend, are not extravagant** do not exceed the limit of generosity. **And are not miserly** do not restrict the miserliness of a miser. It is said that extravagance is spending on forbidden things and miserliness is withholding what is required. Ibn Kathir and Abu Amr read it with a fatha on the ya' and a kasra on the ta', and Nafi', Ibn 'Amir and the Kufians read it with a damma on the ya' and a kasra on the ta' from *aqtar*. It was also read with a shaddah and all of them. **And between that was a qawam** a just middle ground, so it was named thus because the two ends were straight, just as it was named equally because they were equal. It was also read with a kasra, which is what fulfills the need, neither more nor less, and it is a second piece of report or a confirmed state. It is possible that the report between that is meaningless. It was said that it is the name of *kan* but it is built because it is added to something that is not established, and this is weak because it means *qawam*, so it is like telling something about itself.

Surat al-Furqan 25:68

And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

Tafsir al-Jalalayn

68 - **And those who do not invoke with God another deity or kill the soul which God has forbidden** except by right and do not commit unlawful sexual intercourse. And whoever should do that) one of the three **will incur a penalty** punishment.

Tafsir al-Suyuti

And the two sheikhs narrated on the authority of Ibn Mas'ud, who said: I asked the Messenger of God, may God bless him and grant him peace, which sin is the greatest. He said: That you make a rival to God when He created you. I said: Then what? He said: That you kill your son for fear that he will eat with you. I said: Then what? He said: That you commit adultery with your neighbor's wife, and God revealed the confirmation of her. And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse.

Al-Bukhari and Muslim narrated on the authority of Ibn Abbas that some people from the polytheists killed a lot and committed adultery a lot. Then they came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good. If only you would tell us that what we have done is expiation.

Then the verse was revealed: **And those who do not invoke with God another deity** until His saying: **Forgiving, Merciful**. Then the verse was revealed: **Say, 'O My servants who have transgressed against the law,'**

Tafsir al-Tabari

God Almighty says: And those who do not worship with God another deity, associating others with Him in their worship, but they sincerely worship Him and single Him out in obedience, **nor kill the soul which God has forbidden** except by right, **either by disbelief in God after its conversion to Islam, or by adultery after being married, or by killing a soul, so that she is killed for it, "nor commit adultery,"** "by doing what God has forbidden them to do of private parts, **and whoever does that,** meaning: whoever does these actions, invoking another deity with God, or killing the soul which God has forbidden unjustly, or committing adultery, **will incur a sin,** meaning: he will incur a punishment and a humiliation from God's punishment, as our Lord, may He be glorified, described him, which is that **his punishment will be doubled on the Day of Resurrection, and he will abide therein in disgrace.** Among the sins is the statement of Bal'a' ibn Qays al-Kinani:

May God reward Ibn Ghurwa, for he has become disobedient, and disobedience is a sin.

It means punishment.

It has been mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, because of a group of polytheists who wanted to enter Islam, because some of them had committed these sins in their polytheism. They feared that Islam would not benefit them, given what they had done previously, so they asked the Messenger of God, may God bless him and grant him peace, about that, and God, the Blessed and Exalted, revealed this verse, informing them that God accepts the repentance of whoever among them repents.

The novel mentioned that:

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, saying: Ya'la ibn Muslim narrated to me, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, that some people from the polytheists had killed many people, so they came to Muhammad, may God bless him and grant him peace, and said: What you are calling us to is good. If only you would tell us that there is expiation for what we have done. Then the verse was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse,** and the verse was revealed: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** **Az-Zumar 39:53...**until His saying: **before the punishment comes upon you suddenly while you do not perceive.** **Az-Zumar 39:55.** Ibn Jurayj said: Mujahid said the same as what Ibn 'Abbas said, exactly.

Abdullah bin Muhammad Al-Faryabi narrated: Sufyan narrated to us, on the authority of Abu Muawiyah, on the authority of Abu Amr Al-Shaibani, on the authority of Abdullah, who said: I asked the Prophet, may God bless him and grant him peace: What are the major sins? He said: To call upon a rival to God even though He created you, to kill your child so that he may eat with you, and to commit adultery with your neighbor's wife. The Messenger of God, may God bless him and grant him peace, recited to us from the Book of God: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse.**

Ibn Bashar told us: Abu Amir told us: Sufyan told us, on the authority of Al-A'mash and Mansur, on the authority of Abu Wa'il, on the authority of Amr ibn Shurahbil, on the authority of Abdullah, who said: I said, O Messenger of God, which sin is the greatest? He said: To make a rival to God even though He created you. I said: Then what? He said: To kill your child for fear that he will eat with you. I said: Then what? He said: Then to commit adultery with your neighbor's wife. Then the confirmation of the words of the Prophet, peace and blessings be upon him, was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse....** the verse.

Surat al-Furqan 25:68

And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

Sulayman ibn Abd al-Jabbar told us: Ali ibn Qadim told us: Asbat ibn Nasr al-Hamdani told us, on the authority of Mansur, on the authority of Abu Wa'il, on the authority of Abu Maysarah, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Isa bin Othman bin Isa Al-Ramli told me: My uncle Yahya bin Isa told me, on the authority of Al-A'mash, on the authority of Sufyan, on the authority of Abdullah, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, which sin is the greatest?" Then he mentioned something similar.

Ahmad ibn Ishaq al-Ahwazi told me: Aamir ibn Mudrik told us: al-Sarri told us, meaning Ibn Ismail, who told us: al-Sha'bi told us, on the authority of Masruq, who said: 'Abdullah said: The Messenger of God, may God bless him and grant him peace, went out one day, so I followed him. He sat on a raised part of the ground, and I sat below him, with my face level with his knees. I seized the opportunity of his seclusion and said: 'My father and mother be sacrificed for you, O Messenger of God, which sin is the greatest?' He said: 'To call upon a rival to God even though He created you.' I said: 'Then what?' He said: 'To kill your son because you do not want him to eat with you.' I said: 'Then what?' He said: 'To commit adultery with your neighbor's wife.' Then he recited this verse: 'And those who do not invoke with God another deity...' to the end of the verse."

Abu Kuraib narrated: Talq ibn Ghannam narrated to us, on the authority of Zaidah, on the authority of Mansur, who said: Saeed ibn Jubayr narrated to me, or I narrated to him on the authority of Saeed ibn Jubayr, that Abdur-Rahman ibn Abza ordered him to ask Ibn Abbas about these two verses in Surat An-Nisa': **And whoever kills a believer intentionally** (Surat An-Nisa': 93). Ibn Abbas said: If a man enters Islam, learns its laws and its commands, then kills a believer intentionally, there is no repentance for him. And when the verse in Surat Al-Furqan was revealed, the polytheists of Mecca said: We have equated God with him, and we have killed the soul which God has forbidden unjustly, so what benefit will Islam bring us? So the verse: **Except for he who repents** was revealed. He said: So whoever among them repents, it will be accepted from him.

Ibn Humayd narrated to us, saying: Jarir narrated to us, on the authority of Mansur, who said: Saeed ibn Jubayr narrated to me, or he said: Al-Hakam narrated to me, on the authority of Saeed ibn Jubayr, who said: Ibn Abbas commanded me, regarding these two verses, what he commanded them, regarding the verse in al-Furqan 25: **And those who do not invoke with God another deity or kill the soul which God has forbidden...** the verse, and the verse in al-Nisa 4: **And whoever kills a believer intentionally, his recompense is Hell** (al-Nisa 4:93). I asked Ibn Abbas about that, and he said: When the verse in Al-Furqan was

revealed, the polytheists of Mecca said: We have killed the soul which God has forbidden, and we invoke with God another deity. So He said: **Except for those who repent, believe and do righteous work...** the verse. So this is for them. As for the verse in al-Nisa 4: **And whoever kills a believer intentionally, his recompense is Hell** [al-Nisa 4:93... the verse, if a man recognizes Islam and then kills a believer intentionally, his recompense is Hell, and there is no repentance for him. I mentioned it to Mujahid, and he said: Except for those who regret it.

Muhammad ibn Auf al-Ta'i narrated: Ahmad ibn Khalid al-Dahni narrated: Shaiban narrated: Mansur ibn al-Mu'tamir narrated: Sa'id ibn Jubayr narrated: Sa'id ibn Abd al-Rahman ibn Abza said to me: Ask Ibn Abbas about these two verses: about the statement of God, **And those who do not invoke with God another deity ... to whoever repents**, and about the statement, **And whoever kills a believer intentionally** [4:93] to the end of the verse. He said: So I asked Ibn Abbas about it, and he said: This verse was revealed in Al-Furqan in Mecca to the statement, **and will abide therein in humiliation**. The polytheists said: What good will Islam do us when we have equated God with Him, killed the soul which God has forbidden, and committed immoral acts? He said: So God revealed, **Except for those who repent, believe, and do righteous work ...** to the end of the verse. He said: As for the one who enters Islam and maintains his sanity, then is killed, there is no repentance for him.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: This verse, **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right...** the verse, he said: It was revealed about the polytheists.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Mansur, on the authority of Sa'id ibn Jubayr, he said: Abd Al-Rahman Ibn Abza ordered me to ask Ibn Abbas about this verse, **And those who do not invoke with God another deity**, so he mentioned something similar.

Abdul Karim bin Umair told me: Ibrahim bin Al-Mundhir told us: Isa bin Shuaib bin Thauban, a client of Banu Al-Dayl from the people of Madinah, told us, on the authority of Fali al-Shammas, on the authority of Ubaid bin Abi Ubaid, on the authority of Abu Hurairah, who said: I prayed the Isha prayer with the Messenger of God, peace and blessings be upon him, then I left, and there was a woman at my door. Then I said the salutations, so she opened the door and entered. While I was praying in my mosque, I knocked on the door and gave her permission, so she entered and said: I have come to ask you about a deed I did. Is there any repentance for me? She said: I adorned myself and gave birth, then I killed him. I said: No, nor did I have the pleasure of the eye nor honor. She stood up and she was crying out in regret, saying: Alas, was

this beauty created for the Fire? He said: Then I prayed with the Messenger of God, peace and blessings be upon him, and he said: What is the matter with you, O Abu Hurairah? Do you have a need? I said to him: O Messenger of God, I prayed with you last night, then I left, and I narrated to him what the woman had said. The Prophet (peace and blessings of God be upon him) said: What a bad thing you have said! Didn't we read this verse: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right...** and the verse: **Except for those who repent, believe and do righteous work.** Abu Hurairah said: So I went out and stopped at every horse or house in the city and said: If the woman who came to Abu Hurairah last night is among you, let her come and give us good report. So when I had prayed the 'Isha' prayer with the Prophet (peace and blessings of God be upon him), I found her at my door. I said: **Be of good cheer, for I entered upon the Prophet and told him what you said to me and what I said to you.** He said: **What a bad thing you have said to her! Didn't you read this verse?** So I recited it to her and she fell down in prostration and said: "Praise be to God who has provided a way out and repentance for what I have done. This slave girl and her son are free for the sake of God, and I have repented for what I have done."

Ibn Hamid told us: Yahya bin Wadh told us: Jaafar bin Sulayman told us, on the authority of Amr bin Malik, on the authority of Abu al-Jawza', who said: I used to visit Ibn Abbas for thirteen years, and there was nothing in the Qur'an that I did not ask him about, and my messenger used to visit Aisha, and I did not hear him, nor did I hear any of the scholars say that God says about a sin, **I will not forgive it.**

Others said: This verse was abrogated by the one in An-Nisa.

Who said that?

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Al-Mughirah bin Abdul Rahman Al-Harrani told me, on the authority of Abu Al-Zinad, on the authority of Kharijah bin Zaid that he entered upon his father, and with him was a man from Iraq, and he was asking him about this verse in Surat Al-Furqan, and the one in Surat An-Nisa': **And whoever kills a believer intentionally** (Surat An-Nisa': 93). Zaid bin Thabit said: I have recognized the abrogating verse from the abrogated. The one in Surat An-Nisa' abrogated it six months later.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Al-Dahhak bin Muzahim said: This surah is between it and An-Nisa' **And whoever kills a believer intentionally** An-Nisa': 93 eight pilgrimages.

Ibn Jurayj said: Al-Qasim bin Abi Bazza informed me that he asked Saeed bin Jubair: Is there repentance for someone who intentionally kills a believer? He said: No. So he recited this entire verse to him, and Saeed bin Jubair said: I recited it to Ibn Abbas as you recited it to me, and he said: This is a Meccan verse, abrogated by a Medinan verse in Surat An-Nisa. We have already explained the correct view regarding this verse in Surat An-Nisa in a way that makes it unnecessary to repeat it here.

The people of interpretation said something similar to what we said about sins, except that they said: This is a punishment with which God punishes whoever commits these major sins in a valley in Hell called Atham.

Who said that?

Ahmad bin Al-Muqaddam told me, he said: Al-Mu'tamir bin Sulayman told us, he said: I heard my father narrating, on the authority of Qatada, on the authority of Abu Ayyub Al-Azhari, on the authority of Abdullah bin Amr, he said: Al-Atham is a valley in Hell.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **He will encounter sins**, he said: A valley in Hell.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: Ibn Hamid told us, he said: Yahya bin Wadh told us, he said: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding His statement, **And whoever does that will meet a penalty**, he said: A valley in Hell in which are the adulterers.

Al-Abbas ibn Abi Talib told me, he said: Muhammad ibn Ziyad told us, he said: Sharqi ibn Qutami told us, on the authority of Luqman ibn Amir Al-Khuza'i, he said: I came to Abu Umamah Siddi ibn Adlan Al-Bahili and said: Tell me a hadith that you heard from the Messenger of God, may God bless him and grant him peace. He said: So he invited me to food, then he said: The Messenger of God, may God bless him and grant him peace, said: If a rock weighing ten ten times more were thrown from the edge of Hell, it would not reach its bottom for fifty years, then it will end in Ghayy and Atham. I said: What are Ghayy and Atham? He said: Two wells at the bottom of Hell in which the pus of the people of Hell flows. They are the ones God mentioned in His Book: **They neglected the prayer and followed their desires - they are going to meet with Ghayyah Maryam 19:59.** And His statement in al-Furqan 25: **nor do they commit unlawful sexual intercourse, and whoever does that will meet with sin.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He will encounter sins**, he said: Sins are evil. And he said: What is beyond that will suffice you: **The punishment will be doubled for him on the Day of Resurrection, and he will abide therein in humiliation.**

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **He will incur sins**, he said: A punishment, and he said: It is a valley in Hell.

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Hajjaj narrated to us, on the authority of Hisham, saying: Zakariya bin Abi Maryam informed us, saying: I heard Abu Umamah Al-Bahili say: The distance between the edge of Hell and its bottom is a journey of seventy years, with a stone falling into it or a rock falling, its size is like ten fat ones. A man said to him: Is there anything under that? He said: Yes, it is

Surat al-Furqan 25:68

And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

error and sin.

His statement, **The punishment will be doubled for him on the Day of Resurrection**, the reciters differed in their reading of it. Most of the countries except for Asim read it as *yuddhifa* in the jussive mood, and *yukhallidu* in the jussive mood. Asim read it as *yuddhifa* in the nominative case and *yukhallidu* in the nominative case, both as a starting point, and the speech, in his view, had ended at **yulki athama**, then he began his statement, **the punishment will be doubled for him**.

The correct reading for us is to make both letters jazm: yuddaa'ib and yukhallad. This is because it is an explanation of sins and has no verb. If it had a verb, the correct way would have been to raise it, as the poet said:

When you come to him and dine by the light of his fire, you will find the best fire with him and the best stove.

He raised the word *ta'sha* because it is a verb based on the word *ta'tahu*, meaning: **When will you come to him in the evening?**

And His statement, **He will abide therein in humiliation**, and he will remain there in humiliation forever. And His statement, **Except for he who repents, believes, and does righteous work**, God Almighty says: And whoever does these deeds that He, the Most High, mentioned, will incur sin. **Except for he who repents**, meaning: Except for he who returns to the obedience of God, the Blessed and Exalted, by abandoning that and returning to what pleases God. **And believes**, meaning: And believes in what Muhammad, the Prophet of God, came with. **And does righteous work**, meaning: And knows what God has commanded him to do, and refrains from what God has forbidden him to do.

His statement, **As for those, God will replace their evil deeds with good ones**. The people of interpretation differed in their interpretation of that. Some of them said: Its meaning is: As for those, God will replace the ugliness of their actions in polytheism with good deeds in Islam, so He will replace the polytheism with faith, and the polytheists will accept God before the people of faith in Him, and adultery will be chastity and purity.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding the statement, **Then God will replace their evil deeds with good deeds**, he said: They are the believers who were, before their faith, on the evil deeds, but God turned them away from that, so He changed them to good deeds, and replaced the evil deeds with good deeds.

Muhammad bin Saad told us, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Except for those who repent, believe, and do righteous work**, he said: They are those who repent and do acts of obedience,

and God replaces their bad deeds with good ones when they repent.

Ibn Humayd narrated: Yaqub narrated from Sa'id that he said: **And those who do not invoke with God another deity**, was revealed about Wahshi and his companions. He said: How can we repent when we have worshipped idols, killed the believers, and married polytheist women? So God revealed about them: "Except for those who repent, believe, and do righteous work. For them God will replace their evil deeds with good," so God replaced their worship of idols with worship of God, and replaced their fighting with the polytheists with fighting with the Muslims against the polytheists, and replaced their marriage to polytheist women with marriage to believing women.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Ibn Abbas said, regarding His statement, **Then God will replace their evil deeds with good ones**, he said: By polytheism, faith, by murder, abstinence, and by adultery, chastity.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say about His statement, **And those who do not invoke with God another deity**, and this verse was revealed in Mecca: **And whoever does that**, meaning: polytheism, murder, and adultery all together. When God revealed this verse, the polytheists of Mecca said: Muhammad claims that whoever commits polytheism, murders, and adultery will have Hellfire, and will have no good with God. So God revealed: **Except for those who repent**, from the polytheists of Mecca. **For those, God will replace their evil deeds with good**, meaning: God will replace polytheism, murder, and adultery with belief in God and entering Islam, which is the change in this world. And God revealed concerning that: **O My servants who have transgressed against themselves**, (Az-Zumar 39:53), meaning them. "Do not despair of the mercy of God. Indeed, God forgives all sins," (Az-Zumar 39:53), meaning what was in polytheism. God is saying to them: Turn to your Lord in repentance and submit to Him, calling them to Islam. These two verses are Meccan, and the one in An-Nisa' **And whoever kills a believer intentionally** An-Nisa': 93... this verse is Medinan, it was revealed in Medina, and there are eight years between it and the one revealed in Al-Furqan, and it is ambiguous and has no way out.

Ibn Hamid told us, he said: Abu Tamila told us, he said: Abu Hamza told us, on the authority of Jabir, on the authority of Mujahid, he said: Ibn Abbas was asked about the statement of God, may He be glorified and exalted, **God will replace their evil deeds with good ones**, so he said:

After the heat of autumn, and after the long, painful breath

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who do not invoke with God another deity**... to His statement,

will abide therein in humiliation. The polytheists said, **No, by God, these who were with Muhammad were not with us.** He said, **So God revealed, 'Except for those who repent and believe.'** He said, **Repent from polytheism.** He said, "And believe in the punishment of God and His Messenger. And do righteous work." He said, **He spoke the truth.** "For those, God will replace their evil deeds with good." He said, **God will replace their evil deeds that were in polytheism with righteous deeds when they entered into faith.**

Others said: Rather, the meaning of this is that God will replace their bad deeds in this world with good deeds for them on the Day of Resurrection.

Who said that?

Ahmad bin Amr Al-Basri told me, he said: Quraysh bin Anas Abu Anas told us, he said: Saleh bin Rustam told us, on the authority of Ata Al-Khurasani, on the authority of Saeed bin Al-Musayyab, **As for those, God will replace their evil deeds with good deeds.** He said: Their evil deeds will become good deeds for them on the Day of Resurrection.

Al-Hasan bin Arafa narrated to us, saying: Muhammad bin Hazim Abu Muawiyah narrated to us, on the authority of Al-A'mash, on the authority of Al-Ma'rur bin Suwayd, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **I know the last of the people of Hell to leave Hell and the last of the people of Hell to enter Paradise.** He said: "A man will be brought on the Day of Resurrection and it will be said: 'Remove his major sins and ask him about his minor sins.' He said: 'It will be said to him: I did such and such, and I did such and such.' He said: 'O Lord, I did things that I do not see here.' He said: 'The Messenger of God, may God bless him and grant him peace, laughed until his molars could be seen.' He said: 'It will be said to him: For every bad deed, there will be a good deed for you.'"

Abu Ja'far said: The more correct of the two interpretations is the interpretation of the one who interpreted it: **For those, God will exchange their bad deeds in polytheism for good deeds in Islam, by transferring them from deeds that displease God to deeds that please Him.**

We said that this is more appropriate for the interpretation of the verse, because the bad deeds had passed away as they were in terms of ugliness, and it is not permissible to change something that has passed away with a characteristic to something other than what it was, except by changing it from its characteristic in another situation. So if that is done in this way, then the polytheism of the disbeliever, which was polytheism in disbelief itself, will become faith in Islam on the Day of Resurrection, and all of his sins will become obedience in themselves, and that is something that Hajj does not say.

And His statement, **And God is Forgiving and Merciful,** means that God is Forgiving of the sins of whoever among His servants repents and returns to His obedience, and is Merciful towards him, that He does not punish him for his sins after he has repented from them. His statement, **And whoever among the**

polytheists repents, means that whoever among the polytheists repents, believes in God and His Messenger, **and does righteousness,** means that whoever does what God has commanded him to do and obeys Him, then God will do to him by replacing his bad deeds in polytheism with good ones in Islam, just as He did with whoever among the Companions of the Messenger of God, may God bless him and grant him peace, repented, believed, and did righteousness before the revelation of this verse.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And whoever repents and does righteousness - then indeed he turns to God with [accepted] repentance,** he said: This is for the polytheists who said, when the verse was revealed, **And those who do not invoke with God another deity...** to His statement, **And God is Forgiving and Merciful,** to the companions of the Messenger of God, may God bless him and grant him peace: These were only with us. He said, **And whoever repents and does righteousness,** then they will have the same as these, **then indeed he turns to God with [accepted] repentance.** Repentance is not forbidden to you.

Tafsir al-Qurtubi

The Almighty's saying: **And those who do not invoke with God another deity** is to distinguish His believing servants from the traits of the disbelievers in their worship of idols, their killing by burying daughters alive, and other forms of oppression, assassination, raids, and the fornication that was permissible for them. Those who interpret this verse from its literal meaning among the scholars of meaning said: It is not befitting for those whom the Most Gracious has attributed to Himself with a special attribute, and whom He has mentioned and described with attributes of knowledge and honor, that these ugly deeds should occur from them so that they should be praised by denying them because it is higher and more honorable. He said: Its meaning is that they do not invoke their own desires as a god, nor do they humiliate themselves with sins, for that would be killing themselves. The meaning of **except with justice** is except with the knife, not patience, and the sword of the mujahid, so they should not look at women who are not forbidden to them out of lust, for that would be fornication, but rather by necessity, for that would be like the butcher. Our Sheikh Abu al-Abbas said: This is an elegant statement, but upon closer examination it is absurd. It is an inner source and a false tendency. It is only correct to honor the servants of God by being given this special addition after they have been adorned with those praiseworthy qualities and have abandoned the opposite of that from the reprehensible descriptions. So He began at the beginning of these verses with the qualities of adornment to honor them, then He followed them with the qualities of abandonment to distance them, and God knows best.

Surat al-Furqan 25:68

And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

I said: What proves the invalidity of the claim of this speaker, that these matters are not as they appear, is what Muslim narrated from the hadith of Abdullah ibn Masoud, who said: I said: O Messenger of God, which sin is the greatest in the sight of God? He said: **To call upon a rival to God when He created you.** He said: "Then what? He said: "To kill your child for fear that he will eat." He said: **Then what?** He said: **To commit adultery with your neighbor's wife.** So God, the Most High, revealed the confirmation of what he said: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, or commit unlawful sexual intercourse - and whoever should do that will meet a penalty." In Arabic, *punishment* means punishment, and Ibn Zayd and Qatadah read this verse in this way.

And from it the poet said:

May God reward Ibn Urwah for his disobedience, for disobedience is a sin.

Any reward or punishment. Abdullah ibn Amr, Ikrimah, and Mujahid said: *Athama* is a valley in Hell that God made a punishment for the unbelievers. The poet said:

You have met with destruction in our war, and after destruction you will find sins.

Al-Suddi said: A mountain is there. He said:

And our place was to pray against them in the valley of Dhu al-Majaz, for he has sins.

In Sahih Muslim also on the authority of Ibn Abbas: Some people from the polytheists killed a lot and committed adultery a lot. They came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good. If only you would tell us that there is expiation for what we have done. Then this verse was revealed: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty." And this verse was revealed: **O My servants who have transgressed against themselves** (al-Zumar 39:53). It was revealed about Wahshi, the killer of Hamza. Said bin Jubayr and Ibn Abbas said: Its explanation will come in Az-Zumar.

God the Almighty says: **Except by right** meaning by what is justified in killing souls, whether by disbelief after belief or adultery after marriage, as was explained previously in Al-An'am. **nor commit adultery** by making private parts permissible without marriage or possession. This verse indicates that after disbelief there is nothing greater than killing a soul unjustly and then adultery. For this reason, the punishment for adultery is death for the married person, or maximum flogging for the unmarried person.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Shaqiq, on the authority of Abdullah, who is Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, was asked, 'Which sin is the greatest?' He said, 'To set up a rival to God when He created you.' He said, 'Then which?' He said, 'To kill your child for fear that he will eat with you.' He said, 'Then which?' He said, 'To commit adultery with your neighbor's wife.'" Abdullah said: And God revealed confirmation of that, **And those who do not invoke with God another deity...** The verse, and this is how it was narrated by Al-Nasa'i on the authority of Hunad Ibn Al-Sarri on the authority of Abu Mu'awiyah on his authority. Al-Bukhari and Muslim included it on the authority of Al-A'mash and Mansur. Al-Bukhari added and continued with the three of them on the authority of Abu Wa'il Shaqiq Ibn Salamah on the authority of Abu Maysarah Amr Ibn Shurahbil on the authority of Ibn Mas'ud on his authority. And God knows best. Their wording is on the authority of Ibn Mas'ud, who said: I said, O Messenger of God, which sin is the greatest? The hadith, a strange chain of transmission.

Ibn Jarir said: Ahmad ibn Ishaq al-Ahwazi told us, Amir ibn Mudrik told us, al-Sarri told us, meaning Ibn Ismail, al-Sha'bi told us, on the authority of Masruq, who said: Abdullah said, "The Messenger of God, may God bless him and grant him peace, went out one day, so I followed him. He sat on a raised part of the ground, and I sat below him, my face level with his knees. I took advantage of his seclusion and said: 'May my father and mother be sacrificed for you, O Messenger of God, which sin is the greatest?' He said: 'That you call upon a rival to God when He created you.' I said: 'Then what?' He said: 'That you kill your son, hating that he should eat with you.' I said: 'Then what?' He said: 'That you commit adultery with your neighbor's wife.' Then he recited, 'And those who do not invoke with God...'" [al-Bukhari and Muslim] An-Nasa'i said: Qutaybah ibn Sa'id told us, Jarir told us, on the authority of Mansur, on the authority of Hilal ibn Yasaaf, on the authority of Salamah ibn Qays, who said: "The Messenger of God, may God bless him and grant him peace, said during the Farewell Pilgrimage, 'Behold, there are only four, and I have never been more miserly with them than I have been since I heard them from the Messenger of God, may God bless him and grant him peace.'" Do not associate anything with God, and do not kill the soul which God has forbidden, except by right, and do not commit adultery, and do not steal.

Imam Ahmad said: Ali ibn al-Madini **may God have mercy on him** told us, Muhammad ibn Fadil ibn Ghazwan told us, Muhammad ibn Sa'd al-Ansari told us, I heard Abu Taybah al-Kila'i, I heard al-Miqdad ibn al-Aswad **may God be pleased with him** say: "The Messenger of God (peace and blessings of God be upon him) said to his companions: 'What do you say about adultery?' They said: 'God and His Messenger

have forbidden it, so it is forbidden until the Day of Resurrection.' The Messenger of God (peace and blessings of God be upon him) said to his companions: 'For a man to commit adultery with ten women is less serious than for him to commit adultery with his neighbor's wife.' He said: 'What do you say about theft?' They said: 'God and His Messenger have forbidden it, so it is forbidden.' He said: 'For a man to steal from ten houses is less serious than for him to steal from his neighbor.' Abu Bakr ibn Abi al-Dunya said: 'Ammar ibn Nasr told us, Baqiyah told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of al-Haytham ibn Malik al-Ta'i, 'The Prophet (peace and blessings of God be upon him) said: 'There is no sin after polytheism greater in the sight of God than a drop of semen placed by a man in a womb that is not permissible for him.'"

Ibn Jurayj said: Ya'la informed me on the authority of Sa'id ibn Jubayr that he heard Ibn 'Abbas narrating that some polytheists killed a great deal and committed adultery a great deal. Then they came to Muhammad (peace and blessings of God be upon him) and said: What you say and call to is good. Would that you inform us that there is expiation for what we have done. Then the verse, **And those who do not invoke with God another deity** was revealed, and the verse, **Say, 'O My servants who have transgressed against themselves'** was revealed. Ibn Abi Hatim said: My father told us, Ibn Abi 'Umar told us, Sufyan told us on the authority of 'Amr on the authority of Abu Fakhita who said: The Messenger of God (peace and blessings of God be upon him) said to a man: God forbids you to worship a created being and abandon the Creator, and He forbids you to kill your child and feed your dog, and He forbids you to commit adultery with your neighbor's wife. Sufyan said: This is His statement, **And those who do not invoke with God another deity 11:11**.

God the Almighty said: **And whoever does that will meet a punishment**. It was narrated on the authority of Abdullah ibn Amr that he said: *Athman* is a valley in Hell. Ikrimah said, **He will meet a punishment** are valleys in Hell in which adulterers are tormented. This was also narrated on the authority of Saeed ibn Jubayr and Mujahid. Qatada said, **He will meet a punishment** is a punishment. We used to say that it is a valley in Hell.

It was mentioned to us that Luqman used to say: **O my son, beware of adultery, for its beginning is fear and its end is regret**. It was mentioned in the hadith narrated by Ibn Jarir and others on the authority of Abu Umamah al-Bahili, with both chains of transmission ending with the Prophet (peace and blessings of God be upon him): "Ghayyā and 'athāmān are two wells at the bottom of Hellfire. May God protect us from them by His grace and generosity." Al-Suddi said: **He will encounter sins** is a recompense, and this is more similar to the apparent meaning of the verse. Thus, he explained it with what follows it, replacing it, which is the statement of God the Almighty: **The punishment will be doubled for him on the Day of Resurrection**, meaning it will be repeated and intensified, **and he will abide therein humiliated**, meaning contemptible and abject. And the saying of God the Almighty: **Except for he who repents, believes and does righteous work**

meaning his recompense for what he did of these ugly traits is what was mentioned **Except for he who repents** meaning in this world to God the Almighty from all of that, for God will accept his repentance. This indicates the validity of the killer's repentance. There is no contradiction between this and the verse in Surat An-Nisa' **And whoever kills a believer intentionally** the verse, for even though this was revealed in Medina it is absolute, so it is applied to the one who does not repent because this is restricted to repentance. Then God the Almighty said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills** the verse. The authentic Sunnah of the Messenger of God (peace and blessings of God be upon him) has proven the validity of the killer's repentance, as was mentioned clearly in the story of the man who killed a hundred men then repented, so God accepted his repentance, and other hadiths. And the saying of God the Almighty: "Then as for them God will replace their evil deeds with good ones. And ever is God Forgiving and Merciful" concerning the meaning of His saying **God will replace their evil deeds with good ones** there are two opinions **one of them** that they replaced the evil deeds with good deeds. Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse, he said: They are the believers who were before their faith in sins, so God turned them away from that, so He turned them to good deeds, so He replaced the bad deeds with good deeds. It was narrated on the authority of Mujahid on the authority of Ibn Abbas that he used to recite at this verse:

After the heat of autumn, and after the long, painful breath

Meaning those conditions changed to others. Ata ibn Abi Rabah said: This is in this world. A man may be in an ugly state then God replaces it with something better. Saeed ibn Jubayr said: God replaced their worship of idols with worship of the Most Gracious, and replaced their fighting of Muslims with fighting of polytheists, and replaced their marriage to polytheist women with marriage to believing women. Al-Hasan al-Basri said: God replaced their bad deeds with good deeds, and replaced their polytheism with sincerity, and replaced their immorality with chastity, and their disbelief with Islam. This is the opinion of Abu al-Aaliyah, Qatadah and a group of others.

The second opinion is that those past bad deeds are transformed into good deeds by the same sincere repentance. This is only because whenever he remembers what has passed, he regrets it, seeks forgiveness, and the sin is transformed into obedience in this regard. On the Day of Resurrection, even if he finds it written down against him, it will not harm him and it will be transformed into a good deed in his record, as the Sunnah has proven, and the narrations narrated from the righteous predecessors, may God be pleased with them, have confirmed this. This is the context of the hadith. Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Ma'rur bin Suwayd, on the authority of Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I know the last of the people of Hell to leave Hell and the last of the people of Paradise to

Surat al-Furqan 25:68

And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

enter Paradise. A man will be brought and he will say, 'Regard his major sins and ask him about his minor sins.' He will be told, 'You did such and such on such and such a day, and you did such and such on such and such a day.' He will say, 'Yes,' and he will not be able to deny any of that. Then it will be said, 'For every bad deed you have done, you will have a good deed.' He will say, 'O Lord, I did things that I do not see here.' The Messenger of God, may God bless him and grant him peace, laughed until his molars could be seen." Muslim alone transmitted it.

Al-Hafiz Abu al-Qasim al-Tabarani said: Hashim bin Yazid told me, Muhammad bin Ismail told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shureih bin Ubaid, on the authority of Abu Malik al-Ash'ari, who said: "The Messenger of God, may God bless him and grant him peace, said: When the son of Adam sleeps, the angel says to Satan: Give me your scroll, so he gives it to him. Whatever good deeds he finds in his scroll, he erases ten bad deeds from the scroll of Satan and writes them as good deeds. So if one of you wants to sleep, let him say 'Allahu Akbar' thirty-three times, 'Praise be to God' thirty-four times, and say 'Subhan God' thirty-three times, and that is one hundred."

Ibn Abi Hatim said: My father told us, Abu Salamah and Aarem told us, they said: Thabit - meaning Ibn Yazid Abu Zaid - told us, Asim told us, on the authority of Abu Uthman, on the authority of Salman, who said: A man will be given his record on the Day of Resurrection. He will read the top of it, and there will be his bad deeds. When his opinion of them is about to worsen, he will look at the bottom and there will be his good deeds. Then he will look at the top and there will be those that have been changed to good deeds. He also said: My father told us, Hisham ibn Ammar told us, Sulayman ibn Musa al-Zuhri told us - Abu Dawud told us, Abu al-Anbas told us, on the authority of his father, on the authority of Abu Hurayrah, who said: God, the Almighty, will bring people on the Day of Resurrection who think that they have committed many bad deeds. It was said: Who are they, O Abu Hurayrah? He said: Those whose bad deeds God will replace with good deeds. He also said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Jaafar told us, Abu Hamza told us, on the authority of Abu al-Dhaif - I said: He was one of the companions of Muadh bin Jabal - he said: The people of Paradise will enter Paradise in four categories: the righteous, then the grateful, then the companions of the right hand. She said: Why are they called the companions of the right hand? He said: Because they did good and bad deeds, so they were given their books in their right hands and they read their bad deeds letter by letter, and they said: O our Lord, these are our bad deeds, so where are our good deeds? Then God erased the bad deeds and turned them into good deeds. Then they said: **Here, read my book.** So they are the majority of the people of Paradise.

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their bad deeds with good ones. He said: **In the Hereafter.** Makhul said: **He will forgive them and turn them into good deeds.** Both were narrated by Ibn Abi Hatim, and Ibn Jarir narrated something similar on the authority of Saeed bin Al-Musayyab. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Wazir al-Dimashqi told us, al-Walid ibn Muslim told us, Abu Jabir told us, that he heard Makhul narrating, saying: "An old, decrepit man, whose eyebrows had fallen over his eyes, came and said: 'O Messenger of God, a man has committed treachery and immorality, and has left no need or hen without picking it up with his right hand. If his sins were divided among the people of the earth, they would destroy them. Is there any repentance for him?' The Messenger of God, may God bless him and grant him peace, said to him: 'Have you become a Muslim?' He said: 'As for me, I bear witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger.' The Prophet, may God bless him and grant him peace, said: 'God will forgive you as long as you are like that, and will replace your bad deeds with good.' He said: 'O Messenger of God, what about my treachery and immorality?' He said: 'And your treachery and immorality.' The man turned away, praising God and saying Allahu Akbar."

Al-Tabarani narrated from the hadith of Abu Al-Mughira, from Safwan bin Umar, from Abd Al-Rahman bin Jubair, from Abu Furwah Shatab, that he came to the Messenger of God, may God bless him and grant him peace, and said: **Have you seen a man who has committed all kinds of sins and has left neither a need nor a chicken? Is there any repentance for him?** He said: **Have you become a Muslim?** He said: **Yes.** He said: **Then do good deeds and abandon bad deeds, and God will make them all good for you.** He said: **And my treachery and my immorality?** He said: **Yes.** So he kept saying Allahu Akbar until he disappeared. Al-Tabarani narrated it from the path of Abu Furwah Al-Rahawi, from Yasin Al-Zayyat, from Abu Salamah Al-Himsi, from Yahya bin Jabir, from Salamah bin Nufayl, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He also said: Abu Zur'ah told us, Ibrahim bin Al-Mundhir told us, Isa bin Shu'aib bin Thauban told us, on the authority of Falih Al-Shammas, on the authority of Ubaid bin Abi Ubaid, on the authority of Abu Hurairah, may God be pleased with him, who said: A woman came to me and said: Is there any repentance for me? I committed adultery, gave birth, and killed him. I said: No, nor did I have the pleasure of my eyes nor did I have honor. So she stood up and she was praying with regret, then I prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and I told him what the woman had said and what I had said to her. The Messenger of God, may God bless him and grant him peace, said: What a bad thing you have said! Have you not read this verse: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, or commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Doubled

for him is the punishment on the Day of Resurrection, and he will abide therein in humiliation, except for him who repents." So I recited it to her, and she fell down in prostration and said: **Praise be to God, who has made a way out for me.** This hadith is strange from this source, and among its narrators are those who are not known, and God knows best. Ibn Jarir narrated it from the hadith of Ibrahim bin Al-Mundhir Al-Hizami with his chain of transmission, and he has it: So she went out, crying out in regret and saying: Alas, was this Hassan created for the Fire? And he has it that when he returned from the Messenger of God, may God bless him and grant him peace, he looked for her in all the houses of Madinah but did not find her. Then, the next night, she came to him, and he informed her of what the Messenger of God, may God bless him and grant him peace, had said to him. She fell down in prostration and said: Praise be to God, who has given me a way out and repentance for what I have done. She freed a slave girl who was with her and her daughter, and she repented to God, the Almighty and Majestic.

Then God the Almighty said, informing us of the universality of His mercy to His servants, and that whoever among them repents to Him, He will accept his repentance from any sin, great or small, great or small. God the Almighty said: **And whoever repents and does righteousness, then indeed he turns to God with [full] repentance.** That is, God will accept his repentance, as God the Almighty said: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And God the Almighty said: **Do they not know that it is God who accepts repentance from His servants?** And God the Almighty said: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** That is, to whoever repents to Him.

Fath al-Qadir

His statement: 68- **And those who do not invoke with God another deity** When He finished mentioning their performing acts of obedience, He proceeded to explain their avoiding acts of disobedience, saying: And those who do not invoke with God, the Exalted, any lord among the lords. The meaning is: They do not associate anything with Him, rather they worship Him alone and devote worship and supplication to Him sincerely. **And do not kill the soul which God has forbidden** meaning He has forbidden killing **except by right** meaning by what is rightful for souls to be killed, such as disbelief after believing, or adultery after being married, or killing a soul without a soul. **And do not commit adultery** meaning they make permissible forbidden sexual intercourse without marriage or possession. **And whoever should do that** meaning any of what was mentioned **will meet** in the Hereafter **sins**. In Arabic, sins mean punishment. Al-Farra' said: **God made him sinful** means He made him sinful, meaning He punished him with sins and sins: meaning He recompensed him for sin. Ikrimah and Mujahid said: **Athamaan is a valley in Hell that God made a punishment for the disbelievers.** Al-Suddi said: **It is a mountain in it.** It is read with a damma on the yaa and a shaddah on the qaf. Abu Muslim said: **Athamaan and sin are the same, and what is meant here is the**

recompense for sins, so the name of the thing is given to its recompense.

Tafsir al-Baghawi

God Almighty said: 68- **And those who do not invoke with God another deity** the verse. Abdul Wahid bin Ahmad Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Ibrahim bin Musa informed us, Hisham bin Yusuf bin Jurayj informed them, he said: Ya'la said - and he is Ya'la bin Muslim - that Sa'id bin Jubayr informed him "on the authority of Ibn Abbas that some people from the polytheists had killed a lot and committed adultery a lot, so they came to Muhammad, may God bless him and grant him peace, and said: What you say and invoke is good, if only you would tell us that what we have done is expiation, so the verse was revealed: "And those who do not invoke with God another deity."

And they do not kill the soul which God has forbidden, except by right, nor do they commit unlawful sexual intercourse. And He revealed: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** (al-Zumar 39:53)

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah bin Saeed told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Amr bin Shurahbil, who said: Abdullah bin Masoud, may God be pleased with him, said: "A man said: O Messenger of God, which sin is the greatest in the sight of God? He said: To call upon a rival to God when He created you. He said: Then what? He said: To kill your child for fear that he will eat with you. He said: Then what? He said: To commit adultery with your neighbor's wife. So God revealed, confirming what she said: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, nor commit unlawful sexual intercourse. And whoever should do that will meet a penalty."

God the Almighty says: **And whoever does that,** meaning: any of these actions, **will incur a sin.** Ibn Abbas **may God be pleased with him** said: He means the recompense for the sin. Abu Ubaidah said: Sins means punishment. Mujahid said: Sins is a valley in Hell. This is narrated on the authority of Abdullah ibn Amr ibn al-Aas. It is narrated in the hadith: **Al-Ghayy and Al-Athaam are two wells into which the pus of the people of Hell flows.**

Tafsir al-Baidawi

68- **And those who do not invoke with God another deity or kill the soul which God has forbidden** meaning He has forbidden it in the sense of He has forbidden its killing. **Except by right** is related to the omitted killing, or without **they kill him.** "And do not commit unlawful sexual intercourse" He denied them the main sins after He had established for them the fundamentals of

Surat al-Furqan 25:68

And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

obedience, demonstrating the perfection of their faith and indicating that the mentioned reward is promised to the one who combines that, and exposing the disbelievers to its opposites. Therefore, He followed it with a threat, threatening them, saying: **And whoever should do that will meet a penalty** as a recompense for a sin, or a penalty by implying a penalty. It was read *days* meaning hardships. It is said, **a day of days**, meaning difficult.

Surat al-Furqan 25:69

The punishment will be doubled for him on the Day of Resurrection, and he will abide therein in humiliation.

Tafsir al-Jalalayn

69 - **He will multiply** and in another reading it will be doubled with emphasis **for him is the punishment on the Day of Resurrection and he will abide therein** by making the two verbs jazm instead and raising them as a resumption *humiliated* a state

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **The punishment will be doubled for him on the Day of Resurrection, and he will abide therein in humiliation.**

Tafsir al-Qurtubi

The Almighty says: **The punishment will be doubled for him.** Nafi', Ibn Amir, Hamzah, and Al-Kisa'i read (yuddaa'ib. yukhallud). Talhah ibn Sulayman read *nad'if* with a damma on the noon and a kasra on the doubled 'ayn. **The punishment** is in the accusative case, and *yukhallud* with a ta' meaning addressing the disbeliever. It was narrated from Abu Amr, *yukhallud* with a damma on the ya' from below and a fatha on the lam. Abu Ali said: It is a mistake in terms of narration. *Yudaa'ib* is in the jussive mood instead of *yuqa* which is the reward for the condition. Sibawayh said: The doubling of the punishment means encountering sins. The poet said:

When you come to visit us in our homes, you will find abundant firewood and a blazing fire.

Another said:

It is up to God that you either pledge allegiance, be forced, or come willingly.

As for the nominative case, there are two opinions: One is to separate it from what precedes it. The other is that it is carried on the meaning, as if someone said: What did the sins encounter? So he was told: His punishment will be doubled. *Muhanan* means humiliated, disgraced, banished, and banished.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Shaiq, on the authority of Abdullah, who is Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, was asked, 'Which sin is the greatest?' He said, 'To set up a rival to God when He created you.' He

said, 'Then which?' He said, 'To kill your child for fear that he will eat with you.' He said, 'Then which?' He said, 'To commit adultery with your neighbor's wife.'" Abdullah said: And God revealed confirmation of that, **And those who do not invoke with God another deity...** The verse, and this is how it was narrated by Al-Nasa'i on the authority of Hunad Ibn Al-Sarri on the authority of Abu Mu'awiyah on his authority. Al-Bukhari and Muslim included it on the authority of Al-A'mash and Mansur. Al-Bukhari added and continued with the three of them on the authority of Abu Wa'il Shaiq Ibn Salamah on the authority of Abu Maysarah Amr Ibn Shurahbil on the authority of Ibn Mas'ud on his authority. And God knows best. Their wording is on the authority of Ibn Mas'ud, who said: I said, O Messenger of God, which sin is the greatest? The hadith, a strange chain of transmission.

Ibn Jarir said: Ahmad ibn Ishaq al-Ahwazi told us, Amir ibn Mudrik told us, al-Sarri told us, meaning Ibn Ismail, al-Sha'bi told us, on the authority of Masruq, who said: Abdullah said, "The Messenger of God, may God bless him and grant him peace, went out one day, so I followed him. He sat on a raised part of the ground, and I sat below him, my face level with his knees. I took advantage of his seclusion and said: 'May my father and mother be sacrificed for you, O Messenger of God, which sin is the greatest?' He said: 'That you call upon a rival to God when He created you.' I said: 'Then what?' He said: 'That you kill your son, hating that he should eat with you.' I said: 'Then what?' He said: 'That you commit adultery with your neighbor's wife.' Then he recited, 'And those who do not invoke with God...' [al-Bukhari and Muslim] An-Nasa'i said: Qutaybah ibn Sa'id told us, Jarir told us, on the authority of Mansur, on the authority of Hilal ibn Yasaaf, on the authority of Salamah ibn Qays, who said: "The Messenger of God, may God bless him and grant him peace, said during the Farewell Pilgrimage, 'Behold, there are only four, and I have never been more miserly with them than I have been since I heard them from the Messenger of God, may God bless him and grant him peace.'" Do not associate anything with God, and do not kill the soul which God has forbidden, except by right, and do not commit adultery, and do not steal.

Imam Ahmad said: Ali ibn al-Madini **may God have mercy on him** told us, Muhammad ibn Fadil ibn Ghazwan told us, Muhammad ibn Sa'd al-Ansari told us, I heard Abu Taybah al-Kila'i, I heard al-Miqdad ibn al-Aswad **may God be pleased with him** say: "The Messenger of God (peace and blessings of God be upon him) said to his companions: 'What do you say about adultery?' They said: 'God and His Messenger have forbidden it, so it is forbidden until the Day of Resurrection.' The Messenger of God (peace and blessings of God be upon him) said to his companions: 'For a man to commit adultery with ten women is less serious than for him to commit adultery with his neighbor's wife.' He said: 'What do you say about theft?' They said: 'God and His Messenger have forbidden it, so it is forbidden.' He said: 'For a man to steal from ten houses is less serious than for him to steal from his neighbor.' Abu Bakr ibn Abi al-Dunya said: 'Ammar ibn Nasr told us, Baqiyah told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of al-Haytham ibn Malik al-Ta'i, 'The Prophet (peace

The punishment will be doubled for him on the Day of Resurrection, and he will abide therein in humiliation.

and blessings of God be upon him) said: 'There is no sin after polytheism greater in the sight of God than a drop of semen placed by a man in a womb that is not permissible for him.'"

Ibn Jurayj said: Ya'la informed me on the authority of Sa'id ibn Jubayr that he heard Ibn 'Abbas narrating that some polytheists killed a great deal and committed adultery a great deal. Then they came to Muhammad (peace and blessings of God be upon him) and said: What you say and call to is good. Would that you inform us that there is expiation for what we have done. Then the verse, **And those who do not invoke with God another deity** was revealed, and the verse, **Say, 'O My servants who have transgressed against themselves'** was revealed. Ibn Abi Hatim said: My father told us, Ibn Abi 'Umar told us, Sufyan told us on the authority of 'Amr on the authority of Abu Fakhita who said: The Messenger of God (peace and blessings of God be upon him) said to a man: God forbids you to worship a created being and abandon the Creator, and He forbids you to kill your child and feed your dog, and He forbids you to commit adultery with your neighbor's wife. Sufyan said: This is His statement, **And those who do not invoke with God another deity 11:11**.

God the Almighty said: **And whoever does that will meet a punishment**. It was narrated on the authority of Abdullah ibn Amr that he said: *Athman* is a valley in Hell. Ikrimah said, **He will meet a punishment** are valleys in Hell in which adulterers are tormented. This was also narrated on the authority of Saeed ibn Jubayr and Mujahid. Qatada said, **He will meet a punishment** is a punishment. We used to say that it is a valley in Hell.

It was mentioned to us that Luqman used to say: **O my son, beware of adultery, for its beginning is fear and its end is regret**. It was mentioned in the hadith narrated by Ibn Jarir and others on the authority of Abu Umamah al-Bahili, with both chains of transmission ending with the Prophet (peace and blessings of God be upon him): "Ghayyā and 'athāmān are two wells at the bottom of Hellfire. May God protect us from them by His grace and generosity." Al-Suddi said: **He will encounter sins** is a recompense, and this is more similar to the apparent meaning of the verse. Thus, he explained it with what follows it, replacing it, which is the statement of God the Almighty: **The punishment will be doubled for him on the Day of Resurrection**, meaning it will be repeated and intensified, **and he will abide therein humiliated**, meaning contemptible and abject. And the saying of God the Almighty: **Except for he who repents, believes and does righteous work** meaning his recompense for what he did of these ugly traits is what was mentioned **Except for he who repents** meaning in this world to God the Almighty from all of that, for God will accept his repentance. This indicates the validity of the killer's repentance. There is no contradiction between this and the verse in Surat An-Nisa' **And whoever kills a believer intentionally** the verse, for even though this was revealed in Medina it is absolute, so it is applied to the one who does not repent because this is restricted to

repentance. Then God the Almighty said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills** the verse. The authentic Sunnah of the Messenger of God (peace and blessings of God be upon him) has proven the validity of the killer's repentance, as was mentioned clearly in the story of the man who killed a hundred men then repented, so God accepted his repentance, and other hadiths. And the saying of God the Almighty: "Then as for them God will replace their evil deeds with good ones. And ever is God Forgiving and Merciful" concerning the meaning of His saying **God will replace their evil deeds with good ones** there are two opinions **one of them** that they replaced the evil deeds with good deeds. Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse, he said: They are the believers who were before their faith in sins, so God turned them away from that, so He turned them to good deeds, so He replaced the bad deeds with good deeds. It was narrated on the authority of Mujahid on the authority of Ibn Abbas that he used to recite at this verse:

After the heat of autumn, and after the long, painful breath

Meaning those conditions changed to others. Ata ibn Abi Rabah said: This is in this world. A man may be in an ugly state then God replaces it with something better. Saeed ibn Jubayr said: God replaced their worship of idols with worship of the Most Gracious, and replaced their fighting of Muslims with fighting of polytheists, and replaced their marriage to polytheist women with marriage to believing women. Al-Hasan al-Basri said: God replaced their bad deeds with good deeds, and replaced their polytheism with sincerity, and replaced their immorality with chastity, and their disbelief with Islam. This is the opinion of Abu al-Aaliyah, Qatadah and a group of others.

The second opinion is that those past bad deeds are transformed into good deeds by the same sincere repentance. This is only because whenever he remembers what has passed, he regrets it, seeks forgiveness, and the sin is transformed into obedience in this regard. On the Day of Resurrection, even if he finds it written down against him, it will not harm him and it will be transformed into a good deed in his record, as the Sunnah has proven, and the narrations narrated from the righteous predecessors, may God be pleased with them, have confirmed this. This is the context of the hadith. Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Ma'rur bin Suwayd, on the authority of Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I know the last of the people of Hell to leave Hell and the last of the people of Paradise to enter Paradise. A man will be brought and he will say, 'Regard his major sins and ask him about his minor sins.' He will be told, 'You did such and such on such and such a day, and you did such and such on such and such a day.' He will say, 'Yes,' and he will not be able to deny any of that. Then it will be said, 'For every bad deed you have done, you will have a good deed.'

He will say, 'O Lord, I did things that I do not see here.' The Messenger of God, may God bless him and grant him peace, laughed until his molars could be seen." Muslim alone transmitted it.

Al-Hafiz Abu al-Qasim al-Tabarani said: Hashim bin Yazid told me, Muhammad bin Ismail told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shureih bin Ubaid, on the authority of Abu Malik al-Ash'ari, who said: "The Messenger of God, may God bless him and grant him peace, said: When the son of Adam sleeps, the angel says to Satan: Give me your scroll, so he gives it to him. Whatever good deeds he finds in his scroll, he erases ten bad deeds from the scroll of Satan and writes them as good deeds. So if one of you wants to sleep, let him say 'Allahu Akbar' thirty-three times, 'Praise be to God' thirty-four times, and say 'Subhan God' thirty-three times, and that is one hundred."

Ibn Abi Hatim said: My father told us, Abu Salamah and Aarem told us, they said: Thabit - meaning Ibn Yazid Abu Zaid - told us, Asim told us, on the authority of Abu Uthman, on the authority of Salman, who said: A man will be given his record on the Day of Resurrection. He will read the top of it, and there will be his bad deeds. When his opinion of them is about to worsen, he will look at the bottom and there will be his good deeds. Then he will look at the top and there will be those that have been changed to good deeds. He also said: My father told us, Hisham ibn Ammar told us, Sulayman ibn Musa al-Zuhri told us - Abu Dawud told us, Abu al-Anbas told us, on the authority of his father, on the authority of Abu Hurayrah, who said: God, the Almighty, will bring people on the Day of Resurrection who think that they have committed many bad deeds. It was said: Who are they, O Abu Hurayrah? He said: Those whose bad deeds God will replace with good deeds. He also said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Jaafar told us, Abu Hamza told us, on the authority of Abu al-Dhaif - I said: He was one of the companions of Muadh bin Jabal - he said: The people of Paradise will enter Paradise in four categories: the righteous, then the grateful, then the companions of the right hand. She said: Why are they called the companions of the right hand? He said: Because they did good and bad deeds, so they were given their books in their right hands and they read their bad deeds letter by letter, and they said: O our Lord, these are our bad deeds, so where are our good deeds? Then God erased the bad deeds and turned them into good deeds. Then they said: **Here, read my book.** So they are the majority of the people of Paradise.

Ali bin Al-Hussein Zain Al-Abidin said: **God will replace their bad deeds with good ones.** He said: **In the Hereafter.** Makhul said: **He will forgive them and turn them into good deeds.** Both were narrated by Ibn Abi Hatim, and Ibn Jarir narrated something similar on the authority of Saeed bin Al-Musayyab. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Wazir al-Dimashqi told us, al-Walid ibn Muslim told us, Abu Jabir told us, that he heard Makhul narrating, saying: "An old, decrepit man, whose eyebrows had fallen over his eyes, came and said: 'O Messenger of God, a man has committed treachery and immorality, and has left no need or hen without picking it up with his right

hand. If his sins were divided among the people of the earth, they would destroy them. Is there any repentance for him?' The Messenger of God, may God bless him and grant him peace, said to him: 'Have you become a Muslim?' He said: 'As for me, I bear witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger.' The Prophet, may God bless him and grant him peace, said: 'God will forgive you as long as you are like that, and will replace your bad deeds with good.' He said: 'O Messenger of God, what about my treachery and immorality?' He said: 'And your treachery and immorality.' The man turned away, praising God and saying Allahu Akbar."

Al-Tabarani narrated from the hadith of Abu Al-Mughira, from Safwan bin Umar, from Abd Al-Rahman bin Jubair, from Abu Furwah Shatab, that he came to the Messenger of God, may God bless him and grant him peace, and said: **Have you seen a man who has committed all kinds of sins and has left neither a need nor a chicken? Is there any repentance for him?** He said: **Have you become a Muslim?** He said: **Yes.** He said: **Then do good deeds and abandon bad deeds, and God will make them all good for you.** He said: **And my treachery and my immorality?** He said: **Yes.** So he kept saying **Allahu Akbar** until he disappeared. Al-Tabarani narrated it from the path of Abu Furwah Al-Rahawi, from Yasin Al-Zayyat, from Abu Salamah Al-Himsi, from Yahya bin Jabir, from Salamah bin Nufayl, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He also said: Abu Zur'ah told us, Ibrahim bin Al-Mundhir told us, Isa bin Shu'aib bin Thauban told us, on the authority of Fali'h Al-Shammas, on the authority of Ubaid bin Abi Ubaid, on the authority of Abu Hurairah, may God be pleased with him, who said: A woman came to me and said: Is there any repentance for me? I committed adultery, gave birth, and killed him. I said: No, nor did I have the pleasure of my eyes nor did I have honor. So she stood up and she was praying with regret, then I prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and I told him what the woman had said and what I had said to her. The Messenger of God, may God bless him and grant him peace, said: What a bad thing you have said! Have you not read this verse: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, or commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Doubled for him is the punishment on the Day of Resurrection, and he will abide therein in humiliation, except for him who repents." So I recited it to her, and she fell down in prostration and said: **Praise be to God, who has made a way out for me.** This hadith is strange from this source, and among its narrators are those who are not known, and God knows best. Ibn Jarir narrated it from the hadith of Ibrahim bin Al-Mundhir Al-Hizami with his chain of transmission, and he has it: So she went out, crying out in regret and saying: Alas, was this Hassan created for the Fire? And he has it that when he returned from the Messenger of God, may God bless him and grant him peace, he looked for her in all the houses of Madinah but did not find her. Then, the next night, she came to him, and he informed her of what the Messenger of God, may God bless him and grant

Surat al-Furqan 25:69

The punishment will be doubled for him on the Day of Resurrection, and he will abide therein in humiliation.

him peace, had said to him. She fell down in prostration and said: Praise be to God, who has given me a way out and repentance for what I have done. She freed a slave girl who was with her and her daughter, and she repented to God, the Almighty and Majestic.

Then God the Almighty said, informing us of the universality of His mercy to His servants, and that whoever among them repents to Him, He will accept his repentance from any sin, great or small, great or small. God the Almighty said: **And whoever repents and does righteousness, then indeed he turns to God with [full] repentance.** That is, God will accept his repentance, as God the Almighty said: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And God the Almighty said: **Do they not know that it is God who accepts repentance from His servants?** And God the Almighty said: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** That is, to whoever repents to Him.

Fath al-Qadir

Al-Hasan read **yalqa ayyāman**, plural of *yawm*, meaning hardships. The Arabs express this with days, and I do not think this reading is correct from him. 69- **The punishment will be doubled for him.** Nafi', Ibn 'Amir, Hamzah, and Al-Kisa'i read *yalqad'a* and *yakhalud* in the jazm form. Ibn Kathir read *yalqad'a* with a shaddah on the 'ayn, dropping the alif, and jazm. Talhah ibn Sulayman read *nadhi'af* with a damma on the noon and a kasrah on the double 'ayn, and jazm. This is the reading of Abu Ja'far and Shaybah. Asim read, in Abu Bakr's narration, in the nominative case for both verbs as a resumption. Talhah ibn Sulayman read *wa-takhalud* with the fathah, addressing the disbeliever. It was narrated from Abu 'Umar that he read *wa-takhalud* with a damma on the lower ya' and a fathah on the lam. Abu 'Ali Al-Farsi said, **It is a mistake in terms of narration.** The reason for the jazm in *yalqad'a* is that it is a substitute for *yalqa* because they are the same in meaning. Similar to this is the saying of the poet:

It is up to God that you pledge allegiance, whether you are forced or willing.

The pronoun in his saying: **He will abide therein eternally** refers to the double punishment: that is, he will abide in the double punishment *humiliated*, humiliated and contemptible.

Tafsir al-Baghawi

69- **The punishment will be doubled for him on the Day of Resurrection, and he will abide therein in humiliation.** Ibn Amir and Abu Bakr read *yudd'aib* and *yukhalid* with the *fa* and *dal* raised as a starting point. Ibn Amir stressed *yud'af* and the others read it with the *fa* and *dal* jazm as a response to the condition.

Tafsir al-Baidawi

69- **His punishment will be doubled on the Day of Resurrection** instead of **he will encounter** because it has the same meaning as his saying:

When you come to visit us in our homes, you will find abundant firewood and a blazing fire.

Abu Bakr read it with the nominative case as a resumption or a state, and likewise: **And he will abide therein humiliated.** Ibn Kathir and Ya'qub weaken it with the jazm, Ibn 'Amir with the nominative case in both of them with emphasis and deletion of the alif in **he will weaken.** "And he will abide" was read with the construction of the subject in a lightened form, and it was read with a heavy form, and the doubling of the punishment is its multiplication due to the addition of the sin to the disbelief, and this is indicated by his saying:

Surat al-Furqan 25:70

Except for those who repent, believe, and do righteous work. For them, God will replace their evil deeds with good. And ever is God Forgiving and Merciful.

Tafsir al-Jalalayn

70 - **Except for those who repent, believe, and do righteous work** among them **for those, God will replace their evil deeds** mentioned **with good deeds** in the Hereafter **and God is Forgiving and Merciful** He has always been described as such.

Tafsir al-Suyuti

Al-Bukhari and others narrated on the authority of Ibn Abbas, who said: When the verse **And those who do not invoke with God another deity or kill the soul which We have revealed in the Criterion** was revealed, the polytheists of Mecca said, **We have killed the soul unjustly and invoked with God another deity and committed immoralities**. Then the verse was revealed, **Except for those who repent**.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Except for those who repent, believe, and do righteous work. For them, God will replace their evil deeds with good. And ever is God Forgiving and Merciful."

Tafsir al-Qurtubi

The Almighty says: **Except for those who repent, believe and do righteous work**. There is no disagreement among scholars that the exception applies to the disbeliever and the adulterer. They differed regarding the Muslim killer, as was previously explained in *An-Nisa*. The statement regarding the permissibility of delaying the exception in the case of an oath was mentioned in *Al-Ma'idah*, which is the view of Ibn Abbas, who provided evidence from this verse.

God the Almighty says: **As for those, God will replace their evil deeds with good ones**. An-Nahhas said: Among the best things that have been said about it is that it is written in place of *disbeliever* a believer, and in place of *disobedient* an obedient one. Mujahid and Ad-Dahhak said: That God will replace their polytheism with faith. A similar version was narrated from Al-Hasan. Al-Hasan said: Some people say that the replacement will take place in the Hereafter, but that is not the case. Rather, the replacement will take place in this world. God will replace their polytheism with faith, sincerity with doubt, and chastity with immorality. Al-Zajaj said: It is not by replacing a bad deed with a good one, but by replacing the bad deed with repentance, and a good deed with repentance. Abu Dharr narrated from the Prophet (blessings and peace of God be upon him): **Bad deeds will be replaced with good deeds**. A similar meaning was

narrated from Sulayman Al-Farsi, Saeed ibn Jubayr, and others. Abu Hurayrah said: That will be in the Hereafter for those whose good deeds outweigh their bad deeds, so God will replace the bad deeds with good ones. In the hadith: **Some people will wish that they had done many bad deeds**. It was said: Who are they? He said: **The one whose bad deeds God will replace with good ones**. Narrated by Abu Hurairah from the Prophet (peace and blessings of God be upon him), mentioned by al-Tha'labi and al-Qushayri. It was also said that *exchange* refers to forgiveness, meaning that God will forgive them those bad deeds, not replace them with good ones. I said: It is not far-fetched that God's generosity, if the servant's repentance is sincere, will replace every bad deed with a good one. The Prophet (peace and blessings of God be upon him) said to Mu'adh: **Follow up a bad deed with a good one, and it will erase it, and treat people with good manners**. In Sahih Muslim, it was narrated on the authority of Abu Dharr that he said: The Messenger of God (peace and blessings of God be upon him) said: "I know of a man who will be the last of the people of Paradise to enter Paradise and the last of the people of Hell to leave it. He will be brought on the Day of Resurrection and it will be said to him, 'Show him his minor sins and remove his major ones.' So his minor sins will be shown to him, saying, 'I did such and such on such and such a day, and I did such and such on such and such a day.' He will say, 'Yes,' unable to deny it, and he will be afraid that his major sins will be shown to him. Then it will be said to him, 'Indeed, in place of every bad deed, You have one good deed.' He will say, 'O Lord, I have done things which I do not see here.' I saw the Messenger of God (peace and blessings of God be upon him) laugh until his molar teeth could be seen." Abu al-Tawil said: "O Messenger of God, have you seen a man who committed all the sins and did not leave a single one of them? And in doing so, he did not leave any need or chicken without taking it out. Is there any repentance for him?" He said, **Have you become a Muslim?** He said, **I bear witness that there is no god but God alone, with no partner, and I bear witness that you are the slave and Messenger of God**. He said, "Yes. You do good deeds and refrain from bad deeds, and God will make them all good." Qala said: And my treachery and my immoral deeds, O sons of God! He said: *Yes* He said: God is Great! He kept repeating it until he disappeared. Al-Tha'labi mentioned it. Mubashar bin Ubaid, who was well-versed in grammar and Arabic, said: The need that interrupts the pilgrim when they set out and the distress that interrupts them when they return. **And God is Forgiving and Merciful**.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Shaqiq, on the authority of Abdullah, who is Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, was asked, 'Which sin is the greatest?' He said, 'To set up a rival to God when He created you.' He said, 'Then which?' He said, 'To kill your child for fear that he will eat with you.' He said, 'Then which?' He said, 'To commit adultery with your neighbor's wife.'"

Except for those who repent, believe, and do righteous work. For them, God will replace their evil deeds with good. And ever is God Forgiving and Merciful.

Abdullah said: And God revealed confirmation of that, **And those who do not invoke with God another deity...** The verse, and this is how it was narrated by Al-Nasa'i on the authority of Hunad Ibn Al-Sarri on the authority of Abu Mu'awiyah on his authority. Al-Bukhari and Muslim included it on the authority of Al-A'mash and Mansur. Al-Bukhari added and continued with the three of them on the authority of Abu Wa'il Shaqiq Ibn Salamah on the authority of Abu Maysarah Amr Ibn Shurahbil on the authority of Ibn Mas'ud on his authority. And God knows best. Their wording is on the authority of Ibn Mas'ud, who said: I said, O Messenger of God, which sin is the greatest? The hadith, a strange chain of transmission.

Ibn Jarir said: Ahmad ibn Ishaq al-Ahwazi told us, Amir ibn Mudrik told us, al-Sarri told us, meaning Ibn Ismail, al-Sha'bi told us, on the authority of Masruq, who said: Abdullah said, "The Messenger of God, may God bless him and grant him peace, went out one day, so I followed him. He sat on a raised part of the ground, and I sat below him, my face level with his knees. I took advantage of his seclusion and said: 'May my father and mother be sacrificed for you, O Messenger of God, which sin is the greatest?' He said: 'That you call upon a rival to God when He created you.' I said: 'Then what?' He said: 'That you kill your son, hating that he should eat with you.' I said: 'Then what?' He said: 'That you commit adultery with your neighbor's wife.' Then he recited, 'And those who do not invoke with God...' [al-Bukhari and Muslim] An-Nasa'i said: Qutaybah ibn Sa'id told us, Jarir told us, on the authority of Mansur, on the authority of Hilal ibn Yasaaf, on the authority of Salamah ibn Qays, who said: "The Messenger of God, may God bless him and grant him peace, said during the Farewell Pilgrimage, 'Behold, there are only four, and I have never been more miserly with them than I have been since I heard them from the Messenger of God, may God bless him and grant him peace.'" Do not associate anything with God, and do not kill the soul which God has forbidden, except by right, and do not commit adultery, and do not steal.

Imam Ahmad said: Ali ibn al-Madini **may God have mercy on him** told us, Muhammad ibn Fadil ibn Ghazwan told us, Muhammad ibn Sa'd al-Ansari told us, I heard Abu Taybah al-Kila'i, I heard al-Miqdad ibn al-Aswad **may God be pleased with him** say: "The Messenger of God (peace and blessings of God be upon him) said to his companions: 'What do you say about adultery?' They said: 'God and His Messenger have forbidden it, so it is forbidden until the Day of Resurrection.' The Messenger of God (peace and blessings of God be upon him) said to his companions: 'For a man to commit adultery with ten women is less serious than for him to commit adultery with his neighbor's wife.' He said: 'What do you say about theft?' They said: 'God and His Messenger have forbidden it, so it is forbidden.' He said: 'For a man to steal from ten houses is less serious than for him to steal from his neighbor.' Abu Bakr ibn Abi al-Dunya said: 'Ammar ibn Nasr told us, Baqiyah told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority

of al-Haytham ibn Malik al-Ta'i, 'The Prophet (peace and blessings of God be upon him) said: 'There is no sin after polytheism greater in the sight of God than a drop of semen placed by a man in a womb that is not permissible for him.'"

Ibn Jurayj said: Ya'la informed me on the authority of Sa'id ibn Jubayr that he heard Ibn 'Abbas narrating that some polytheists killed a great deal and committed adultery a great deal. Then they came to Muhammad (peace and blessings of God be upon him) and said: What you say and call to is good. Would that you inform us that there is expiation for what we have done. Then the verse, **And those who do not invoke with God another deity** was revealed, and the verse, **Say, 'O My servants who have transgressed against themselves'** was revealed. Ibn Abi Hatim said: My father told us, Ibn Abi 'Umar told us, Sufyan told us on the authority of 'Amr on the authority of Abu Fakhita who said: The Messenger of God (peace and blessings of God be upon him) said to a man: God forbids you to worship a created being and abandon the Creator, and He forbids you to kill your child and feed your dog, and He forbids you to commit adultery with your neighbor's wife. Sufyan said: This is His statement, **And those who do not invoke with God another deity 17:11**.

God the Almighty said: **And whoever does that will meet a punishment**. It was narrated on the authority of Abdullah ibn Amr that he said: *Athman* is a valley in Hell. Ikrimah said, **He will meet a punishment** are valleys in Hell in which adulterers are tormented. This was also narrated on the authority of Saeed ibn Jubayr and Mujahid. Qatada said, **He will meet a punishment** is a punishment. We used to say that it is a valley in Hell.

It was mentioned to us that Luqman used to say: **O my son, beware of adultery, for its beginning is fear and its end is regret**. It was mentioned in the hadith narrated by Ibn Jarir and others on the authority of Abu Umamah al-Bahili, with both chains of transmission ending with the Prophet (peace and blessings of God be upon him): "Ghayyā and 'athāmān are two wells at the bottom of Hellfire. May God protect us from them by His grace and generosity." Al-Suddi said: **He will encounter sins** is a recompense, and this is more similar to the apparent meaning of the verse. Thus, he explained it with what follows it, replacing it, which is the statement of God the Almighty: **The punishment will be doubled for him on the Day of Resurrection**, meaning it will be repeated and intensified, **and he will abide therein humiliated**, meaning contemptible and abject. And the saying of God the Almighty: **Except for he who repents, believes and does righteous work** meaning his recompense for what he did of these ugly traits is what was mentioned **Except for he who repents** meaning in this world to God the Almighty from all of that, for God will accept his repentance. This indicates the validity of the killer's repentance. There is no contradiction between this and the verse in Surat An-Nisa' **And whoever kills a believer intentionally** the verse, for even though this was revealed in Medina it is absolute, so it is applied to the

one who does not repent because this is restricted to repentance. Then God the Almighty said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills** the verse. The authentic Sunnah of the Messenger of God (peace and blessings of God be upon him) has proven the validity of the killer's repentance, as was mentioned clearly in the story of the man who killed a hundred men then repented, so God accepted his repentance, and other hadiths. And the saying of God the Almighty: "Then as for them God will replace their evil deeds with good ones. And ever is God Forgiving and Merciful" concerning the meaning of His saying **God will replace their evil deeds with good ones** there are two opinions **one of them** that they replaced the evil deeds with good deeds. Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse, he said: They are the believers who were before their faith in sins, so God turned them away from that, so He turned them to good deeds, so He replaced the bad deeds with good deeds. It was narrated on the authority of Mujahid on the authority of Ibn Abbas that he used to recite at this verse:

After the heat of autumn, and after the long, painful breath

Meaning those conditions changed to others. Ata ibn Abi Rabah said: This is in this world. A man may be in an ugly state then God replaces it with something better. Saeed ibn Jubayr said: God replaced their worship of idols with worship of the Most Gracious, and replaced their fighting of Muslims with fighting of polytheists, and replaced their marriage to polytheist women with marriage to believing women. Al-Hasan al-Basri said: God replaced their bad deeds with good deeds, and replaced their polytheism with sincerity, and replaced their immorality with chastity, and their disbelief with Islam. This is the opinion of Abu al-Aaliyah, Qatadah and a group of others.

The second opinion is that those past bad deeds are transformed into good deeds by the same sincere repentance. This is only because whenever he remembers what has passed, he regrets it, seeks forgiveness, and the sin is transformed into obedience in this regard. On the Day of Resurrection, even if he finds it written down against him, it will not harm him and it will be transformed into a good deed in his record, as the Sunnah has proven, and the narrations narrated from the righteous predecessors, may God be pleased with them, have confirmed this. This is the context of the hadith. Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Ma'rur bin Suwayd, on the authority of Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I know the last of the people of Hell to leave Hell and the last of the people of Paradise to enter Paradise. A man will be brought and he will say, 'Regard his major sins and ask him about his minor sins.' He will be told, 'You did such and such on such and such a day, and you did such and such on such and such a day.' He will say, 'Yes,' and he will not be able to deny any of that. Then it will be said, 'For every bad deed you have done, you will have a good deed.' He will say, 'O Lord, I did things that I do not see here.' The Messenger of God, may God bless him and grant

him peace, laughed until his molars could be seen." Muslim alone transmitted it.

Al-Hafiz Abu al-Qasim al-Tabarani said: Hashim bin Yazid told me, Muhammad bin Ismail told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shureih bin Ubaid, on the authority of Abu Malik al-Ash'ari, who said: "The Messenger of God, may God bless him and grant him peace, said: When the son of Adam sleeps, the angel says to Satan: Give me your scroll, so he gives it to him. Whatever good deeds he finds in his scroll, he erases ten bad deeds from the scroll of Satan and writes them as good deeds. So if one of you wants to sleep, let him say 'Allahu Akbar' thirty-three times, 'Praise be to God' thirty-four times, and say 'Subhan God' thirty-three times, and that is one hundred."

Ibn Abi Hatim said: My father told us, Abu Salamah and Aarem told us, they said: Thabit - meaning Ibn Yazid Abu Zaid - told us, Asim told us, on the authority of Abu Uthman, on the authority of Salman, who said: A man will be given his record on the Day of Resurrection. He will read the top of it, and there will be his bad deeds. When his opinion of them is about to worsen, he will look at the bottom and there will be his good deeds. Then he will look at the top and there will be those that have been changed to good deeds. He also said: My father told us, Hisham ibn Ammar told us, Sulayman ibn Musa al-Zuhri told us - Abu Dawud told us, Abu al-Anbas told us, on the authority of his father, on the authority of Abu Hurayrah, who said: God, the Almighty, will bring people on the Day of Resurrection who think that they have committed many bad deeds. It was said: Who are they, O Abu Hurayrah? He said: Those whose bad deeds God will replace with good deeds. He also said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Jaafar told us, Abu Hamza told us, on the authority of Abu al-Dhaif - I said: He was one of the companions of Muadh bin Jabal - he said: The people of Paradise will enter Paradise in four categories: the righteous, then the grateful, then the companions of the right hand. She said: Why are they called the companions of the right hand? He said: Because they did good and bad deeds, so they were given their books in their right hands and they read their bad deeds letter by letter, and they said: O our Lord, these are our bad deeds, so where are our good deeds? Then God erased the bad deeds and turned them into good deeds. Then they said: **Here, read my book.** So they are the majority of the people of Paradise.

Ali bin Al-Hussein Zain Al-Abidin said: **God will replace their bad deeds with good ones.** He said: **In the Hereafter.** Makhul said: **He will forgive them and turn them into good deeds.** Both were narrated by Ibn Abi Hatim, and Ibn Jarir narrated something similar on the authority of Saeed bin Al-Musayyab. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Wazir al-Dimashqi told us, al-Walid ibn Muslim told us, Abu Jabir told us, that he heard Makhul narrating, saying: "An old, decrepit man, whose eyebrows had fallen over his eyes, came and said: 'O Messenger of God, a man has committed treachery and immorality, and has left no need or hen without picking it up with his right hand. If his sins were divided among the people of the earth, they would destroy them. Is there any

Surat al-Furqan 25:70

Except for those who repent, believe, and do righteous work. For them, God will replace their evil deeds with good. And ever is God Forgiving and Merciful.

repentance for him?' The Messenger of God, may God bless him and grant him peace, said to him: 'Have you become a Muslim?' He said: 'As for me, I bear witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger.' The Prophet, may God bless him and grant him peace, said: 'God will forgive you as long as you are like that, and will replace your bad deeds with good.' He said: 'O Messenger of God, what about my treachery and immorality?' He said: 'And your treachery and immorality.' The man turned away, praising God and saying Allahu Akbar."

Al-Tabarani narrated from the hadith of Abu Al-Mughira, from Safwan bin Umar, from Abd Al-Rahman bin Jubair, from Abu Furwah Shatab, that he came to the Messenger of God, may God bless him and grant him peace, and said: **Have you seen a man who has committed all kinds of sins and has left neither a need nor a chicken? Is there any repentance for him?** He said: **Have you become a Muslim?** He said: **Yes.** He said: **Then do good deeds and abandon bad deeds, and God will make them all good for you.** He said: **And my treachery and my immorality?** He said: **Yes.** So he kept saying **Allahu Akbar** until he disappeared. Al-Tabarani narrated it from the path of Abu Furwah Al-Rahawi, from Yasin Al-Zayyat, from Abu Salamah Al-Himsi, from Yahya bin Jabir, from Salamah bin Nufayl, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He also said: Abu Zur'ah told us, Ibrahim bin Al-Mundhir told us, Isa bin Shu'aib bin Thauban told us, on the authority of Falih Al-Shammas, on the authority of Ubaid bin Abi Ubaid, on the authority of Abu Hurairah, may God be pleased with him, who said: A woman came to me and said: Is there any repentance for me? I committed adultery, gave birth, and killed him. I said: No, nor did I have the pleasure of my eyes nor did I have honor. So she stood up and she was praying with regret, then I prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and I told him what the woman had said and what I had said to her. The Messenger of God, may God bless him and grant him peace, said: What a bad thing you have said! Have you not read this verse: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, or commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Doubled for him is the punishment on the Day of Resurrection, and he will abide therein in humiliation, except for him who repents." So I recited it to her, and she fell down in prostration and said: **Praise be to God, who has made a way out for me.** This hadith is strange from this source, and among its narrators are those who are not known, and God knows best. Ibn Jarir narrated it from the hadith of Ibrahim bin Al-Mundhir Al-Hizami with his chain of transmission, and he has it: So she went out, crying out in regret and saying: Alas, was this Hassan created for the Fire? And he has it that when he returned from the Messenger of God, may God bless him and grant him peace, he looked for her in all the houses of Madinah but did not find her. Then, the next night, she came to him, and he informed her of what

the Messenger of God, may God bless him and grant him peace, had said to him. She fell down in prostration and said: Praise be to God, who has given me a way out and repentance for what I have done. She freed a slave girl who was with her and her daughter, and she repented to God, the Almighty and Majestic.

Then God the Almighty said, informing us of the universality of His mercy to His servants, and that whoever among them repents to Him, He will accept his repentance from any sin, great or small, great or small. God the Almighty said: **And whoever repents and does righteousness, then indeed he turns to God with [full] repentance.** That is, God will accept his repentance, as God the Almighty said: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And God the Almighty said: **Do they not know that it is God who accepts repentance from His servants?** And God the Almighty said: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** That is, to whoever repents to Him.

Fath al-Qadir

70- Except for he who repents, believes and does righteousness. It was said that it is a connected exception, and it was said that it is a disjointed exception. Abu Hayyan said: The connection is not apparent because the one excepted from is judged to have his punishment doubled, so the meaning becomes: Except for he who repents, believes and does righteousness, so his punishment will not be doubled. The absence of doubling does not necessarily mean the absence of a punishment that is not doubled. He said: In my opinion, it is preferable for it to be disjointed: that is, but for he who repents. Al-Qurtubi said: There is no disagreement among the scholars that the exception is general and includes the disbeliever and the adulterer. They differed regarding the killer among the Muslims. This was explained previously in Surat An-Nisa and Surat Al-Ma'idah. The reference in His statement: **For those, God will replace their evil deeds with good deeds** is to those mentioned previously. The meaning of replacing evil deeds with good deeds is that He erases their sins and replaces them with acts of obedience. An-Nahhas said: Among the best things said about this is that he writes in place of 'disbeliever' a believer, and in place of 'disobedient' a man who obeys. Al-Hasan said: Some people say that the change is in the Hereafter, but that is not the case. Rather, the change is in this world. God replaces polytheism with faith, sincerity with doubt, and protection from immorality. Al-Zajaj said: He does not replace the bad with a good, but rather He replaces the bad with repentance and the good with repentance. It was said that the bad deeds are replaced with good deeds, and this is what a group of the Companions and those who came after them said. It was said that the change is an expression of forgiveness, meaning that God forgives them those bad deeds, not that He replaces them with good deeds. It was said that what is meant by the change is that He guides him to the

opposites of what came before him. **And God is Forgiving and Merciful.** This sentence confirms what came before it about the change.

Tafsir al-Baghawi

70- **Except for he who repents, believes, and does righteous work.** Qatada said: Except for he who repents from his sin, believes in his Lord, and does righteous work between himself and his Lord.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Abdullah told me, Musa bin Muhammad told us, Musa bin Harun Al-Hammal told us, Ibrahim bin Muhammad bin Al-Shafi'i told us, Abdullah bin Raja' told us, on the authority of Ubaidullah bin Umar, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, who said: We recited it during the time of the Messenger of God, may God bless him and grant him peace, for two years: **And those who do not invoke with God another deity** the verse, then the verse was revealed: **Except for he who repents.** I never saw the Prophet, may God bless him and grant him peace, rejoice over anything as much as he rejoiced over it and over: **Indeed, We have granted you a clear conquest, * That God may forgive you what preceded of your sin and what will follow** Al-Fath 1-2.

As for those, God will replace their evil deeds with good ones, and God is Forgiving and Merciful. A group of scholars held that this change is in this world. Ibn Abbas, Sa'id ibn Jubayr, al-Hasan, Mujahid, al-Suddi, and al-Dahhak said: God will replace their ugly deeds in polytheism with good deeds in Islam. He will replace their polytheism with faith, their killing of believers with the killing of polytheists, and their fornication with chastity and purity.

Some people said: God will replace the bad deeds they committed in Islam with good deeds on the Day of Resurrection. This is the opinion of Saeed bin Al-Musayyab and Makhul, and it is indicated by what follows:

Abu Muhammad Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Ali bin Abi Ahmad Al-Khuza'i told us, Al-Haytham bin Kulayb told us, Abu Isa Al-Tirmidhi told us, Abu Ammar Al-Hussein bin Khrait told us, Wakee' told us, Al-A'mash, the uncle of Al-Ma'rur bin Suwayd told us, on the authority of Abu Dharr, who said: The Prophet, may God bless him and grant him peace, said: "I know the last man to emerge from the Fire. He will be brought on the Day of Resurrection and it will be said: 'Show him his minor sins,' but his major sins will be hidden from him. He will be told: 'You did such-and-such on such-and-such a day.' But he will acknowledge it and not deny it, fearing the major sins. Then it will be said: 'Give him a good deed in place of every bad deed he did.' He will say: 'O Lord, I have sins which I do not see here.' Abu Dharr said: 'I saw the Messenger of God, may God bless him and grant him peace, laugh until his molars could be seen.'"

Some of them said: God Almighty erases all bad deeds through remorse, then replaces every bad deed

with a good one.

Tafsir al-Baidawi

70- "Except for those who repent, believe, and do righteous work. For them, God will replace their evil deeds with good." By erasing their previous sins through repentance and replacing them with subsequent acts of obedience, or by replacing the disobedience in the soul with the obedience of God. It was also said that He will grant them success in the opposite of what they did in the past, or by replacing every punishment with a reward. **And God is Forgiving and Merciful.** Therefore, He pardons bad deeds and rewards good deeds.

Surat al-Furqan 25:71

And whoever repents and does righteousness, then indeed he turns to God with [accepted] repentance.

Surat al-Furqan 25:71

And whoever repents and does righteousness, then indeed he turns to God with [accepted] repentance.

Tafsir al-Jalalayn

71 - **And whoever repents** from his sins other than those mentioned **and does righteousness, then he repents to God with [full] repentance** He returns to Him and He will reward him with good.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And whoever repents and does righteousness, then indeed he turns to God with [accepted] repentance.**

Tafsir al-Qurtubi

God the Almighty said: **And whoever repents and does righteousness, then indeed, he turns to God with [accepted] repentance.** It is not said: **Whoever stands up, then indeed, he stands up.** So how can He say: **Whoever repents, then indeed, he repents?** Ibn Abbas said: The meaning is: "Whoever from the people of Mecca believed and migrated and did not commit murder or fornication, but rather did righteous deeds and performed the obligatory duties, then indeed, he repents to God with [accepted] repentance." That is, I have given them precedence and preference over those who met the Prophet (peace and blessings of God be upon him) and made the forbidden permissible. Al-Qaffal said: It is possible that the first verse is about those who repented from among the polytheists, and that is why He said: **Except for those who repent and believe,** then He connected to him those who repented from among the Muslims and followed up their repentance with righteous deeds, so they are also subject to the ruling of those who repent. It was said: "That is, whoever repents verbally but does not implement that with his actions, then that repentance is not beneficial. Rather, whoever repents and does righteous deeds, and implements his repentance with righteous deeds, then he is the one who repents to God with [accepted] repentance, that is, he repented with true repentance, which is sincere. That is why the source is emphasized. So, *Mutaba* is a verbal noun meaning confirmation, like His statement: **And God spoke to Moses directly** (An-Nisa': 164), meaning that he truly repents to God, and God truly accepts his repentance.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Shaqiq, on the authority of Abdullah, who is Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, was asked, 'Which sin is the greatest?' He said, 'To set up a rival to God when He created you.' He said, 'Then which?' He said, 'To kill your child for fear that he will eat with you.' He said, 'Then which?' He said, 'To commit adultery with your neighbor's wife.'" Abdullah said: And God revealed confirmation of that, "And those who do not invoke with God another deity..." The verse, and this is how it was narrated by Al-Nasa'i on the authority of Hunad Ibn Al-Sarri on the authority of Abu Mu'awiyah on his authority. Al-Bukhari and Muslim included it on the authority of Al-A'mash and Mansur. Al-Bukhari added and continued with the three of them on the authority of Abu Wa'il Shaqiq Ibn Salamah on the authority of Abu Maysarah Amr Ibn Shurahbil on the authority of Ibn Mas'ud on his authority. And God knows best. Their wording is on the authority of Ibn Mas'ud, who said: I said, O Messenger of God, which sin is the greatest? The hadith, a strange chain of transmission.

Ibn Jarir said: Ahmad ibn Ishaq al-Ahwazi told us, Amir ibn Mudrik told us, al-Sarri told us, meaning Ibn Ismail, al-Sha'bi told us, on the authority of Masruq, who said: Abdullah said, "The Messenger of God, may God bless him and grant him peace, went out one day, so I followed him. He sat on a raised part of the ground, and I sat below him, my face level with his knees. I took advantage of his seclusion and said: 'May my father and mother be sacrificed for you, O Messenger of God, which sin is the greatest?' He said: 'That you call upon a rival to God when He created you.' I said: 'Then what?' He said: 'That you kill your son, hating that he should eat with you.' I said: 'Then what?' He said: 'That you commit adultery with your neighbor's wife.' Then he recited, 'And those who do not invoke with God..." [al-Bukhari and Muslim] An-Nasa'i said: Qutaybah ibn Sa'id told us, Jarir told us, on the authority of Mansur, on the authority of Hilal ibn Yasaaf, on the authority of Salamah ibn Qays, who said: "The Messenger of God, may God bless him and grant him peace, said during the Farewell Pilgrimage, 'Behold, there are only four, and I have never been more miserly with them than I have been since I heard them from the Messenger of God, may God bless him and grant him peace.'" Do not associate anything with God, and do not kill the soul which God has forbidden, except by right, and do not commit adultery, and do not steal.

Imam Ahmad said: Ali ibn al-Madini **may God have mercy on him** told us, Muhammad ibn Fadil ibn Ghazwan told us, Muhammad ibn Sa'd al-Ansari told us, I heard Abu Taybah al-Kila'i, I heard al-Miqdad ibn al-Aswad **may God be pleased with him** say: "The Messenger of God (peace and blessings of God be upon him) said to his companions: 'What do you say about adultery?' They said: 'God and His Messenger have forbidden it, so it is forbidden until the Day of

Resurrection.' The Messenger of God (peace and blessings of God be upon him) said to his companions: 'For a man to commit adultery with ten women is less serious than for him to commit adultery with his neighbor's wife.' He said: 'What do you say about theft?' They said: 'God and His Messenger have forbidden it, so it is forbidden.' He said: 'For a man to steal from ten houses is less serious than for him to steal from his neighbor.' Abu Bakr ibn Abi al-Dunya said: 'Ammar ibn Nasr told us, Baqiyah told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of al-Haytham ibn Malik al-Ta'i, 'The Prophet (peace and blessings of God be upon him) said: 'There is no sin after polytheism greater in the sight of God than a drop of semen placed by a man in a womb that is not permissible for him.'"

Ibn Jurayj said: Ya'la informed me on the authority of Sa'id ibn Jubayr that he heard Ibn 'Abbas narrating that some polytheists killed a great deal and committed adultery a great deal. Then they came to Muhammad (peace and blessings of God be upon him) and said: What you say and call to is good. Would that you inform us that there is expiation for what we have done. Then the verse, **And those who do not invoke with God another deity** was revealed, and the verse, **Say, 'O My servants who have transgressed against themselves'** was revealed. Ibn Abi Hatim said: My father told us, Ibn Abi 'Umar told us, Sufyan told us on the authority of 'Amr on the authority of Abu Fakhita who said: The Messenger of God (peace and blessings of God be upon him) said to a man: God forbids you to worship a created being and abandon the Creator, and He forbids you to kill your child and feed your dog, and He forbids you to commit adultery with your neighbor's wife. Sufyan said: This is His statement, **And those who do not invoke with God another deity 11:11**.

God the Almighty said: **And whoever does that will meet a punishment**. It was narrated on the authority of Abdullah ibn Amr that he said: *Athman* is a valley in Hell. Ikrimah said, **He will meet a punishment** are valleys in Hell in which adulterers are tormented. This was also narrated on the authority of Saeed ibn Jubayr and Mujahid. Qatada said, **He will meet a punishment** is a punishment. We used to say that it is a valley in Hell.

It was mentioned to us that Luqman used to say: **O my son, beware of adultery, for its beginning is fear and its end is regret**. It was mentioned in the hadith narrated by Ibn Jarir and others on the authority of Abu Umamah al-Bahili, with both chains of transmission ending with the Prophet (peace and blessings of God be upon him): "Ghayyā and 'athāmān are two wells at the bottom of Hellfire. May God protect us from them by His grace and generosity." Al-Suddi said: **He will encounter sins** is a recompense, and this is more similar to the apparent meaning of the verse. Thus, he explained it with what follows it, replacing it, which is the statement of God the Almighty: **The punishment will be doubled for him on the Day of Resurrection**, meaning it will be repeated and intensified, **and he will abide therein humiliated**, meaning contemptible and abject. And the saying of God the Almighty: "Except for he who repents, believes and does righteous work meaning his recompense for what he did of these ugly

traits is what was mentioned Except for he who repents" meaning in this world to God the Almighty from all of that, for God will accept his repentance. This indicates the validity of the killer's repentance. There is no contradiction between this and the verse in Surat An-Nisa' "And whoever kills a believer intentionally" the verse, for even though this was revealed in Medina it is absolute, so it is applied to the one who does not repent because this is restricted to repentance. Then God the Almighty said: "Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills" the verse. The authentic Sunnah of the Messenger of God (peace and blessings of God be upon him) has proven the validity of the killer's repentance, as was mentioned clearly in the story of the man who killed a hundred men then repented, so God accepted his repentance, and other hadiths. And the saying of God the Almighty: "Then as for them God will replace their evil deeds with good ones. And ever is God Forgiving and Merciful **concerning the meaning of His saying** God will replace their evil deeds with good ones" there are two opinions **one of them** that they replaced the evil deeds with good deeds. Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse, he said: They are the believers who were before their faith in sins, so God turned them away from that, so He turned them to good deeds, so He replaced the bad deeds with good deeds. It was narrated on the authority of Mujahid on the authority of Ibn Abbas that he used to recite at this verse:

After the heat of autumn, and after the long, painful breath

Meaning those conditions changed to others. Ata ibn Abi Rabah said: This is in this world. A man may be in an ugly state then God replaces it with something better. Saeed ibn Jubayr said: God replaced their worship of idols with worship of the Most Gracious, and replaced their fighting of Muslims with fighting of polytheists, and replaced their marriage to polytheist women with marriage to believing women. Al-Hasan al-Basri said: God replaced their bad deeds with good deeds, and replaced their polytheism with sincerity, and replaced their immorality with chastity, and their disbelief with Islam. This is the opinion of Abu al-Aaliyah, Qatadah and a group of others.

The second opinion is that those past bad deeds are transformed into good deeds by the same sincere repentance. This is only because whenever he remembers what has passed, he regrets it, seeks forgiveness, and the sin is transformed into obedience in this regard. On the Day of Resurrection, even if he finds it written down against him, it will not harm him and it will be transformed into a good deed in his record, as the Sunnah has proven, and the narrations narrated from the righteous predecessors, may God be pleased with them, have confirmed this. This is the context of the hadith. Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Ma'rur bin Suwayd, on the authority of Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I know the last of the people of Hell to leave Hell and the last of the people of Paradise to enter Paradise. A man will be brought and he will say,

And whoever repents and does righteousness, then indeed he turns to God with [accepted] repentance.

'Regard his major sins and ask him about his minor sins.' He will be told, 'You did such and such on such and such a day, and you did such and such on such and such a day.' He will say, 'Yes,' and he will not be able to deny any of that. Then it will be said, 'For every bad deed you have done, you will have a good deed.' He will say, 'O Lord, I did things that I do not see here.' The Messenger of God, may God bless him and grant him peace, laughed until his molars could be seen." Muslim alone transmitted it.

Al-Hafiz Abu al-Qasim al-Tabarani said: Hashim bin Yazid told me, Muhammad bin Ismail told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shureih bin Ubaid, on the authority of Abu Malik al-Ash'ari, who said: "The Messenger of God, may God bless him and grant him peace, said: When the son of Adam sleeps, the angel says to Satan: Give me your scroll, so he gives it to him. Whatever good deeds he finds in his scroll, he erases ten bad deeds from the scroll of Satan and writes them as good deeds. So if one of you wants to sleep, let him say 'Allahu Akbar' thirty-three times, 'Praise be to God' thirty-four times, and say 'Subhan God' thirty-three times, and that is one hundred."

Ibn Abi Hatim said: My father told us, Abu Salamah and Aarem told us, they said: Thabit - meaning Ibn Yazid Abu Zaid - told us, Asim told us, on the authority of Abu Uthman, on the authority of Salman, who said: A man will be given his record on the Day of Resurrection. He will read the top of it, and there will be his bad deeds. When his opinion of them is about to worsen, he will look at the bottom and there will be his good deeds. Then he will look at the top and there will be those that have been changed to good deeds. He also said: My father told us, Hisham ibn Ammar told us, Sulayman ibn Musa al-Zuhri told us - Abu Dawud told us, Abu al-Anbas told us, on the authority of his father, on the authority of Abu Hurayrah, who said: God, the Almighty, will bring people on the Day of Resurrection who think that they have committed many bad deeds. It was said: Who are they, O Abu Hurayrah? He said: Those whose bad deeds God will replace with good deeds. He also said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Jaafar told us, Abu Hamza told us, on the authority of Abu al-Dhaif - I said: He was one of the companions of Muadh bin Jabal - he said: The people of Paradise will enter Paradise in four categories: the righteous, then the grateful, then the companions of the right hand. She said: Why are they called the companions of the right hand? He said: Because they did good and bad deeds, so they were given their books in their right hands and they read their bad deeds letter by letter, and they said: O our Lord, these are our bad deeds, so where are our good deeds? Then God erased the bad deeds and turned them into good deeds. Then they said: **Here, read my book.** So they are the majority of the people of Paradise.

Ali bin Al-Hussein Zain Al-Abidin said: **God will replace their bad deeds with good ones.** He said: **In the Hereafter.** Makhul said: **He will forgive them and turn them into good deeds.** Both were narrated by Ibn Abi

Hatim, and Ibn Jarir narrated something similar on the authority of Saeed bin Al-Musayyab. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Wazir al-Dimashqi told us, al-Walid ibn Muslim told us, Abu Jabir told us, that he heard Makhul narrating, saying: "An old, decrepit man, whose eyebrows had fallen over his eyes, came and said: 'O Messenger of God, a man has committed treachery and immorality, and has left no need or hen without picking it up with his right hand. If his sins were divided among the people of the earth, they would destroy them. Is there any repentance for him?' The Messenger of God, may God bless him and grant him peace, said to him: 'Have you become a Muslim?' He said: 'As for me, I bear witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger.' The Prophet, may God bless him and grant him peace, said: 'God will forgive you as long as you are like that, and will replace your bad deeds with good.' He said: 'O Messenger of God, what about my treachery and immorality?' He said: 'And your treachery and immorality.' The man turned away, praising God and saying Allahu Akbar."

Al-Tabarani narrated from the hadith of Abu Al-Mughira, from Safwan bin Umar, from Abd Al-Rahman bin Jubair, from Abu Furwah Shatab, that he came to the Messenger of God, may God bless him and grant him peace, and said: **Have you seen a man who has committed all kinds of sins and has left neither a need nor a chicken? Is there any repentance for him?** He said: **Have you become a Muslim?** He said: *Yes.* He said: **Then do good deeds and abandon bad deeds, and God will make them all good for you.** He said: **And my treachery and my immorality?** He said: *Yes.* So he kept saying **Allahu Akbar** until he disappeared. Al-Tabarani narrated it from the path of Abu Furwah Al-Rahawi, from Yasin Al-Zayyat, from Abu Salamah Al-Himsi, from Yahya bin Jabir, from Salamah bin Nufayl, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He also said: Abu Zur'ah told us, Ibrahim bin Al-Mundhir told us, Isa bin Shu'aib bin Thauban told us, on the authority of Fali al-Shammas, on the authority of Ubaid bin Abi Ubaid, on the authority of Abu Hurairah, may God be pleased with him, who said: A woman came to me and said: Is there any repentance for me? I committed adultery, gave birth, and killed him. I said: No, nor did I have the pleasure of my eyes nor did I have honor. So she stood up and she was praying with regret, then I prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and I told him what the woman had said and what I had said to her. The Messenger of God, may God bless him and grant him peace, said: What a bad thing you have said! Have you not read this verse: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, or commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Doubled for him is the punishment on the Day of Resurrection, and he will abide therein in humiliation, except for him who repents." So I recited it to her, and she fell down in prostration and said: **Praise be to God, who has made**

a way out for me. This hadith is strange from this source, and among its narrators are those who are not known, and God knows best. Ibn Jarir narrated it from the hadith of Ibrahim bin Al-Mundhir Al-Hizami with his chain of transmission, and he has it: So she went out, crying out in regret and saying: Alas, was this Hassan created for the Fire? And he has it that when he returned from the Messenger of God, may God bless him and grant him peace, he looked for her in all the houses of Madinah but did not find her. Then, the next night, she came to him, and he informed her of what the Messenger of God, may God bless him and grant him peace, had said to him. She fell down in prostration and said: Praise be to God, who has given me a way out and repentance for what I have done. She freed a slave girl who was with her and her daughter, and she repented to God, the Almighty and Majestic.

Then God the Almighty said, informing us of the universality of His mercy to His servants, and that whoever among them repents to Him, He will accept his repentance from any sin, great or small, great or small. God the Almighty said: **And whoever repents and does righteousness, then indeed he turns to God with [full] repentance.** That is, God will accept his repentance, as God the Almighty said: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And God the Almighty said: **Do they not know that it is God who accepts repentance from His servants?** And God the Almighty said: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** That is, to whoever repents to Him.

Fath al-Qadir

71- "And whoever repents and does righteousness, then indeed he has turned to God with [complete] repentance." That is, whoever repents for what he has committed and does righteous deeds after that, then he has thereby repented to God with [complete] repentance: that is, he returns to Him with a true and strong return. Al-Qaffal said: It is possible that the first verse was about those who repented from among the polytheists, and that is why He said: "Except for those who repent and believe," then He linked to it whoever repents from among the Muslims and follows his repentance with righteous deeds, so he also has the same ruling as the repentant ones. It was said that whoever repents with his tongue but does not realize repentance with his actions, then that repentance is not beneficial. Rather, whoever repents and does righteous deeds and realizes his repentance with righteous deeds, he is the one who has truly repented to God: that is, he has truly repented, which is sincere repentance. Therefore, it was emphasized with the infinitive, and the meaning of the verse is: whoever wants to repent and is determined to do so, then let him repent to God. The report is in the meaning of the command, and this is what was said so that the condition and the reward are not the same, because it is not said that whoever repents then he repents. Then the Almighty described these repentant people who do righteous deeds.

Tafsir al-Baghawi

The Almighty said: 71- **And whoever repents and does righteousness**, some of the people of knowledge said: This is about repentance from other than what was mentioned previously in the first verse of murder and adultery, meaning: whoever repents from polytheism and does righteousness, that is: he performs the obligatory duties for those who did not kill or commit adultery, **then he repents to God**, that is: he returns to Him after death, **with good repentance**, which is better for him than others who killed and committed adultery. So the first repentance, which is His saying: And whoever repents, is a return from polytheism, and the second is a return to God for recompense and reward.

Some of them said: This verse also speaks of repentance from all sins. Its meaning is: Whoever desires to repent and is determined to do so, let him repent for the sake of God.

His saying: **He repents to God** is a statement with the meaning of a command, meaning: Let him repent to God. It was also said that its meaning is: Let him know that his repentance and final destination are with God.

Tafsir al-Baidawi

71- **And whoever repents** from sins by abandoning them and regretting them. **And does righteousness** by which he makes up for what he neglected, or abandons sins and enters into obedience. **Then he repents to God** he returns to God thereby. *Repenting* pleasingly to God, erasing the punishment and obtaining the reward, or he repents, returning to God who loves those who repent and treats them well, or he returns to God and to His reward with a good return, which is a generalization after a specification.

Surat al-Furqan 25:72

And those who do not bear false witness, and when they pass by ill speech, they pass by with dignity.

Surat al-Furqan 25:72

And those who do not bear false witness, and when they pass by ill speech, they pass by with dignity.

Tafsir al-Jalalayn

72 - **And those who do not bear witness to falsehood** lies and falsehood **and when they pass by ill speech** such as obscene speech and other things **they pass by with dignity** turning away from it.

Tafsir al-Suyuti

Tafsir al-Tabari

The interpreters differed regarding the meaning of the falsehood that God described these people as not witnessing. Some of them said: It means associating partners with God.

Who said that?

Ibn Bashar told us, he said: Abu Amir told us, he said: Sufyan told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **They do not bear false witness**, he said: Polytheism.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who do not bear false witness**, he said: These are the emigrants. He said: And falsehood is what they say about their gods, and their glorification of them.

Others said: Rather, he meant singing.

Who said that?

Ali bin Abdul-A'la Al-Mahrabi told me: Muhammad bin Marwan told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **And those who do not bear false witness**, he said: They do not listen to singing.

Others said: It is telling lies.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **And those who do not bear false witness**, he said: lying.

Abu Ja'far said: The origin of falsehood is to make something look good and describe it in a way that is different from its true nature, so that it seems to whoever hears or sees it that it is different from what it is. Polytheism may be included in this, because it is made good for its people, so that they think it is true, when it is false. Singing is also included in this, because it is also something that is made good by the echoing of the voice, so that the listener finds it pleasant to hear. Lying may also be included in this,

because its owner makes it look good, so that its owner thinks it is true. All of that is included in the meaning of falsehood.

If this is the case, then the most correct interpretation is to say: And those who do not witness anything false, neither polytheism, nor singing, nor lying, nor anything else, nor anything that is necessarily called falsehood, because God is general in His description of them, that they do not witness falsehood, so nothing should be made specific from that except with an argument that must be accepted, from a report or reason.

His statement: **And when they pass by ill speech, they pass by with dignity**. The people of interpretation differed regarding the meaning of ill speech mentioned in this passage. Some of them said: Its meaning is: what the polytheists used to say to the believers, and speak to them with harm, and their passing by it with dignity is their turning away from them and forgiving them.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And when they pass by ill speech, they pass by with dignity**, he said: They overlook.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And when they pass by ill speech, they pass by with dignity**. He said: If they are harmed, they pass by with dignity. He said: They pardon.

Others said: Rather, its meaning is: If they come across the mention of marriage, they should refrain from it.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Al-Awam bin Hawshab told us, on the authority of Mujahid: **And when they pass by futility, they pass by with dignity**. He said: If they mention marriage, they refrain from it.

Al-Harith told me, he said: Al-Ashib told us, he said: Hisham told us, he said: Al-Awam bin Hawshab told us, on the authority of Mujahid, **And when they passed by futility, they passed by with dignity**. He said: When they came to mentioning marriage, they refrained from it.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of Abu Makhzum, on the authority of Sayyar: **And when they pass by futility, they pass by with dignity**. He said: When they pass by idle talk, they refrain.

Others said: If they passed by the falsehood that the polytheists were doing, they would pass by denying it.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And when they pass by ill speech, they pass by with dignity**, he said: These are the emigrants, and ill speech is what they were doing of falsehood, meaning the polytheists. And he recited: **So avoid the uncleanness of idols** (al-Hajj 22:30).

Others said: What is meant by *ludicrous* here is all sins.

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan, regarding his statement: **And when they pass by ill speech, they pass by with dignity**, he said: All ill speech is sins.

Abu Ja'far said: "The most correct of the sayings in my opinion is that God informed us about these believers whom He praised that if they passed by with futility, they passed by with dignity. Futility in the speech of the Arabs is every false speech or action that has no basis or truth, or that is considered ugly. So, cursing another person with falsehood that has no basis is futility, and mentioning marriage with its explicit name, which is considered ugly in some places, is futility. Likewise, the veneration of the polytheists for their gods is falsehood that has no basis in what they venerated, and listening to singing is considered ugly among religious people. All of that falls under the meaning of futility. So, since all of that requires the name futility, it is not right to say that it refers to some of it and not others, since there is no good or rational indication for that particular thing. If that is the case, then the interpretation of the statement is: And if they pass by falsehood and hear it or see it, they pass by with dignity. Their passing by with dignity in some of it is that they do not hear it, and that is like singing." Some of it is that they turn away from it and overlook it, if they are harmed by hearing ugly words. Some of it is that they forbid it, if they see evil that can be changed by words, so they change it with words. Some of it is that they fight it with swords, if they see people blocking the road of a group of people, and the person they are trying to harm calls for help, so they call for help. All of that is for them to pass by with dignity.

Ibn Bashar told me, he said: Abd al-Rahman told us, he said: Muhammad ibn Muslim told us, on the authority of Ibrahim ibn Maysarah, he said: "Ibn Masoud passed by Lahham quickly, so the Messenger of God, may God bless him and grant him peace, said: Ibn Masoud has indeed become a noble man."

It was said: This verse is Meccan.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us: I heard al-Suddi say: **And when they pass by ill speech, they pass by with dignity**. He said: It is Meccan, and al-Suddi meant by his saying this, **God willing**, that God abrogated that with His command to the believers to fight the polytheists, with His saying: **Then kill the polytheists wherever you find them** 9:5. And He commanded them, when they pass by ill speech, which is polytheism, to fight its leaders, and when they pass by ill speech, which is disobedience to

God, to change it. They were not commanded to do that in Mecca. This statement is similar to our interpretation of that.

Tafsir al-Qurtubi

There are two issues: The first: The statement of God the Almighty: **And those who do not witness falsehood** meaning they do not attend or witness lies and falsehood. Falsehood is every falsehood, forgery and embellishment, the worst of which is polytheism and the glorification of rivals. Ad-Dahhak, Ibn Zayd and Ibn Abbas interpreted it this way. In a narration from Ibn Abbas it refers to the festivals of the polytheists. Ikrimah: A game that was in the pre-Islamic era called falsehood. Mujahid: Singing, and Muhammad ibn al-Hanafiyyah also said this. Ibn Jurayj: Lying, and it was narrated from Mujahid. Ali ibn Abi Talhah and Muhammad ibn Ali said: The meaning is they do not bear false witness, from testimony, not from observation. Ibn al-Arabi said: As for the statement that it refers to lying, then it is correct, because all of that goes back to lying. As for those who said that it was a game that happened in the pre-Islamic era, then it is forbidden if it involved gambling or ignorance, or something that leads to disbelief. As for the statement that it refers to singing, it does not end at this point.

I said: There is singing that ends up being forbidden to listen to, such as poetry that describes beautiful images, wine, and other things that stir up temperaments and take them out of moderation, or arouse a hidden love of entertainment, such as what some of them say:

Golden in color, you can imagine fire blazing from his cheeks

They scared me of his scandal. I wish he would come and be disgraced.

As we have explained in another place. As for those who said that it is false testimony, which is: the second: Omar bin Al-Khattab, may God be pleased with him, would flog the false witness forty lashes, blacken his face, shave his head, and parade him in the market. Most scholars said: His testimony will never be accepted, even if he repents and his condition improves, his testimony will be accepted, as was explained previously in Surat Al-Hajj, so reflect on it there.

God the Most High said: **And when they pass by ill speech, they pass by with dignity**. We have already discussed ill speech, which is every idle talk or action. This includes singing, amusement, and other similar things that are close to it. It also includes the foolishness of the polytheists and their harming of the believers, the mention of women, and other evils. Mujahid said: **If they are harmed, they overlook**. It was narrated from him: **If marriage is mentioned, they allude to it**. Al-Hasan said: **Ill speech includes all sins**. This is comprehensive. *Dignified* means turning away, disapproving of it, not agreeing to it, or sitting with its people. That is, they pass by as those who are dignified do not engage in falsehood. It is said: **So-and-so was generous with regard to what**

And those who do not bear false witness, and when they pass by ill speech, they pass by with dignity.

dishonors him, meaning he abstained and honored himself from it. It was narrated that Abdullah ibn Mas'ud heard singing, so he hurried and went. When the Messenger of God (blessings and peace of God be upon him) heard it, he said: **The son of Umm Abd has become generous**. It was also said that part of passing by with dignity is to enjoin what is right and forbid what is wrong.

Tafsir Ibn Kathir

This is also one of the characteristics of the servants of the Most Merciful, that they do not bear false witness. It was said: It refers to polytheism and idol worship. It was also said: It refers to lying, immorality, disbelief, idle talk and falsehood. Muhammad ibn al-Hanafiyyah said: It refers to idle talk and singing. Abu al-Aaliyah, Tawus, Ibn Sirin, al-Dahhak, al-Rabi ibn Anas and others said: It refers to the festivals of the polytheists. Amr ibn Qays said: It refers to gatherings of evil and immorality. Malik said on the authority of Al-Zuhri: They do not attend drinking alcohol and do not like it, as it came in the hadith: **Whoever believes in God and the Last Day, let him not sit at a table where alcohol is being served**. It was said that what is meant by the words of God, **and do not bear false witness**, is false testimony, which is deliberately lying about someone else, as in the two Sahihs on the authority of Abu Bakrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Shall I not inform you of the greatest of the major sins?' Three times. We said: 'Yes, O Messenger of God.' He said: 'Associating partners with God and disobeying parents.' He was reclining, then he sat up and said: 'And false speech, and false testimony.' He kept repeating it until we said: 'If only he would stop.'" It is more apparent from the context that what is meant is that they do not witness falsehood, i.e., they do not attend it. That is why God, the Most High, said: **And when they pass by ill speech, they pass by with dignity**, meaning they do not attend falsehood. And if they happen to pass by it, they pass by without being defiled by it. That is why He said: **They pass by with dignity**.

Ibn Abi Hatim said: Abu Sa'id al-Ashj narrated to us, Abu al-Hasan al-'Ajli narrated to us, on the authority of Muhammad ibn Muslim, Ibrahim ibn Maysarah informed me that Ibn Mas'ud passed by an idle pastime, "The Messenger of God (peace and blessings be upon him) said: 'Indeed, Ibn Mas'ud has become generous this morning and evening.'" And al-Husayn ibn Muhammad ibn Salamah al-Nahwi narrated to us, Habbab informed us, Abdullah informed us, Muhammad ibn Muslim informed us, Maysarah informed me that he said: It reached me that Ibn Mas'ud passed by an idle pastime and did not stop, "The Messenger of God (peace and blessings be upon him) said: 'Indeed, Ibn Mas'ud has become generous this morning and evening.'" Then Ibrahim ibn Maysarah recited: **And when they pass by ill speech, they pass by with dignity**.

God the Almighty says: **And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind**. This is also one of the characteristics of the believers: **Those whose hearts, when God is mentioned, become fearful, and when His verses are recited to them, it increases their faith; and upon their Lord they rely**. This is in contrast to the disbeliever, who, when he hears the words of God, is not affected by them nor does he change from what he was upon, but rather he remains in his disbelief, transgression, ignorance, and misguidance, as God the Almighty says: "And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' As for those who believe, it increases their faith, and they rejoice. But as for those in whose hearts is disease, it increases their defilement upon their defilement." His statement: **They do not fall upon them deaf and blind** means in contrast to the disbeliever, who, when he hears the verses of God, is not affected by them, and he continues in his state as if he had never heard them, deaf and blind.

Mujahid said: His statement, **They did not fall upon it deaf and blind**, means: they did not hear, see, or understand anything. Al-Hasan Al-Basri **may God be pleased with him** said: How many a man recites it and falls upon it deaf and blind. Qatadah said: His statement, **And those who, when they are reminded of the verses of their Lord, do not fall upon it deaf and blind**, means: they did not deafen to the truth and were not blinded by it. By God, they are a people who understood the truth and benefited from what they heard from His Book. Ibn Abi Hatim said: Asid bin Asim told us, Abdullah bin Hamran told us, Ibn Awn told us, he asked Al-Sha'bi, I said: A man sees people prostrating but does not hear what they prostrated to, should he prostrate with them? He said: He recited this verse, meaning that he should not prostrate with them, because he did not contemplate the matter of prostration. A believer should not be an imitator, but rather he should have clear insight into his situation and clear certainty.

God the Almighty says: {And those who say, **Our Lord, grant us from among our wives and offspring comfort to our eyes**.} meaning those who ask God to bring forth from their loins offspring who will obey Him and worship Him alone, with no partner or associate. Ibn Abbas said: They mean those who will do acts of obedience to God, so that their eyes will be comforted by them in this world and the hereafter. Ikrimah said: They did not mean by that beauty or good looks, but rather they wanted them to be obedient. Al-Hasan al-Basri was asked about this verse, and he said: That God should show the Muslim servant obedience to God from his wife, his brother, or his close friend. By God, nothing is more comforting to the eye of a Muslim than seeing a son, a son's son, a brother, or a close friend obedient to God the Almighty. Ibn Jurayj said about His statement: {And grant us from among our wives and offspring comfort to our eyes.} He said: They will worship You and worship You well and will not commit any sin against us. Abd al-Rahman ibn Zayd ibn Aslam said: It means that they ask God the

Almighty for their wives and offspring to guide them to Islam.

Imam Ahmad said: Ya'mar ibn Bishr told us, 'Abdullah ibn al-Mubarak told us, Safwan ibn 'Amr told us, 'Abd al-Rahman ibn Jubayr ibn Nufayr told me on the authority of his father, who said: We were sitting with al-Miqdad ibn al-Aswad one day, and a man passed by him and said: Blessed are these two eyes which saw the Messenger of God (peace and blessings of God be upon him). We wish we had seen what you saw and witnessed what you witnessed. Al-Miqdad became angry, and I was amazed because he only said good things. Then he turned to him and said: What makes a man wish to be present when God has hidden him, not knowing how he would be if he were to witness it? By God, the Messenger of God (peace and blessings of God be upon him) was present when people were present when God had thrown them on their faces into Hell, and they did not answer him and did not believe him. Do you not thank God that He brought you forth from the wombs of your mothers, knowing none but your Lord, believing in what your Prophet brought, and you were spared the affliction because of others? God sent the Prophet, may God bless him and grant him peace, in the most difficult state in which He had sent any prophet, during a period of ignorance, when they did not see any religion as better than the worship of idols. So he came with a criterion by which he distinguished between truth and falsehood, and distinguished between a father and his son. If a man sees his father, son, or brother as a disbeliever, and God has opened the lock of his heart to faith, he knows that if he perishes he will enter Hell, but his eyes will not be comforted while he knows that his beloved is in Hell, and it is the Hell about which God the Most High said: **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes.'** This is a sound chain of transmission, and they did not include it.

God the Almighty said: {And make us leaders for the righteous.} Ibn Abbas, Al-Hasan, Al-Suddi, Qatadah and Al-Rabi' bin Anas said: Leaders who are followed in goodness. Others said: Guides who are guided and callers to goodness. They wanted their worship to be connected to the worship of their children and offspring, and for their guidance to extend to others for benefit, as that brings greater reward and a better outcome. For this reason, it was proven in Sahih Muslim 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: When the son of Adam dies, his deeds come to an end except for three: a righteous child who prays for him, knowledge that is beneficial after his death, or ongoing charity."

Fath al-Qadir

He said: 72- **And those who do not bear witness to falsehood** meaning they do not bear witness to falsehood, or they do not attend falsehood and falsehood, which is lying and falsehood and do not witness it. The majority of commentators went to the second. Al-Zajjaj said: Falsehood in the language is lying and there is no lie above associating partners with God. Al-Wahidi said: Most of the commentators

agree that falsehood here means polytheism. The result is that they bear witness if it is from testimony then there is an omitted complement in the speech: meaning they do not bear false witness. And if it is from the witnesses present as the majority went to it then they differed in its meaning, Qatadah said: They do not help the people of falsehood in their falsehood. Muhammad ibn al-Hanafiyah said: They do not attend amusement and singing. Ibn Jurayj said: Lying. It was also narrated from Mujahid that it is better not to specify a type of falsehood, but rather what is meant is those who do not attend anything that can truly be called falsehood, whoever it may be. **And when they pass by ill speech, they pass by with dignity**, meaning turning away from it and not paying attention to it. Illiteracy is every vain thing in speech or action. Al-Hasan said: Illiteracy includes all sins. It was also said that what is meant is they pass by those who engage in illiteracy. It is said: So-and-so is dignified from what dishonors him, meaning he abstains and honors himself by not engaging in idle talk or mixing with its people.

Tafsir al-Baghawi

72- **And those who do not bear false witness**, Ad-Dahhak and most of the commentators said: It means polytheism. Ali bin Talhah said: It means false testimony. Umar bin Al-Khattab used to flog a false witness forty lashes, blacken his face, and parade him in the market. Ibn Jurayj said: It means lying. Mujahid said: It means the festivals of the polytheists. It was also said: It means wailing. Qatadah said: They do not help the people of falsehood in their falsehood. Muhammad bin al-Hanafiyah said: They do not witness amusement and singing. Ibn Masoud said: Singing causes hypocrisy to grow in the heart just as water causes plants to grow.

The root of falsehood is to improve something and describe it in a way that is different from its true nature. It is the disguise of falsehood by making it appear to be true.

And when they pass by ill speech, they pass by with dignity. Muqatil said: If they hear cursing and harm from the infidels, they turn away and overlook. This is the narration of Ibn Abi Nujayh on the authority of Mujahid, similar to his statement: **And when they hear ill speech, they turn away from it** (al-Qasas 28:55). Al-Suddi said: It was abrogated by the verse on fighting.

Al-Hasan and Al-Kalbi said: **Idle talk** means all sins. That is, if they pass by gatherings of amusement and falsehood, they pass by with dignity, haste, and aversion. It is said: **So-and-so is generous with what is shameful** if he abstains and honors himself from it.

Tafsir al-Baidawi

72- **And those who do not bear false witness** do not bear false witness, or do not attend a session of lying, for witnessing falsehood is a partnership in it. **And**

Surat al-Furqan 25:72

And those who do not bear false witness, and when they pass by ill speech, they pass by with dignity.

when they pass by futility that which should be thrown away and discarded. **They pass by with dignity** turning away from it, honoring themselves by not standing by it or engaging in it. This includes overlooking indecencies, overlooking sins, and using euphemisms when it is reprehensible to state explicitly.

Surat al-Furqan 25:73

And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind.

Tafsir al-Jalalayn

73 - **And those who, when they are reminded** are admonished **of the verses of their Lord** the Qur'an **do not fall down upon them** deaf and blind) but rather they fall down hearing, seeing, and benefiting.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who, when a reminder reminds them of the proofs of God, are not deaf and do not hear, nor blind and do not see them. Rather, their hearts are alert and their minds are perceptive. They understand what God reminds them of, and they understand what He alerts them to. So they absorb His admonitions with ears that hear it and hearts that understand it.

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

Mention of who said that:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **They did not fall upon it deaf and blind**, they do not hear, nor do they see, nor do they understand the truth.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind**. He said: They do not understand, nor do they hear, nor do they see.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Ibn Awn, he said: I said to Al-Sha'bi: I saw some people prostrating, but I did not know what they prostrated for. Should I prostrate? He said: **And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind**, he said: This is an example that God gave them, he did not call them to anything else, and he recited the statement of God: **The believers are only those who, when God is mentioned, their hearts become fearful** (al-Anfal 8:2).

If someone were to say: What is the meaning of His statement: **They did not fall upon it deaf and blind**, or that the disbelievers fall upon it deaf and blind when

they are reminded of the verses of God, thus negating from them what is an attribute of the disbelievers? It is said: Yes, when the verses of God are recited to the disbeliever, he falls upon it deaf and blind, and falling upon it in this manner means remaining in disbelief. This is similar to the Arabs' saying: **I cursed so-and-so, so he stood up crying**, meaning he kept crying, but there is no standing there. Perhaps he cried while sitting, and as it is said: **I forbade so-and-so from doing such-and-such, so he sat down and cursed me**, meaning: **So he kept cursing me and kept cursing me**, but there is no sitting there. However, this has become common on the tongues of the Arabs, until they understood its meaning. Al-Farra' mentioned that he heard the Arabs say: **He sat cursing me**, like you say: **He stood up cursing me**, and **He came forward and cursed me**. He said: Some of the Banu Amir recited:

Neither dye, nor scarf, nor jilbab convinces the slave girl

Without the passengers meeting and the air sitting for him to salivate

Meaning: to become, so his saying: **They did not fall upon it deaf and blind** means: they did not become deaf to it, nor blind to it, nor did they become deaf and blind at the door of their Lord, as the rajaz poet said:

The Indians are drooling over him.

Meaning: It will happen.

Tafsir al-Qurtubi

There are two issues: The first: The statement of God the Almighty: **And those who, when they are reminded of the verses of their Lord**, meaning, when the Qur'an is recited to them, they remember their Hereafter and their return, and they do not neglect it until they are in the position of one who does not hear. He said: **They do not fall down**, and there is no falling down, as one says: **He sat weeping**, even if he is not sitting. This was said by At-Tabari, who also preferred it. Ibn 'Atiyyah said: It means that they fall down deaf and blind, which is a description of the disbelievers, and it is an expression for their turning away. This is coupled with your saying: **So-and-so sat cursing me**, and **So-and-so stood up weeping**, and you did not intend to report sitting or standing, but these are only introductions in speech and expression. Ibn 'Atiyyah said: So it is as if the one who listens to the ray has an upright position and his affairs are straight, so if he turns away and goes astray, that is falling down, which is not in order and arrangement, even though it has been compared to the one who falls down in prostration, but its origin is not in order. It was said: That is, when the verses of God were recited to them, their hearts trembled and they fell down in prostration and weeping, and they did not fall down upon them deaf and blind. Al-Farra' said: That is, they did not remain in their original state as if they had not heard.

Second: Some of them said: If someone hears a man reciting a prostration verse, he should prostrate with him, because he heard the verses of God being recited to him. Ibn al-Arabi said: This is only required of the

And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind.

reciter alone. As for others, it is only required of them in one case, which is that if a man recites the Qur'an and recites a prostration verse, if someone is sitting with him, he should sit with him, but if he is not committed to hearing it with him, then he does not have to prostrate. This has already been mentioned in *Al-A'raf*.

Tafsir Ibn Kathir

This is also one of the characteristics of the servants of the Most Merciful, that they do not bear false witness. It was said: It refers to polytheism and idol worship. It was also said: It refers to lying, immorality, disbelief, idle talk and falsehood. Muhammad ibn al-Hanafiyyah said: It refers to idle talk and singing. Abu al-Aaliyah, Tawus, Ibn Sirin, al-Dahhak, al-Rabi ibn Anas and others said: It refers to the festivals of the polytheists. Amr ibn Qays said: It refers to gatherings of evil and immorality. Malik said on the authority of Al-Zuhri: They do not attend drinking alcohol and do not like it, as it came in the hadith: **Whoever believes in God and the Last Day, let him not sit at a table where alcohol is being served.** It was said that what is meant by the words of God, **and do not bear false witness**, is false testimony, which is deliberately lying about someone else, as in the two Sahihs on the authority of Abu Bakrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Shall I not inform you of the greatest of the major sins?' Three times. We said: 'Yes, O Messenger of God.' He said: 'Associating partners with God and disobeying parents.' He was reclining, then he sat up and said: 'And false speech, and false testimony.' He kept repeating it until we said: 'If only he would stop.'" It is more apparent from the context that what is meant is that they do not witness falsehood, i.e., they do not attend it. That is why God, the Most High, said: **And when they pass by ill speech, they pass by with dignity**, meaning they do not attend falsehood. And if they happen to pass by it, they pass by without being defiled by it. That is why He said: **They pass by with dignity.**

Ibn Abi Hatim said: Abu Sa'id al-Ashj narrated to us, Abu al-Hasan al-Ajli narrated to us, on the authority of Muhammad ibn Muslim, Ibrahim ibn Maysarah informed me that Ibn Mas'ud passed by an idle pastime, "The Messenger of God (peace and blessings be upon him) said: 'Indeed, Ibn Mas'ud has become generous this morning and evening.'" And al-Husayn ibn Muhammad ibn Salamah al-Nahwi narrated to us, Habban informed us, Abdullah informed us, Muhammad ibn Muslim informed us, Maysarah informed me that he said: It reached me that Ibn Mas'ud passed by an idle pastime and did not stop, "The Messenger of God (peace and blessings be upon him) said: 'Indeed, Ibn Mas'ud has become generous this morning and evening.'" Then Ibrahim ibn Maysarah recited: **And when they pass by ill speech, they pass by with dignity.**

God the Almighty says: **And those who, when they are**

reminded of the verses of their Lord, do not fall upon them deaf and blind. This is also one of the characteristics of the believers: **Those whose hearts, when God is mentioned, become fearful, and when His verses are recited to them, it increases their faith; and upon their Lord they rely.** This is in contrast to the disbeliever, who, when he hears the words of God, is not affected by them nor does he change from what he was upon, but rather he remains in his disbelief, transgression, ignorance, and misguidance, as God the Almighty says: "And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' As for those who believe, it increases their faith, and they rejoice. But as for those in whose hearts is disease, it increases their defilement upon their defilement." His statement: **They do not fall upon them deaf and blind** means in contrast to the disbeliever, who, when he hears the verses of God, is not affected by them, and he continues in his state as if he had never heard them, deaf and blind.

Mujahid said: His statement, **They did not fall upon it deaf and blind**, means: they did not hear, see, or understand anything. Al-Hasan Al-Basri **may God be pleased with him** said: How many a man recites it and falls upon it deaf and blind. Qatadah said: His statement, **And those who, when they are reminded of the verses of their Lord, do not fall upon it deaf and blind**, means: they did not deafen to the truth and were not blinded by it. By God, they are a people who understood the truth and benefited from what they heard from His Book. Ibn Abi Hatim said: Asid bin Asim told us, Abdullah bin Hamran told us, Ibn Awn told us, he asked Al-Sha'bi, I said: A man sees people prostrating but does not hear what they prostrated to, should he prostrate with them? He said: He recited this verse, meaning that he should not prostrate with them, because he did not contemplate the matter of prostration. A believer should not be an imitator, but rather he should have clear insight into his situation and clear certainty.

God the Almighty says: {And those who say, **Our Lord, grant us from among our wives and offspring comfort to our eyes.**} meaning those who ask God to bring forth from their loins offspring who will obey Him and worship Him alone, with no partner or associate. Ibn Abbas said: They mean those who will do acts of obedience to God, so that their eyes will be comforted by them in this world and the hereafter. Ikrimah said: They did not mean by that beauty or good looks, but rather they wanted them to be obedient. Al-Hasan al-Basri was asked about this verse, and he said: That God should show the Muslim servant obedience to God from his wife, his brother, or his close friend. By God, nothing is more comforting to the eye of a Muslim than seeing a son, a son's son, a brother, or a close friend obedient to God the Almighty. Ibn Jurayj said about His statement: {And grant us from among our wives and offspring comfort to our eyes.} He said: They will worship You and worship You well and will not commit any sin against us. Abd al-Rahman ibn Zayd ibn Aslam said: It means that they ask God the Almighty for their wives and offspring to guide them to

Islam.

Imam Ahmad said: Ya`mar ibn Bishr told us, `Abdullah ibn al-Mubarak told us, Safwan ibn `Amr told us, `Abd al-Rahman ibn Jubayr ibn Nufayr told me on the authority of his father, who said: We were sitting with al-Miqdad ibn al-Aswad one day, and a man passed by him and said: Blessed are these two eyes which saw the Messenger of God (peace and blessings of God be upon him). We wish we had seen what you saw and witnessed what you witnessed. Al-Miqdad became angry, and I was amazed because he only said good things. Then he turned to him and said: What makes a man wish to be present when God has hidden him, not knowing how he would be if he were to witness it? By God, the Messenger of God (peace and blessings of God be upon him) was present when people were present when God had thrown them on their faces into Hell, and they did not answer him and did not believe him. Do you not thank God that He brought you forth from the wombs of your mothers, knowing none but your Lord, believing in what your Prophet brought, and you were spared the affliction because of others? God sent the Prophet, may God bless him and grant him peace, in the most difficult state in which He had sent any prophet, during a period of ignorance, when they did not see any religion as better than the worship of idols. So he came with a criterion by which he distinguished between truth and falsehood, and distinguished between a father and his son. If a man sees his father, son, or brother as a disbeliever, and God has opened the lock of his heart to faith, he knows that if he perishes he will enter Hell, but his eyes will not be comforted while he knows that his beloved is in Hell, and it is the Hell about which God the Most High said: **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes.'** This is a sound chain of transmission, and they did not include it.

God the Almighty said: {And make us leaders for the righteous.} Ibn Abbas, Al-Hasan, Al-Suddi, Qatadah and Al-Rabi' bin Anas said: Leaders who are followed in goodness. Others said: Guides who are guided and callers to goodness. They wanted their worship to be connected to the worship of their children and offspring, and for their guidance to extend to others for benefit, as that brings greater reward and a better outcome. For this reason, it was proven in Sahih Muslim 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: When the son of Adam dies, his deeds come to an end except for three: a righteous child who prays for him, knowledge that is beneficial after his death, or ongoing charity."

Fath al-Qadir

73- And those who, when they are reminded of the verses of their Lord meaning the Qur'an, or what is in it of admonition and instruction do not fall upon them deaf and blind meaning they do not fall upon them while they are deaf and blind, but rather they pounce upon them hearing and seeing and benefit from them. Ibn Qutaybah said: The meaning is they did not ignore them, as if they were deaf and did not hear them, and blind and did not see them. Ibn Jarir said: There is no

falling down, rather it is as one says he sat and wept, even if he is not sitting. Ibn Atiyyah said: It is as if the one listening to the remembrance is standing, and if he turns away from it, that is falling down, which is falling down in an irregular manner. It was said that the meaning is: When the verses of God are recited to them and their hearts are trembling, they fall down in prostration and weeping, and they do not fall upon them deaf and blind. Al-Farra' said: That is, they did not sit in their first state as if they did not hear. He said in Al-Kashaf: It is not a denial of falling, but rather it is an affirmation of it and a denial of deafness and blindness. He meant that the denial is directed at the restriction, not at the restricted.

Tafsir al-Baghawi

73- And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind, as if they were deaf and blind. Rather, they hear what they are reminded of, understand it, see the truth in it, and follow it. Al-Qatibi said: They do not ignore them, as if they were deaf and did not hear them and blind and did not see them.

Tafsir al-Baidawi

73- And those who, when they are reminded of the verses of their Lord through preaching or recitation, do not fall upon them deaf and blind they do not stand upon them unaware of them or without perceiving what is in them like someone who neither hears nor sees, rather they fall upon them hearing with attentive ears and seeing with attentive eyes. So what is meant by negation is the negation of the state and not the action, like when you say: Zaid will not meet me as a Muslim. And it was said that the ha' is for the sins indicated in **vain**.

Surat al-Furqan 25:74

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."

Surat al-Furqan 25:74

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.**

Tafsir al-Jalalayn

74 - **And those who say, Our Lord, grant us from among our wives and offspring** in the plural and singular **coolness of eyes** for us by seeing them obedient to You **and make us an example for the righteous** in goodness

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who turn to God in their supplication and their request, saying: **Our Lord, grant us from among our wives and offspring** that which will please our eyes, by seeing them working in Your obedience.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Grant us from among our wives and offspring comfort to our eyes**, meaning: those who work for you in obedience, so that our eyes may be comforted by them in this world and the next.

Ahmad bin Al-Muqaddam told me, he said: Hazm told us, he said: I heard many people ask Al-Hasan, he said: O Abu Saeed, what about the statement of God: **And grant us from among our wives and offspring comfort to our eyes** in this world and the Hereafter? He said: No, rather in this world. He said: What is that? He said: The believer sees his wife and children obeying God.

Al-Fadl bin Ishaq told us, he said: Salim bin Qutaybah told us, he said: Hazm told us, he said: I heard Al-Hasan, and he mentioned something similar.

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us, on the authority of his father, who said: A Hadrami recited: **Our Lord, grant us from among our wives and offspring comfort to our eyes.** He said: The comfort of their eyes is that they see them working in obedience to God.

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Ibn Jurayj, in what we read to him regarding His statement: **Grant us from among our wives and offspring comfort to our eyes**, he said: They worship You and worship You well, and they do not

commit crimes against us.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, regarding His statement: **Our Lord, grant us from among our wives and offspring comfort to our eyes**, he said: They worship You and worship You well, and they do not commit crimes against us.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes,'** he said: They ask God for their wives and offspring to guide them to Islam.

Muhammad ibn Awn narrated to us, saying: Muhammad ibn Ismail ibn Ayyash narrated to us, saying: My father narrated to me, on the authority of Safwan ibn Amr, on the authority of Abd al-Rahman ibn Jubayr ibn Nufayr, on the authority of his father, who said: We sat with al-Miqdad ibn al-Aswad, and he said: The Messenger of God, may God bless him and grant him peace, was sent in the most difficult state in which any prophet had been sent during the period of ignorance. They did not see any religion better than the worship of idols. So he came with a criterion by which he distinguished between truth and falsehood, and distinguished between a father and his son, to the point that a man would see his son, his father, or his brother as disbelievers, and God had opened the lock of his heart with Islam. He would know that if he died, he would enter Hell, but his eyes would not be comforted, even though he knew that his beloved was in Hell, and it was the Hell that God said: **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes.'**

Ibn Awn told me: Ali bin Al-Hasan Al-Asqalani told me, on the authority of Abdullah bin Al-Mubarak, on the authority of Safwan, on the authority of Abdul-Rahman bin Jubair bin Nafeir, on the authority of his father, on the authority of Al-Miqdad, something similar.

It was said: Grant us comfort of the eyes. He mentioned spouses and children, and they are plural. His saying: **Coolness of the eyes** is singular, because his saying: Coolness of the eyes is a verbal noun from the saying of the speaker: May your eye be cooled, may your eye be cooled, comfort. The Arabs hardly ever pluralize the verbal noun.

His statement: **And make us leaders for the righteous.** The people of interpretation differed in its interpretation. Some of them said: Its meaning is: Make us leaders for those who come after us to follow.

Who said that?

Ibn Abd al-A'la ibn Wasil told me: Awn ibn Salam told me: Bishr ibn 'Amara told us, on the authority of Abu Rawq, on the authority of al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And make us leaders for the righteous**, he said: Leaders to be followed.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the

authority of Ibn Abbas, regarding His statement, **And make us leaders for the righteous**, meaning leaders of righteousness and for its people, to be followed. Ibn Zayd said: Just as He said to Abraham, **Indeed, I will make you an imam for the people** Al-Baqarah 2:124.

Others said: Rather, its meaning is: Make us an example for the righteous: we will follow them, and those who come after us will follow us.

Who said that?

Ibn Bashar told us: Muammil told us: Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And make us leaders for the righteous**, he said: Leaders whom we follow in the footsteps of those who came before us, and we will be leaders for those who come after us.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And make us leaders for the righteous**. He said: Make us followers of them, following their example.

Abu Ja'far said: The more correct of the two opinions is the one that says: Its meaning is: And make us leaders for the righteous who avoid Your disobedience and fear Your punishment, who follow us in good deeds. This is because they only asked their Lord to make them leaders for the righteous, and they did not ask Him to make the righteous leaders for them. He said: **And make us leaders for the righteous**, and did not say *leaders*. They said: **And make us**, and they are a group, because *Imam* is a verbal noun derived from the saying of someone: **So-and-so made so-and-so an imam**, just as one says: **So-and-so stood up, or he fasted on such-and-such a day**. Whoever pluralizes *Imam* as *Imams* makes *Imam* a noun, just as one says: **The companions of Muhammad are imams**, or **Imams for the people**. Whoever uses the singular form says: **People follow them**. This opinion that we have mentioned is the opinion of some of the grammarians of Kufa. Some of the Arabic speakers from Basra said: *Imam* in His statement: **An imam for the righteous** is a group, just as one says: **All of them are just**. He said: It is based on the narrative, as a speaker says when he is asked who is your leader: This is our leader, and he cited as evidence for that the words of the poet:

Oh, you who criticize me, do not blame me, for critics are not my leader.

Tafsir al-Qurtubi

God Almighty says: **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes.'**

Ad-Dahhak said: **That is, obedient to You**. This includes the permissibility of supplication, **and by the parent**, as has been mentioned previously. Offspring can be singular or plural. As for it being for the singular, it is stated in His statement, **My Lord, grant me from Yourself a good offspring**. (Al-Imran 3:38), **So grant me from Yourself a protector**. (Maryam 19:5), and as for it being for the plural, it is stated, **weak offspring**.

(An-Nisa' 4:9), and its derivation has been fully discussed in Surat Al-Baqarah. Nafi', Ibn Kathir, Ibn 'Amir, and Al-Hasan read, **our offspring**. Abu 'Umar, Hamzah, Al-Kisa'i, Talhah, and 'Isa read, **and our offspring**, in the singular. Qurat 'ayn is the accusative of the object, meaning, **the comfort of our eyes**. This is similar to what the Prophet (peace and blessings be upon him) said to Anas, **O God, increase his wealth and children and bless him in them**. This has been explained in Surat Al-Imran and Surat Maryam. This is because when a person is blessed with his wealth and children, his eyes will be comforted by his family and children, until when he has a wife in whom he has all his hopes of beauty, chastity, good looks and protection, or he has children who are kept obedient and help him in the duties of religion and life, he will not pay attention to anyone else's wife or child, so his eyes will be calm and not notice what he sees, and that is when the eyes will be comforted and the soul will be at peace. *Qurr* is singular because it is a verbal noun, so you say: **May your eyes be comforted by qurrat 'aynuk qurrat**. Comfort of the eye may come from qarar, or it may come from qar, which is the most common. *Qarr* is cold, because the Arabs are harmed by heat and find rest in the cold. Also, tears of joy are cold, while tears of sadness are hot, so from this it is said: **May God comfort your eyes, and May God heat the eyes of the enemy**. The poet said:

How many eyes were warmed yesterday, and how many tears were shed today.

The Almighty says: **And make us an example for the righteous**. That is, an example to be followed in goodness. This can only happen if the caller is a righteous example, and this is the intention of the

I know. In Al-Muwatta': **You, O people, are leaders to be followed**, so Ibn Omar used to say in his supplication: O God, make us among the leaders of the righteous. He said: *Leader* and did not say *leaders* in the plural, because *leader* is a verbal noun. It is said: So-and-so led the people as an imam, like fasting and standing in prayer. Some of them said: He meant *leaders*, as someone says **our leader is these**, meaning our leaders. And the poet said:

Oh my reproaches, do not blame me more, for the reproachers are not my prince

Any princes. Al-Qushayri and Abu al-Qasim were the sheikhs of Sufism and used to say: **Imamate is by supplication, not by claim**, meaning by God's guidance, facilitation and bounty; not by what each person claims for himself. Ibrahim al-Nakha'i said: **They did not seek leadership, but rather by being a role model in religion**. Ibn Abbas said: **Make us leaders of guidance**, as God the Almighty said: **And We made from among them leaders guiding by Our command**. (32:24) Makhul said: **Make us leaders in piety, whom the righteous will follow**. It was also said: "This is an inverted verb, meaning: 'And make the righteous our leaders.'" Mujahid said the same. The first statement is more apparent and is what Ibn Abbas and Makhul said. It also indicates that seeking leadership in religion is recommended. One Imam indicates all, because it is a verbal noun like standing. Al-Akhfash said: "Imam is the plural of 'am' from 'am yu'am', plural of 'fa'al', like 'sahib' and 'sahab', and 'qa'im' and 'qa'im'."

Surat al-Furqan 25:74

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."

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This is also one of the characteristics of the servants of the Most Merciful, that they do not bear false witness. It was said: It refers to polytheism and idol worship. It was also said: It refers to lying, immorality, disbelief, idle talk and falsehood. Muhammad ibn al-Hanafiyyah said: It refers to idle talk and singing. Abu al-Aaliyah, Tawus, Ibn Sirin, al-Dahhak, al-Rabi ibn Anas and others said: It refers to the festivals of the polytheists. Amr ibn Qays said: It refers to gatherings of evil and immorality. Malik said on the authority of Al-Zuhri: They do not attend drinking alcohol and do not like it, as it came in the hadith: "Whoever believes in God and the Last Day, let him not sit at a table where alcohol is being served." It was said that what is meant by the words of God, **and do not bear false witness**, is false testimony, which is deliberately lying about someone else, as in the two Sahihs on the authority of Abu Bakrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Shall I not inform you of the greatest of the major sins?' Three times. We said: 'Yes, O Messenger of God.' He said: 'Associating partners with God and disobeying parents.' He was reclining, then he sat up and said: 'And false speech, and false testimony.' He kept repeating it until we said: 'If only he would stop.'" It is more apparent from the context that what is meant is that they do not witness falsehood, i.e., they do not attend it. That is why God, the Most High, said: **And when they pass by ill speech, they pass by with dignity**, meaning they do not attend falsehood. And if they happen to pass by it, they pass by without being defiled by it. That is why He said: **They pass by with dignity**.

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God the Almighty said: {And make us leaders for the righteous.} Ibn Abbas, Al-Hasan, Al-Suddi, Qatadah and Al-Rabi' bin Anas said: Leaders who are followed in goodness. Others said: Guides who are guided and callers to goodness. They wanted their worship to be connected to the worship of their children and offspring, and for their guidance to extend to others for benefit, as that brings greater reward and a better outcome. For this reason, it was proven in Sahih Muslim 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: When the son of Adam dies, his deeds come to an end except for three: a righteous child who prays for him, knowledge that is beneficial after his death, or ongoing charity."

Fath al-Qadir

74- **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes'** *min* is an introductory or explanatory particle. Nafi', Ibn Kathir, Ibn Abbas, and Al-Hasan read **and our offspring** in the plural form. Abu Amr, Hamzah, Al-Kisa'i, Talhah, and Isa read **and our offspring** in the singular form. Offspring can be used for the plural, as in His statement, **weak offspring**. It can also be used for the singular, as in His statement, **good offspring**. Comfort of eyes is in the accusative case as a direct object, and it is said, **May his eye be comforted**. Al-Zajaj said, **It is said, 'May God comfort your eye,' meaning, may what He loves happen to your heart.** Al-Mufaddal said, "There are three opinions regarding comfort of the eye: One of them is the cooling of its tears, because it is indicative of joy and laughter, just as "freedom" is indicative of sadness and grief. The second is its sleep, because it occurs when the mind is

free and sadness goes away." The third is to obtain contentment. **And make us an example for the righteous**, meaning a role model to be followed in goodness. He said **an Imam**, and did not say *Imams*, because what was meant by it was the genus, like his saying, **Then We bring you forth as children**. Al-Farra' said: He said **an Imam**, and did not say *Imams*, just as he said to the two, **Indeed, we are the Messengers of the Lord of the Worlds**, meaning that it is from the one that was meant by the plural. Al-Akhfash said: Imam is the plural of *umm* from **umm ya'm**, plural of *fa'al*, like *sahib* and *sahab*, and *qa'im* and *qiyam*. It was said that *imam* is a verbal noun, as it is said **umm so-and-so is an Imam**, like *sawm* and *qiyam*. It was said that they meant: Make each one of us an Imam. It was also said that they meant: Make us one Imam because our word is one. It was also said that it is from the inverted speech, and that the meaning is: Make the righteous an Imam for us, and Mujahid said the same. It was said that this supplication was issued by them individually, and that the phrase of each one of them when supplicating was: **And make me an imam for the righteous**. However, the phrases of all were narrated in the form of the speaker with others for the purpose of brevity, like his saying: **O messengers, eat from the good foods and work righteousness**. In this, an imam remains as he is, and like what is in the verse, the poet said:

Oh my critics, do not blame me more, for critics are not trustworthy towards me.

Any trustees. Al-Qaffal said: In my opinion, if the imam follows the path of the name and limits it, it is as if he said: Make us an argument for the righteous. The same applies to the evidence: it is said that these are the evidence of so-and-so. Al-Naysaburi said: It was said in the verse to indicate that religious leadership is something that must be sought and desired, and it is more likely that they asked God to make them attain the level of obedience that they would be pointed to and emulated.

Tafsir al-Baghawi

74- **And those who say, 'Our Lord, grant us from among our wives and offspring,'** Abu Amr, Al-Kisa'i, and Abu Bakr read it without an alif. The rest read it with an alif for the plural, **coolness of the eyes**, meaning: righteous and pious children. They say, **Make them righteous**, and our eyes will be cooled by that. Al-Qurazi said: There is nothing more soothing to the eye of the believer than to see his wife and children obedient to God Almighty. Al-Hasan said the same, and he used the singular for **coolness** because it is a verbal noun, and its root is from *cold*, because the Arabs are harmed by the heat and seek comfort in the cold. Coolness of the eye is mentioned when one is happy, and heat of the eye when one is sad. It is said: The tears of the eye when one is happy are cold, and when one is sad are hot. Al-Azhari said: The meaning of coolness of the eyes is that his heart encounters someone who pleases him, and his eye is cooled by him so he does not look at anyone else.

And make us leaders for the righteous, meaning:

Surat al-Furqan 25:74

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."

leaders who follow our example in goodness. He did not say: leaders, like the saying of God the Almighty: **Indeed, we are the messengers of the Lord of the worlds** (Ash-Shu'ara': 16). It was said: He meant leaders, like his saying: **For indeed, they are an enemy to me** (Ash-Shu'ara': 77), meaning: enemies. It is said: our leaders are these, meaning: our leaders. It was said: because it is a verbal noun like fasting and standing in prayer, it is said: or an imam, just as it is said: he stood in prayer, and he fasted. Al-Hasan said: We follow the righteous and the righteous follow us. Ibn Abbas said: Make us leaders of guidance, as He said: **And We made them leaders guiding by Our command** (al-Sajdah 32:24), and do not make us leaders of misguidance as He said: **And We made them leaders inviting to the Fire** (al-Qasas 28:41). It was said: This is from the inverted meaning: Make the righteous leaders, and make us followers who follow their example, and this is the saying of Mujahid.

Tafsir al-Baidawi

74- **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes'** by granting them success in obedience and the attainment of virtues. If the believer's family shares in obeying God, his heart will be pleased with them and his eyes will be comforted by them because of what he sees of their assistance to him in religion and his expectation of their joining him in Paradise. *Min* is introductory or explanatory, like when you say: I saw a lion from you. Hamza, Abu Amr, Al-Kisa'i, and Abu Bakr read **and our offspring**. Ibn Amir, Al-Haramiyan, Hafsa, and Ya'qub read **and our offspring** with an alif. The indefiniteness of *eyes* is to indicate the indefiniteness of *comfort* as a sign of glorification and diminution, because what is meant are the eyes of the righteous, and they are few in comparison to the eyes of others. **And make us leaders for the righteous** so that they may follow our example in matters of religion by adding knowledge and guidance to action, and making it unified either to indicate the gender and avoid confusion as in His statement, **Then He brings you forth as a child** or because it is a verbal noun in its origin, or because what is meant is, **Make each one of us**, or because they are as one soul due to the unity of their method and the agreement of their word. It was said that the plural of *am* is like *sa'im* and *siyam* and its meaning is **intending to them and following their example**.

Surat al-Furqan 25:75

Those will be awarded the highest place for what they patiently endured, and they will be met therein with greetings and peace.

Tafsir al-Jalalayn

75 - **Those will be awarded the highest level in Paradise for what they patiently endured** in obeying God **and they will be met therein** with emphasis and with a fatha on the ya' (greetings and peace) from the angels.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: These are My servants whose description I have described, from the beginning of His statement: **And the servants of the Most Merciful are those who walk upon the earth easily** ... to His statement: **And those who say, 'Our Lord, grant us from among our wives' ... the verse will be rewarded** means: they will be rewarded for their deeds that they did in this world **with the chamber** which is a lofty station in Paradise **for what they patiently endured** means: for their patience in these deeds and their endurance of their severity. And His statement: "And they will be met therein with greetings and peace" The reciters differed in their reading of it, most of the reciters of Medina and Basra, **and they will be met** with a damma on the ya' and a shaddah on the qaf, meaning: and the angels will meet them therein with greetings. Most of the reciters of Kufa read it: **and they will be met** with a fatha on the ya' and a light qaf.

The correct thing to say about this is that they are two well-known readings in the readings of the regions, with one meaning, so whichever one recites is correct. However, the more correct of the two readings is to read it with the fat-ha on the ya' and the soft qaf, because when the Arabs say that with the shaddah, they say: So-and-so receives peace and goodness, and we receive them with peace, they pair it with the ya', and you rarely say: So-and-so receives peace. So the correct way to say it, if it was with the shaddah, would be: And they receive it with greetings and peace.

We chose to read it this way, just as we permit: **I took the reins** and **I took the reins**.

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

Tafsir al-Qurtubi

The Almighty says: **Those will be rewarded with the highest place because of what they patiently endured**. "Those **is the predicate**, and the servants of the Most Merciful" according to Al-Zajjaj, as mentioned above, and it is the best that has been said about it. What

came between the subject and predicate are their attributes of adornment and renunciation, which are eleven: humility, forbearance, night prayer, fear, abandoning extravagance and miserliness, abstaining from polytheism, adultery, and murder, repentance and avoiding lying, forgiving walking, accepting sermons, and supplicating to God. "The highest place" is the lofty degree, which is the highest and best of the dwellings in Paradise, just as the highest place is the highest of the dwellings in this world. This was narrated by Ibn Shajarah. Ad-Dahhak said: The highest place is Paradise. "Because they patiently endured" means their patience in adhering to the command of their Lord and obeying their Prophet, may the best prayers and peace be upon him. Muhammad ibn Ali ibn Al-Husayn said: "Because they patiently endured" in poverty and destitution in this world. Ad-Dahhak said: "Because they patiently endured" in abstaining from desires. "And they will be met therein with greetings and peace. **Abu Bakr, Al-Mufaddal, Al-A'mash, Yahya, Hamzah, Al-Kisa'i, and Khalaf read waylaqunu with a light ta**", and Al-Farra' preferred this. He said that the Arabs say: So-and-so receives peace, greetings, and goodness with the "ta", and they rarely say: So-and-so receives peace. The rest read "waylaqunu", and this was preferred by Abu Ubaid and Abu Hatim, because of the statement of God, the Most High: "And he will meet them with radiance and joy" (Al-Insan 27:11). Abu Ja'far Al-Nahhas said: What Al-Farra' went with and what he chose is a mistake, because he claims that if it were "yaluqunu" it would have been in Arabic with a greeting and peace. He said that it is as one says: So-and-so receives peace and report. One of the strange things in this regard is that he said "yaluqunu **and the verse is yaluqunu**", and the difference between them is clear: because it is said: So-and-so receives goodness, and it is not permissible to delete the "ba", so how can one be similar to the other! More strange than this is that in the Qur'an it says: "And he will meet them with radiance and joy" (Al-Insan 27:11), and it is not permissible to read it with anything else. This shows that the first is contrary to what he said. The greeting is from God and peace is from the angels. It was said: The greeting is the eternal existence and the great kingdom, but it is more apparent that they are one and the same, and that they are from God Almighty, as evidenced by His statement, the Most High: "Their greeting on the Day they meet Him will be, 'Peace.'" (al-Ahzab 33:44), and it will come.

Tafsir Ibn Kathir

When God, the Almighty, mentioned the beautiful descriptions of His believing servants, and the noble sayings and deeds, He said after all of that, *Those*, meaning those who are described by these, **will be rewarded** on the Day of Resurrection with **the highest chamber**, which is Paradise. Abu Ja'far al-Baqir, Sa'id ibn Jubayr, al-Dahhak, and al-Suddi said: It was named thus because it is high, **because of their patience**, meaning in doing that. **And they will be met therein**, meaning in Paradise, "with greetings and peace," meaning they will rush therein to greet and honor them, and they will be met with reverence and

Surat al-Furqan 25:75

Those will be awarded the highest place for what they patiently endured, and they will be met therein with greetings and peace.

respect. So peace is for them and peace is upon them, for the angels will enter upon them from every gate: "Peace be upon you for your patience. Excellent is the final home." And the Almighty's statement, **abiding therein**, meaning residing, they will not move, nor depart, nor die, nor depart from it, nor seek to change from it, as God, the Almighty, said, **But as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure** (al-An'am 2:17).

God the Almighty says: {A good place to settle and to stay} meaning, a good sight, a pleasant resting place and a pleasant abode. Then God the Almighty says: {Say, **What does my Lord care for you?**} meaning, He does not care or fret about you if you do not worship Him, for He only created the creation to worship Him, to declare His Oneness, and to glorify Him morning and evening. Mujahid and Amr ibn Shuaib said: {Say, **What does my Lord care for you?**} meaning, what does my Lord do with you? Ali ibn Abi Talhah said that Ibn Abbas spoke about the verse: {Say, **What does my Lord care for you?**}, meaning, were it not for your faith. God the Almighty informed the disbelievers that He has no need of them since He did not create them as believers. If He had a need for them, He would have made faith beloved to them as He made it beloved to the believers.

God the Almighty says: "You have denied **O disbelievers**, so it will be inevitable" meaning your denial will be inevitable upon you, meaning it will necessitate your punishment, destruction and devastation in this world and the hereafter. This includes the Day of Badr, as interpreted by Abdullah ibn Mas'ud, Ubayy ibn Ka'b, Muhammad ibn Ka'b al-Qurazi, Mujahid, al-Dahhak, Qatadah, al-Suddi and others. Al-Hasan al-Basri said: "So it will be inevitable" meaning on the Day of Resurrection, and there is no contradiction between them.

Fath al-Qadir

And the reference in His saying: 75- "Those will be rewarded with the highest place because of what they patiently endured" to those who have these qualities, and it is the subject and its predicate is what comes after it, and the sentences are resumed. It was said that those and what comes after it are the predicate of His saying: "And the servants of the Most Merciful" this is what Al-Zajjaj said, and the room is the high degree, and it is the highest and best of the houses in Paradise, and it is originally for every tall building, and the plural is rooms. Ad-Dahhak said: The room is Paradise, and the ba' in "because of what they patiently endured" is causal, and ma is a source: meaning they will be rewarded with the highest place because of their patience in the hardships of the obligation. "And they will be met therein with greetings and peace **Abu Bakr, Al-Mufaddal, Al-A'mash, Yahya bin Waththab, Hamzah, Al-Kisa'i and Khalaf** read yalgunah" with a fatha on the ya', a sukoon on the lam and a soft qaf, and Al-Farra' preferred this reading, he said: Because the Arabs say: So-and-so greets with peace, greetings

and goodness, and they rarely say "yalgunah". The rest read it with a damma on the ya', a fatha on the lam, and a shaddah on the qaf. Abu Ubaid and Abu Hatim chose this reading because of His statement: **And He will meet them with radiance and joy**. The meaning is that He will greet some of them with peace and blessings from the Lord Almighty. It was said that the greeting is eternal life and great dominion. It was also said that it means peace. It was also said that the angels greet them and greet them. It appears that this greeting and peace are from God Almighty to them. From this is His statement: "Their greeting on the Day they meet Him will be, 'Peace.'" It was also said that the meaning of the greeting is to pray for them to have a long life. And the meaning of peace is to pray for them to be safe from harm.

Tafsir al-Baghawi

75- "Those will be rewarded," meaning: they will be rewarded, "with the highest level in Paradise." A room is any tall building. Ata' said: He means the rooms of pearls, precious stones, and rubies in Paradise, "because they were patient," in obeying God's command and His way. It was also said: in the face of the polytheists. It was also said: about the desires, "and they will be thrown into it." Hamzah, Al-Kisa'i, and Abu Bakr read it with a fat-ha on the ya' and a soft qaf, as He said: "Then they will meet with error" **Maryam 19:59**. The others read it with a damma on the ya' and a shaddah on the qaf, as He said: "And He will meet them with radiance and joy" **Al-Insan 11**. His statement, "a greeting," means a kingdom, and it was also said: eternal permanence, "and peace," meaning: they greet one another. Al-Kalbi said: They greet one another with peace, and the Lord sends peace to them. It was also said: peace, meaning safety from harm.

Tafsir al-Baidawi

75- **Those will be rewarded with the Chamber** is the highest place in Paradise. It is a generic noun that is intended to be plural, as in the Almighty's saying: **And they will be in the chambers, secure**. And for reading it as such, and it was said that it is one of the names of Paradise. **Because they patiently endured** by their patience in the face of hardships, from the reluctance to obey, the rejection of desires, and the endurance of struggles. "And they will be met therein with greetings and peace" a prayer for long life and safety, meaning the angels will greet them and greet them, or they will greet each other and greet each other, or a permanent survival and safety from every affliction. Hamzah, Al-Kisa'i, and Abu Bakr read **they will be met** from **to meet**.

Surat al-Furqan 25:76

Abiding therein, what an excellent settlement and residence.

Tafsir al-Jalalayn

76 - (They will abide therein forever. What an excellent place to settle and to stay.) A place of residence for them. And those and what follows is report of the servants of the Most Merciful, the subject.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Those will be rewarded with the highest chamber for what they patiently endured, abiding eternally in the highest chamber, meaning that they will remain in it, remaining forever, that highest chamber is a good place to stay and abode for them, He says: and residence. And His statement: "Say: What does my Lord care for you?" God the Most High says to His Prophet: Say, O Muhammad, to those to whom you were sent: What does He promise you, and what does my Lord do with you? It is said from this: I prepared it, I prepare it, and I prepared the perfume, I prepare it, as the poet said:

It was as if his throat and shoulders were full of perfume filled with a bride

He says: He prepares it and works on it, he fills it up and loads it, and from this their saying: I filled the army with emphasis and with a light emphasis, so I fill it up: I prepare it, and the burden: the weight.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Say, 'My Lord would not care for you,'** what would He do if it were not for your supplications.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Say, 'My Lord does not care about you.'** He said: Cares means does.

His saying: **Had it not been for your supplication,** means: Had it not been for the worship of those among you who worship Him, and the obedience of those among you who obey Him.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **My**

Lord would not care for you were it not for your supplication, meaning: were it not for your faith. And God informed the unbelievers that He had no need of them since He did not create them as believers, and if He had a need for them, He would have made faith beloved to them as He made it beloved to the believers.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Had it not been for your supplication to Him,** he said: Had it not been for your supplication to Him, you would have worshipped Him and obeyed Him.

And His statement: **You have denied,** God Almighty says to the polytheists of Quraysh, the people of the Messenger of God, may God bless him and grant him peace: You have denied, O people, your Messenger who was sent to you, and you have disobeyed the command of your Lord, which He commanded us to adhere to. If you had adhered to it, my Lord would have cared about you. So your denial of the Messenger of your Lord, and your disobedience to the command of your Creator, will be a lasting torment for you, killing by swords and a annihilating destruction for you, some of you joining others, as Abu Dhu'ayb al-Hudhali said:

So he surprised him with an obligatory habit, just as the founding basin bursts open.

Al-Zam is defined as: the large one that follows one another, and Al-Qaif is defined as: the falling stones that are destroyed. So God did that to them, and they fulfilled His promise, and He killed them on the day of Badr at the hands of His friends, and He joined some of them to others, so that was the binding punishment.

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

Who said that?

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us: A client of Shaiq ibn Thawr told me that he heard Salman Abu Abdullah say: I prayed with Ibn al-Zubayr and I heard him recite: **The disbelievers have denied.**

Ibn Al-Muthanna told us: Abd Al-Rahman bin Mahdi told us: Saeed bin Adham Al-Sadusi told us: Muhammad bin Jaafar told us: Shu'bah told us, on the authority of Abd Al-Majid, who said: I heard Muslim bin Ammar say: I heard Ibn Abbas recite this word: **The disbelievers have denied** "So it will be binding."

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, "Say: My Lord would not care for you were it not for your supplication. You have denied, so it will be inevitable." He says: The disbelievers, the enemies of God, have lied.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Amer, on the authority of Ibn Masoud, he said: They will meet

Surat al-Furqan 25:76

Abiding therein, what an excellent settlement and residence.

with a duty on the day of Badr.

Abu Al-Sa'ib told me, he said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, he said: Abd Al-Rahman said: Five have passed: Smoke, Al-Lizam, Al-Batsha, Al-Qamar, and Al-Rum.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, his statement: **Then it will be binding.** Abi bin Ka'b said: It is the killing on the day of Badr.

Ibn Hamid told us: Then Salamah, on the authority of Amr, on the authority of Mughirah, on the authority of Ibrahim, said: Al-Lazam: the day of Badr.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Layth, on the authority of Mujahid: **Then it will be binding.** He said: It is the day of Badr.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then it will be binding.** He said: On the day of Badr.

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

He said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Mansur, on the authority of Sufyan, on the authority of Ibn Masoud, he said: The obligation is killing on the day of Badr.

It was narrated on the authority of Al-Hussein that I heard Abu Muadh say: Ubaid told us, he said: I heard Al-Dahhak say regarding His statement: **Then you have lied, and it will be inevitable.** The Karr have lied about the Messenger of God, may God bless him and grant him peace, and about what he brought from God, and it will be inevitable, and that is the Day of Badr.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah, who said: The matter has passed. The matter was on the day of Badr. They took seventy prisoners and killed seventy.

Others said: The meaning of obligation is fighting.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Then it will be binding,** he said: Then it will be a fight. Binding means fighting.

Others said: Obligation: death.

Mention who said that.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **Then it will be binding,** he said: death.

Some scholars of Arabic language said: The meaning of this is: There will be a reward for every worker, whether he knows good or evil.

We have already explained the correct statement in this regard. There is another aspect to the accusative case in the imperative other than what we have mentioned, which is that in his saying: **will be** it is unknown, then the imperative is placed in the accusative case on the predicate as it was said:

If there was a fight between them

Some of those who have no knowledge of the sayings of the scholars say in interpretation of this: Say, **My Lord would not care for you were it not for your calling upon what you call upon besides Him of gods and rivals.** This is a saying that makes no sense to be preoccupied with because it is outside the sayings of the scholars of interpretation.

Tafsir al-Qurtubi

The Almighty's saying: *Immortal* is in the accusative case as a state of **therein is an excellent place to settle and to stay.**

Tafsir Ibn Kathir

When God, the Almighty, mentioned the beautiful descriptions of His believing servants, and the noble sayings and deeds, He said after all of that, *Those*, meaning those who are described by these, **will be rewarded** on the Day of Resurrection with **the highest chamber**, which is Paradise. Abu Ja'far al-Baqir, Sa'id ibn Jubayr, al-Dahhak, and al-Suddi said: It was named thus because it is high, **because of their patience**, meaning in doing that. **And they will be met therein**, meaning in Paradise, "with greetings and peace," meaning they will rush therein to greet and honor them, and they will be met with reverence and respect. So peace is for them and peace is upon them, for the angels will enter upon them from every gate: "Peace be upon you for your patience. Excellent is the final home." And the Almighty's statement, **abiding therein**, meaning residing, they will not move, nor depart, nor die, nor depart from it, nor seek to change from it, as God, the Almighty, said, **But as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure** (al-An'am 2:17).

God the Almighty says: {A good place to settle and to stay} meaning, a good sight, a pleasant resting place and a pleasant abode. Then God the Almighty says: {Say, **What does my Lord care for you?**} meaning, He does not care or fret about you if you do not worship Him, for He only created the creation to worship Him, to declare His Oneness, and to glorify Him morning and evening. Mujahid and Amr ibn Shuaib said: {Say, **What does my Lord care for you?**} meaning, what does my Lord do with you? Ali ibn Abi Talhah said that Ibn Abbas spoke about the verse: {Say, **What does my**

Lord care for you?}, meaning, were it not for your faith. God the Almighty informed the disbelievers that He has no need of them since He did not create them as believers. If He had a need for them, He would have made faith beloved to them as He made it beloved to the believers.

God the Almighty says: **You have denied** O disbelievers, **so it will be inevitable** meaning your denial will be inevitable upon you, meaning it will necessitate your punishment, destruction and devastation in this world and the hereafter. This includes the Day of Badr, as interpreted by Abdullah ibn Mas'ud, Ubayy ibn Ka'b, Muhammad ibn Ka'b al-Qurazi, Mujahid, al-Dahhak, Qatadah, al-Suddi and others. Al-Hasan al-Basri said: **So it will be inevitable** meaning on the Day of Resurrection, and there is no contradiction between them.

Fath al-Qadir

And the accusative of 76- **abiding therein** is in the state of: meaning residing therein without death. **Good is the settlement and the place to stay** meaning good is the room as a place to stay in which they will settle, and a place to stay in which they will reside. This is in contrast to what came before in his saying: **Evil is the settlement and the place to stay**.

Tafsir al-Baghawi

76- "They will abide therein forever. What an excellent place to settle and stay." That is, a place of settlement and residence.

Tafsir al-Baidawi

76- **Immortalizing therein** They will neither die nor emerge from it. **An excellent settlement and abode** is the opposite of **an evil settlement** in meaning and syntactically similar.

Surat al-Furqan 25:77

Say, "My Lord would not care for you were it not for your supplication. But you have denied, so it will be inevitable."

Surat al-Furqan 25:77

Say, "My Lord would not care for you were it not for your supplication. But you have denied, so it will be inevitable."

Tafsir al-Jalalayn

77 - Say O Muhammad to the people of Mecca, **My Lord would not care** would not be concerned **about you if it were not for your supplications** to Him in times of hardship so that He would relieve them. *Then* how would He care about you when you have denied the Messenger and the Qur'an? **Then the punishment will be** binding upon you in the Hereafter after what befalls you in this world. Seventy of them were killed on the day of Badr, and the answer to **if it were not** is indicated by what preceded it.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Say, 'My Lord would not care for you were it not for your supplication. You have denied, so it will be inevitable.'"

Tafsir al-Qurtubi

The Almighty said: **Say, 'My Lord would not care for you were it not for your supplications.'** This is a problematic verse that the atheists have clung to. It is said, **I did not care about so-and-so**, meaning, **I did not pay attention to him**, meaning, **He had no weight or value with me**. The root of the word *ya'ba'* comes from *ab'a*, which means *heavy*. And the poet said:

As if his chest and sides were filled with the scent of a bride

That is, He places some of it upon others. So, the burden is the heavy load, and the plural is burdens. The burden is the verbal noun. *Ma* is an interrogative word, which appeared during the speech of Al-Zajaj, and Al-Farra' stated it clearly. It is not far-fetched that it is negative, because if you decide that it is an interrogative, then it is a negation that comes out in the form of a question, as God Almighty said: **Is the reward for good [anything] but good?** (Al-Rahman 55:60). Ibn Al-Shajari said: The truth of what I say is that the position of *Ma* is accusative, and the meaning is: what burden does He care about you, that is, what care does my Lord care about you were it not for your supplications, that is, were it not for His supplication of you to worship Him? So the verbal noun *alladhin* is the supplication according to this statement added to its object, and this is the choice of Al-Farra'. Its subject is omitted, and the answer to *lawla* is omitted, as was

omitted in His statement: **And if a Qur'an by which mountains could be moved** (Al-Ra'd 13:31), meaning: He would not care about you. The evidence for this statement is the statement of God the Almighty: **And I did not create the jinn and mankind except to worship Me** (al-Dhariyat 51:56). The address is to all people, so it is as if He is saying to the Quraysh among them: What would God care about you were it not for your worship of Him, if that were the reason for which He cares about humans? This is supported by the reading of Ibn al-Zubayr and others: **You have denied** the disbelievers, so the address is necessarily to all people. Al-Naqqash and others said: The meaning is, were it not for your seeking help from Him in times of hardship and the like. Its explanation is: **So when they embark on a ship, they supplicate God, sincerely** (al-Ankabut 29:56) and similar to this. It was said: **What would He care about you** means forgiveness of your sins, nor is it significant in His sight, **were it not for your supplication** to Him, the gods and partners. Its explanation is: **What would God do with your punishment if you are grateful and believe?** (al-Nisa': 147), as stated by al-Dahhak. Al-Walid ibn Abi al-Walid said: **It concerns Me** means that you were not created and have no need of you unless you ask Me, so I may forgive you and give you. Wahb ibn Munabbih narrated that it was in the Torah: {O son of Adam, by My glory, I did not create you to gain from you. I only created you to gain from you. I only created you that you might gain from Me. So take Me in place of everything, for I am better for you than everything.} Ibn Jinni said: Ibn al-Zubayr and Ibn Abbas read: {Indeed, you have punished the disbelievers.} Al-Zahravi and al-Nahhas said: This is the reading of Ibn Mas'ud and it is according to the interpretation, because of the *ta'* and *meem* in {you have lied.} Al-Qutbi and al-Farisi said that the supplication is added to the subject and the object is omitted. The original is {Had it not been for your supplication to gods}, as in His statement: {Indeed, those you invoke besides God are servants like you, so call upon them and let them respond to you, if you should be truthful} (Al-A'raf 7:194). {Indeed, you have lied} means you have lied about what you were called to, this is according to the first opinion, and you have lied about the Oneness of God according to the second. {Then it will be binding} means your denial will be binding upon you. Meaning: The recompense for denial will be as God says: **And they will find what they did present** (al-Kahf 18:49), meaning the recompense for what they did. And His statement: **Then taste the punishment for what you used to disbelieve** (al-Anfal 8:35), meaning the recompense for what you used to disbelieve. It is good to omit the recompense of denial because the verb was mentioned before, because when you mention the verb, it indicates its source by its wording, as He says: **And if the People of the Scripture had believed, it would have been better for them** (al-Imran 3:110), meaning belief would have existed. And His statement: **And if you are grateful, He will approve of it for you** (al-Zumar 39:7), meaning He will approve of gratitude. And there are many similar examples. The majority of commentators are of the view that what is meant by *binding* here is what they were afflicted with on the day

of Badr, and this is the view of Abdullah ibn Mas'ud, Ubayy ibn Ka'b, Abu Malik, Mujahid, Muqatil, and others. In Sahih Muslim, it is narrated from Abdullah: **And the strike, the smoke, and the binding have passed.** And this will be explained in Surat al-Dukhan, God willing. A group said: It is a threat of the torment of the Hereafter. And from Ibn Masoud also: The binding is the denial itself, meaning they are not given repentance from it, Al-Zahravi mentioned it, so this includes the Day of Badr and other torments that they are bound by. Abu Ubaidah said: A binding decisive word, meaning it will be a decisive word between you and the believers. The majority of the reciters break the lam, and Abu Ubaidah Al-Sakhr recited:

Either they escape from the sinking of the earth, or they meet their inevitable death.

And obligatory and constant are one and the same. Al-Tabari said: *Obligatory* means a permanent and constant torment, and a devastating destruction that will overtake some of you with others, like the saying of Abu Dhu'ayb:

So he surprised him with the necessity of the habit, as the foundling basin bursts open.

Meaning by *al-zam* that follows one another, and the fallen stones are the crumbling ones. An-Nahhas: Abu Hatim narrated on the authority of Abu Zaid who said: I heard Qanba Abu As-Samal reading: *lazzaman* with the fatha on the lam. Abu Ja'far said: It is the verbal noun of lazama and the kasra is more appropriate, like qatal and muqatilah, as they agreed on the kasra in the saying of God the Almighty: **And had it not been for a word that preceded from your Lord, there would have been an obligation and a specified term** (Ta-Ha: 129). Someone else said: Al-zam with the kasra is the verbal noun of lazama like khasama khasamaan, and al-zam with the fatha is the verbal noun of lazama like salam salama. Al-zam with the fatha is the obligation, and al-zam is the adherence, and the verbal noun in both readings is like the active participle, so al-zam is like the accompanying one, and al-zam is like the necessary one. As God the Almighty said: **Say, 'Have you considered if your water were to become sunken in?'** (al-Mulk 67:30) meaning sunken in. An-Nahhas said: Al-Farra' said something about the noun *becomes*, saying: **becomes unknown**. This is a mistake, because the unknown can only have a predicate as a sentence, as God the Almighty said: **Indeed, he who fears God and is patient.** (Yusuf 12:90) And as the grammarians have related, **Zaid was leaving** is unknown in *became*, and the subject and predicate are the predicate of **because of the unknown**, and the meaning is: *was*, the hadith. As for saying **he was leaving**, and **becomes unknown in "because of the unknown"**, this is not permissible according to anyone we know of. And success is from God, and He is the one sought for help, and praise be to God, Lord of the Worlds.

Tafsir Ibn Kathir

When God, the Almighty, mentioned the beautiful descriptions of His believing servants, and the noble

sayings and deeds, He said after all of that, *Those*, meaning those who are described by these, **will be rewarded** on the Day of Resurrection with **the highest chamber**, which is Paradise. Abu Ja'far al-Baqir, Sa'id ibn Jubayr, al-Dahhak, and al-Suddi said: It was named thus because it is high, **because of their patience**, meaning in doing that. **And they will be met therein**, meaning in Paradise, "with greetings and peace," meaning they will rush therein to greet and honor them, and they will be met with reverence and respect. So peace is for them and peace is upon them, for the angels will enter upon them from every gate: "Peace be upon you for your patience. Excellent is the final home." And the Almighty's statement, **abiding therein**, meaning residing, they will not move, nor depart, nor die, nor depart from it, nor seek to change from it, as God, the Almighty, said, **But as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure** (al-An'am 2:17).

God the Almighty says: {A good place to settle and to stay} meaning, a good sight, a pleasant resting place and a pleasant abode. Then God the Almighty says: {Say, **What does my Lord care for you?**} meaning, He does not care or fret about you if you do not worship Him, for He only created the creation to worship Him, to declare His Oneness, and to glorify Him morning and evening. Mujahid and Amr ibn Shuaib said: {Say, **What does my Lord care for you?**} meaning, what does my Lord do with you? Ali ibn Abi Talhah said that Ibn Abbas spoke about the verse: {Say, **What does my Lord care for you?**}, meaning, were it not for your faith. God the Almighty informed the disbelievers that He has no need of them since He did not create them as believers. If He had a need for them, He would have made faith beloved to them as He made it beloved to the believers.

God the Almighty says: **You have denied O disbelievers, so it will be inevitable** meaning your denial will be inevitable upon you, meaning it will necessitate your punishment, destruction and devastation in this world and the hereafter. This includes the Day of Badr, as interpreted by Abdullah ibn Mas'ud, Ubayy ibn Ka'b, Muhammad ibn Ka'b al-Qurazi, Mujahid, al-Dahhak, Qatadah, al-Suddi and others. Al-Hasan al-Basri said: **So it will be inevitable** meaning on the Day of Resurrection, and there is no contradiction between them.

Fath al-Qadir

77- Say, 'My Lord would not care for you were it not for your supplication to Him.' God Almighty made it clear that He is independent of anyone's obedience, but He only charged them so that they would benefit from the charge. It is said, **I do not care about so-and-so**, meaning, **I do not pay attention to him, and he does not value me**. The root of *ya'ba'* is *ab'a*, which means *heaviness*. Al-Khalil said, **I do not care about so-and-so**, meaning, **What should I do with him?** It is as if he belittles him and despises him, and claims that his existence and non-existence are the same. Abu Ubaidah said the same. Al-Zajjaj said, **My Lord does not care about you**, meaning, **What weight do you have with Him?** The burden: the weight, for me, is that

Say, "My Lord would not care for you were it not for your supplication. But you have denied, so it will be inevitable."

the position of what is accusative and the estimation is: any burden that burdens you, meaning: any concern He cares about you. **Had it not been for your supplication:** meaning had it not been for your supplication to Him, you would have worshipped Him. Based on this, the verbal noun, which is the supplication, is added to its object, and this is the choice of Al-Farra', and its subject is omitted, and the answer to "had it not been for your supplication He would not have cared about you. This is supported by His statement: "And I did not create the jinn and mankind except to worship Me" and the address is to all people, then He specified the disbelievers among them and said: **So you have lied.** Ibn Al-Zubayr read: **So the disbelievers have lied.** In this reading is clear evidence that the address is to all people. It was said that the verbal noun is added to the subject: meaning had it not been for your seeking His help in times of hardship. It was said that the meaning is: He would not care about you: meaning, the forgiveness of your sins had it not been for your supplication to the gods with Him. Ibn Jinni narrated that Ibn Abbas read like Ibn Al-Zubayr's reading. Al-Zahrawi and Al-Nahhas narrated that Ibn Masoud read it as they did. Among those who said that the supplication is added to the subject are Al-Qatibi and Al-Farisi who said: The original form is **had it not been for your supplication to the gods with him.** Ibn Jinni narrated that Ibn Abbas read it as Ibn Al-Zubayr read it. Al-Zahrawi and Al-Nahhas narrated that Ibn Masoud read it as they did. Among those who said that the supplication is omitted is that it is understood in this way: Had it not been for your supplication, He would not have punished you. The meaning of **you have lied** according to the first meaning is: you have lied about what you were called to. According to the second meaning: you have lied about monotheism. Then God the Almighty said: **Then it will be binding,** meaning the punishment for denial will be binding upon you. The majority of commentators agree that what is meant by *binding* here is what befell the polytheists on the day of Badr. A group said: it is the punishment of the Hereafter. Abu Ubaidah said: **Binding and decisive** meaning: **Then it will be a decisive factor between you and the believers.** Al-Zajjaj said: Your denial will be binding upon you, and you will not be granted repentance. The majority of reciters break the lam of lizaman, and Abu Ubaidah recited for Sakhr:

But if they escape the sinking of the earth, they will surely meet their death.

Ibn Jarir said: **It is obligatory:** an eternal torment and a devastating destruction that will overtake some of you with others, like the words of Abu Dhu'ayb:

So he surprised him with the necessity of the usual way, as the basin bursts open.

It means the one that follows the other, and the falling pile of collapsed stones. Abu Hatim narrated on the authority of Abu Zaid who said: I heard Abu Al-Sammak read *lazam* with a fatha on the *lām*. Abu Ja'far said that it is the source of *lazam*, but the kasra is more appropriate.

Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud who said: "The Messenger of God (peace and blessings be upon him) was asked, 'Which sin is the greatest?' He said, 'To set up a rival to God when He created you.' I said, 'Then what?' He said, 'To kill your child for fear that he might eat with you.' I said, 'Then what?' He said, 'To commit adultery with your neighbor's wife.' Then God revealed the confirmation of that: 'And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse.' They and others also narrated on the authority of Ibn 'Abbas that some polytheists had committed many murders and many unlawful sexual intercourse. Then they came to Muhammad (peace and blessings be upon him) and said, 'What you say and call to is good if you could tell us that there is expiation for what we have done.' Then the verse: 'And those who do not invoke...' was revealed, and the verse: 'Say, "O My servants who have transgressed against themselves..."' was also revealed. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of 'Abdullah ibn 'Amr, regarding His statement: 'will meet with sins,' he said: 'A valley in Hell.'" Ibn Mardawayh narrated on the authority of Ibn Abbas who said: When the verse, **And those who do not invoke with God another deity** was revealed, the Muslims were greatly distressed by it, and they said, **There is not one of us who has not committed polytheism, killed, and committed adultery.** So God revealed the verse, **O My servants who have transgressed against themselves,** saying to those who committed this in polytheism. Then this verse was revealed, "Except for those who repent, believe, and do righteous work. For them, God will replace their evil deeds with good." So God replaced their disbelief with Islam, their disobedience with obedience, their denial with knowledge, and their ignorance with science. Ibn al-Mundhir, al-Tabarani, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: We recited it during the lifetime of the Messenger of God, may God bless him and grant him peace, for years: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty." Then the verse: **Except for those who repent and believe** was revealed. I never saw the Messenger of God, may God bless him and grant him peace, rejoice over anything as he did over it and over **Indeed, We have granted you, [O Muhammad], a clear conquest.** Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority, regarding his statement: **Then those - God will replace their evil deeds with good,** that he said: They are the believers who were, before their belief, doing evil deeds, but God turned them away from that and turned them to good deeds, replacing their evil deeds with good deeds. Ahmad, Hannad, Ibn Jarir, and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Abu Dharr who said: The Messenger of God (peace and blessings of God be upon him) said: "A man will be brought on the Day of Resurrection and it will be said: 'Show him his minor sins.' So the minor ones will be shown to him and the major ones will be

set aside. Then it will be said: 'You did such and such on such and such a day.' He will admit it and not deny it, fearing that the major sins will come. Then it will be said: 'Give him a good deed for every bad deed he did.'" There are many hadiths about expiating bad deeds and replacing them with good deeds. Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse: **and those who do not bear witness to falsehood**, that Al-Zor was an idol in Madinah that they would play around every seven days. When the companions of the Messenger of God (peace and blessings of God be upon him) passed by it, they would pass by it with dignity and not look at it. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, {And those who say, **Our Lord, grant us from among our wives and offspring comfort to our eyes**,} meaning those who do acts of obedience so that our eyes will be comforted by them in this world and the Hereafter. {And make us an example for the righteous} meaning: {Imams of guidance who are guided by us. Do not make us imams of misguidance, because He said to the people of happiness: {And We made them leaders guiding by Our command} and to the people of misery: {And We made them leaders calling to the Fire}. Al-Hakim Al-Tirmidhi narrated on the authority of Sahl ibn Sa'd that the Prophet, peace and blessings be upon him, regarding His statement: {Those will be rewarded with the highest chamber}, he said: A highest chamber is made of a red ruby, a green emerald, or a white pearl, without any defect or blemish. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: {Say, **My Lord would not care for you were it not for your supplication**} meaning: were it not for your faith. So God informed us that He would have no need of them if He did not create them as believers. And if he had any need for them, he would have endeared faith to them as he endeared it to the believers. **Then it will be inevitable.** He said: Death. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn al-Anbari narrated on his authority that he used to recite: **The disbelievers have lied, so it will be inevitable.** Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn al-Zubayr that he recited it likewise. Abd ibn Humayd, Ibn Jarir and Ibn Mardawayh narrated: **Then it will be inevitable.** He said: Killing on the Day of Badr. In the two Sahih, on his authority, he said: Five have passed: Smoke, the moon, the obligation, the strike and the obligation.

Tafsir al-Baghawi

77- Say, '**My Lord would not care for you.**' Mujahid and Ibn Zayd said: meaning, what does He do with you? Abu Ubaidah said: It is said, **I did not care about Him at all**, meaning, **I did not count it**. So, its existence or nonexistence is the same. Its metaphor is: what weight and what value do you have with Him? **Had it not been for your supplication** to Him. It was also said: had it not been for your faith. It was also said: had it not been for your worship. It was also said: had it not been for His calling you to Islam. So, if you believe, His value will appear to you.

Some people said: Its meaning is: Say, **My Lord would**

not care about your creation were it not for your worship and obedience to Him, meaning that He created you to worship Him, as He said: **And I did not create the jinn and mankind except to worship Me** (al-Dhariyat 51:56). This is the saying of Ibn Abbas and Mujahid.

Some people said: Say, **My Lord would not care about your forgiveness if you did not call upon any gods besides Him**, or **What would He do with your punishment if you did not associate others with Him?** as God Almighty said: **What would God do with your punishment if you were grateful and believed?** An-Nisa' 147.

It was said: He would not care about your punishment if it were not for your supplication to Him in times of hardship, as He said: **So when they embark on a ship, they supplicate God** (al-Ankabut 29:65), and He said: **So We seized them with poverty and hardship that perhaps they would humble themselves** (al-An'am 6:42).

It was said: Say, '**My Lord would not care for you were it not for your supplications.**' He says: You were not created while I have any need of you, except that you ask Me, and I will give you, and that you seek My forgiveness, and I will forgive you.

You have denied, O disbelievers, He is addressing the people of Mecca, meaning: God has called you through the Messenger to His Oneness and worship Him, but you have denied the Messenger and did not respond to him. **Then it will be binding**, this is His threat to them, meaning: Your denial will be binding. Ibn Abbas said: Death. Abu Ubaidah said: Destruction. Ibn Zayd said: Fighting. The meaning is: The denial will be binding on the one who denies, and he will not be given repentance until he is rewarded for his deeds. Ibn Jarir said: An everlasting, binding punishment and permanent destruction that will overtake some of you with others.

They differed concerning it. Some people said: It was on the day of Badr, when seventy of them were killed and seventy were taken prisoner. This is the opinion of Abdullah ibn Mas'ud, Ubayy ibn Ka'b, Mujahid and Muqatil. This means that they were killed on the day of Badr and the punishment of the Hereafter was connected to them and will remain with them.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Umar bin Hafis bin Ghiyath told us, my father told us, Al-A'mash told us, Muslim told us, on the authority of Masruq, who said: Abdullah said: Five have passed: Smoke, the moon, the Romans, the strike, and the binding, **so it will be binding**.

It was said: The obligation is the torment of the Hereafter.

Tafsir al-Baidawi

77- Say, '**My Lord would not care for you.**' What would He do with you in terms of the army you have prepared,

Surat al-Furqan 25:77

Say, "My Lord would not care for you were it not for your supplication. But you have denied, so it will be inevitable."

or He would not pay attention to you? **Had it not been for your supplication to Him?** "Had it not been for your worship," for the honor and dignity of man is in knowledge and obedience, otherwise he and all other animals are equal. It was said that its meaning is, **What would He do with your punishment had it not been for your supplication to gods with Him?** If it is made an interrogative, then its place is in the accusative case as a source, as if it was said: Which burden would He care for you? **You have denied** with what I have informed you of since you have disobeyed Him. It was said that you have been negligent in worship, as they say: fighting is a lie if it is not exaggerated in it. And it was read **(The disbelievers have denied)** meaning the disbelievers among you, because the address is directed to people in general with what is found in their kind of worship and denial. **It will be inevitable.** The punishment for denial will be inevitable and will inevitably befall you, or its effect will be inevitable upon you until it throws you into the Fire. And I implied without mentioning it for the sake of intimidation and to draw attention to the fact that it cannot be described. It was said that what is meant is the killing on the day of Badr and that it is inevitable among the slain, and it was read *(inevitably)* with the fat-ha meaning necessity like steadfastness and perseverance.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Furqan will meet God believing that the Hour is coming, there is no doubt about it, and he will enter Paradise without any fatigue.**

Surat al-Shu'ara 26:1

Ta-Sin-Mim

Tafsir al-Jalalayn

1 - **Ta Seen, Seen** God knows best what He meant by that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: We have mentioned the disagreement of those who differed regarding the letters of the alphabet that begin the openings of the chapters of the Qur'an, and what each of them derived from it for his own opinion and doctrine as a reason. We have explained what is more correct in what has been said about it in what has passed in this book of ours, so that there is no need to repeat it. It has been mentioned from them regarding the disagreement in His saying: Ta-Sin-Mim, Ta-Sin, similar to what has been mentioned from them regarding: Alif-Lam-Meem, Alif-Lam-Ra, and Alif-Lam-Muddaththir.

Ali bin Dawud told me, he said: Abdullah bin Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, *Ta-Sin-Mim*, he said: It is an oath that God swore, and it is one of the names of God.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar Qatada told us regarding His statement: *Ta-Sin-Mim*. He said: It is one of the names of the Qur'an.

The interpretation of the speech according to the statement of Ibn Abbas and all of them is: These verses that were revealed to Muhammad, may God bless him and grant him peace, in this surah are verses of the Book that was revealed to him before it, which made clear to whoever contemplates it with understanding and thinks about it with reason, that it is from God, the Most High, the Majestic. Muhammad, may God bless him and grant him peace, did not invent it, nor did he fabricate it on his own, rather his Lord revealed it to him.

And His saying, **Perhaps you would kill yourself with grief that they do not believe**, God Almighty says: Perhaps, O Muhammad, you would kill yourself and your king if your people do not believe in you and believe what you have brought. *Bakh'* means killing and destruction in the speech of the Arabs, and from it is the saying of Dhu al-Rummah:

Oh, you who are suffering from grief over something that fate has carved from your hands!

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said:

Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **kill yourself**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding His statement, **Perhaps you would kill yourself with grief that they do not believe**, he said: Perhaps you are so eager for their belief that your soul exits your body. He said: That is grief.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh saying: Ubayd informed us, who said: I heard Ad-Dahhak saying regarding His statement, **Perhaps you would kill yourself** out of eagerness for them, and that some of His statement, **that they not be believers** is in the accusative case with *bākhīr*, just as one says, **I visited Abdullah if he visited me**, and it is a recompense. If the verb after *an* had been future, the correct way of speaking would have been that it is in the kasr, just as one says, **I visit Abdullah if he visits me**.

Tafsir al-Qurtubi

It is Meccan according to the majority of scholars. Muqatil said: Among them are the Medinan verses, which mention the poets, and His statement: **Was it not a sign to them that the scholars of the Children of Israel knew him?** Ibn Abbas and Qatadah said: It is Meccan except for four verses that were revealed in Medina, starting with His statement: **And the poets - those who go astray follow them** until the end, and they are two hundred and twenty-seven verses. In another narration: twenty-six. Ibn Abbas said: The Prophet (peace and blessings of God be upon him) said: "I was given the surah in which the cow is mentioned from the first mention, and I was given Ta Ha and Ta Seen Meem from the tablets of Moses, and I was given the opening verses of the Quran and the ending verses of Surat Al-Baqarah from beneath the throne, and I was given Al-Mufasssal as a supererogatory verse." Al-Bara' ibn 'Azib said: The Prophet (peace and blessings of God be upon him) said: **God gave me Al-Min in place of the Gospel and Al-Tawasin in place of the Psalms, and He favored me with the Wam Meem and Al-Mufasssal, as no prophet before me had recited them**.

God the Almighty says: *Ta-Sin-Mim*. Al-A'mash, Yahya, Abu Bakr, Al-Mufaddal, Hamzah, Al-Kisa'i, and Khalaf read it with a full imala on the ta' in this surah and the two sisters. Nafi', Abu Ja'far, Shaybah, and Al-Zuhri read it between the two pronunciations, and this was the choice of Abu Ubaid and Abu Hatim. The rest read it with a full fatha. Al-Tha'labi said: These are all eloquent dialects. Al-Nahhas's statement on this has already been mentioned in *Ta-Ha*. Al-Nahhas said: The people of Medina, Abu Umar, Asim, and Al-Kisa'i read: *Ta-Sin-Mim* with the assimilation of the noon into the meem. Al-Farra' says that the noon is concealed. Al-A'mash and Hamzah read: *Ta-Sin-Mim* with the noon pronounced with pronunciation. An-Nahhas said: The silent nun and tanween have four types according to Sibawayh: they are

pronounced with the throat letters, they are assimilated with the *rā'*, *lām*, *mīm*, *wāw*, and *yā'*, they are changed to *mīm* with the *bā'*, and they are from the nasal sounds, i.e. they are not pronounced. Based on these four types that Sibawayh established, this reading is not permissible, because there is no throat letter here, so according to him the nun is pronounced. However, there is a doubt in that: the rule for the letters of the dictionary is that one should stop on them, and if one stops on them, the nun is pronounced. Al-Tha'labi said: Assimilation is the choice of Abu 'Ubayd and Abu Hatim by analogy with the entire Qur'an. The former made it pronounced for the purpose of making it clear and enabling, while the latter assimilated it because it is adjacent to the oral letters. An-Nahas said: Abu Ishaq narrated in his book **Famā Yirri wa Famā La Yirri** that it is permissible to say: *Ṭa Seen Mīm Ibn 'Abbas: Ṭa Seen Mīm Qism*, and it is one of the names of God, and the thing sworn by is: **If We will, We can send down upon them a sign from the sky**. Qatadah said: It is one of the names of the Qur'an by which God swears. Mujahid: It is the name of the Surah and it is good to start the Surah. Ar-Rabi': The calculation of the duration of a people. It was said: A calamity that befalls a people. Ta-Sin-Mim and Ta-Sin are one. He said:

Your loyalty is like a quarter, its trees are dry, so that you may be happy, while tears are its lips.

Al-Qurazi said: God swears by His height, His glory, and His kingdom. Abdullah bin Muhammad bin Aqil said: The Ta' is Mount Sinai, the Seen is Alexandria, and the Meem is Mecca. Ja'far bin Muhammad bin Ali said: The Ta' is the Tuba tree, the Seen is the Lote Tree of the Limit, and the Meem is Muhammad, peace and blessings of God be upon him. It was also said that the Ta' is from the Pure, the Seen is from the Holy, and it was also said: from the All-Hearing, and it was also said: from Peace, and the Meem is from the Glorious. It was also said: from the Merciful. It was also said: from the King. This meaning was mentioned at the beginning of Surat Al-Baqarah. The Tawaseem and Ta-Waseen are surahs in the Qur'an that were collected in an irregular manner. Abu Ubaidah recited:

And with the three Tasem letters and with the seven Ha Mim letters

Al-Jawhari said: The correct thing is to collect them with *dhawat* and add them to one, so it is said: **dhawat Ta-Sim** and **dhawat Ha-Mim**.

Tafsir Ibn Kathir

Surah Ash-Shu'ara

And it was mentioned in Malik's interpretation that it was called Surat Al-Jami'ah

In the name of God, the Most Gracious, the Most Merciful

As for the disjointed letters at the beginning of the surahs, we have already discussed them at the beginning of our commentary on Surat Al-Baqarah.

And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and distinct that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning by being anxious and grieving over them **that they do not believe**. This is a consolation from God to His Messenger (peace and blessings of God be upon him) for the disbelief of those disbelievers who did not believe in him, as God the Almighty said: **So do not consume yourself over them in regret**, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, "Perhaps you would kill yourself through grief over them, if they do not believe in this message," **Perhaps you would kill yourself through grief over them**, "Perhaps you would kill yourself," meaning kill yourself. The poet said:

Oh, you who are so filled with grief for something that fate has carved from your hands!

Then God Almighty said: **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it**. That is, if We willed, We could send down a sign that would compel them to believe by force, but We do not do that because We do not want anyone to believe except voluntary faith. God Almighty also said: "And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?" And God the Almighty said: **And if your Lord had willed, He could have made mankind one community** (al-An'am 2:17). So His decree was carried out, His wisdom was carried out, and His conclusive proof was established for His creation by sending messengers to them and revealing books to them. Then God the Almighty said: **And there never comes to them a reminder from the Most Merciful except that they turn away from it** (al-An'am 2:17). That is, whenever a book came to them from the heaven, most people turned away from it, as God the Almighty said: **And most of the people, no matter how eager you are, will believe** (al-An'am 2:17). And God the Almighty said: **Oh, woe to the servants! There never comes to them a messenger except that they mock him** (al-An'am 2:17). And God the Almighty said: "Then We sent Our messengers in succession. Whenever a messenger came to a community, they denied him" (al-An'am 2:17). That is why God the Almighty said here: **They denied, but there will come to them report of that which they used to ridicule** (al-An'am 2:17). That is, they denied the truth that came to them, so they will know the report of this denial after a while. **And those who did wrong will know to what [end] they will be turned back** (al-An'am 2:17). Then God the Almighty drew attention to the greatness of His power, the majesty of His power, and His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

Sufyan al-Thawri said, on the authority of a man, on the authority of al-Sha'bi: People are from the plants of

the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. **Indeed in that is a sign** meaning, an indication of the power of the Creator of all things, Who spread out the earth and raised the structure of the heavens. Despite this, most people did not believe, but rather denied Him, His messengers and His books, and disobeyed His commands and committed what He forbade. And His statement, **And indeed, your Lord is the Exalted in Might** means, the One Who exalted, subdued and overpowered all things. **The Most Merciful** meaning, with His creation, so He does not hasten the one who disobeys Him, but rather He gives them respite and respites them, then He seizes them with the grip of the Exalted, the Powerful. Abu al-Aaliyah, Qatadah, al-Rabi' ibn Anas and Ibn Ishaq said: The Exalted in Might is His vengeance and victory over those who disobeyed His command and worshipped other than Him. Sa'id ibn Jubayr said: The Most Merciful is to those who repent to Him and turn back.

Fath al-Qadir

And its verses are two hundred and twenty-seven verses.

According to Al-Jahmoor, it is Meccan. Ibn Mardawayh also narrated on the authority of Ibn Abbas and Ibn Al-Zubayr. An-Nahhas narrated on the authority of Ibn Abbas, who said: Surat Ash-Shu'ara' was revealed in Mecca, except for five verses, the last of which was revealed in Medina, which are: **And the poets are followed by those who go astray** to the end. At-Tabarani narrated in his Tafsir on the authority of Al-Bara' that the Prophet, may God bless him and grant him peace, said: "God gave me the seven long verses in place of the Torah, the hundred verses in place of the Gospel, the three-seven verses in place of the Psalms, and favored me with the Ha-Mim verses and the Mufasssal. No prophet before me recited them." He also narrated on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I was given the Surah in which the cow is mentioned from the first mention, and I was given the opening verses of the Qur'an and the ending verses of Surat Al-Baqarah from beneath the Throne, and I was given the Mufasssal as a supererogatory verse." Ibn Kathir said in his Tafsir: It is mentioned in the Tafsir of Malik, from whom it was narrated, that it is called Surat Al-Jumu'ah.

His statement: 1- **Ta Sin Mim** Al-A'mash, Yahya bin Waththab, Abu Bakr, Al-Mufaddal, Hamzah, Al-Kisa'i and Khalaf read it with an imala on the ta', while Nafi', Abu Ja'far, Shaybah and Al-Zuhri read it with a middle pronunciation. Abu Ubaid and Abu Hatim chose this reading, while the rest read it with a full fatha. The Medinans, Abu Amr, Asim and Al-Kisa'i read it with the assimilation of the nun from tasin into the meem, while Al-A'mash and Hamzah read it with a pronunciation. Al-Tha'labi said: The assimilation was chosen by Abu Ubaid and Abu Hatim. Al-Nahhas said: Al-Zajaj narrated in his book on what happens and what does not happen that it is permissible to say tasin meem with a fatha on the nun and a damma on the meem, just as one says: this is ma'di karib. Isa read it and it is narrated from Nafi' with a kasra on the meem, based

on the construction. In the copy of the Qur'an of Abdullah ibn Mas'ud, it is written in this way, in separate letters, with a pause on each letter to distinguish it from the others. Abu Ja'far read it this way, and its place is in the nominative case as a subject if it is the name of the surah, as most people have said, or as a predicate of a deleted subject. It is also permissible for it to be in the accusative case with the estimation: remember or read. However, if it is narrated in a list as mentioned previously in more than one place in this commentary, then it has no place in parsing. It has been said that it is one of the names of God, the Most High, and it has also been said that it is one of the names of the Qur'an.

Tafsir al-Baghawi

Meccan, except for four verses at the end of the surah, from the words: **And the poets are followed by those astray**.

We narrated on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said: **I was given Ta-Ha and the Ta-Sin surahs from the Preserved Tablet**.

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

1- **Ta-Sin-Mim** Hamza, Al-Kisa'i, and Abu Bakr read: Ta-Sin-Mim, Ta-Sin, Ha-Mim, and Ya-Sin with a kasra on the ta', ya', and ha'. The people of Medina read between the fatha and the kasra, and the others read with the fatha with emphasis. Abu Ja'far and Hamza made the nun in Ya-Sin apparent next to the meem of Ta-Sin-Mim, while the others concealed it.

It was narrated on the authority of Ikrimah on the authority of Ibn Abbas who said: **Ta-Sin-Mim - the scholars were unable to explain it**. Ali ibn Abi Talha al-Walabi narrated on the authority of Ibn Abbas that it is an oath, and it is one of the names of God the Most High. Qatada said: It is one of the names of the Qur'an. Mujahid said: It is the name of the surah. Muhammad ibn Ka'b al-Qurazi said: God swears by His length, His glory, and His kingdom.

Tafsir al-Baidawi

1 - **Ta Seen Meem** Hamza, Al-Kisa'i, and Abu Bakr read it with imala, and Nafi' explained his dislike of returning to the escaped ya', and Hamza made its nun apparent because it is originally separate from what follows it.

Surat al-Shu'ara 26:2

These are the verses of the clear Book.

Surat al-Shu'ara 26:2

These are the verses of the clear Book.

Tafsir al-Jalalayn

2 - *Those* are the verses **the verses of the Book** the Qur'an, the addition meaning from **the clear** the one who reveals the truth from falsehood

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **These are the verses of the clear Book.**

Tafsir al-Qurtubi

The Almighty's saying: **These are the verses of the clear Book.** The subject is omitted, meaning, **These are the verses of the clear Book** that you were promised, because they were promised in the Torah and the Gospel that the Qur'an would be revealed. It was also said that *those* means *these*.

Tafsir Ibn Kathir

As for speaking about the separate letters at the beginning of the surahs, we have already spoken about them at the beginning of our interpretation of Surat Al-Baqarah. And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and evident that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning out of your desire and grief for them **that they do not believe**. This is a consolation from God to His Messenger, may God bless him and grant him peace, for the lack of faith of those disbelievers who did not believe in him, as God the Almighty said: **So do not consume yourself over them in regret**, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, (al-Baqarah 2:17). Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan, and others said: **Perhaps you would kill yourself** means kill yourself. The poet said:

Oh, you who are so filled with grief for something that fate has carved from your hands!

Then God Almighty said: **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it.** That is, if We willed, We could send down a sign that would compel them to believe by force, but We do not do that because We do

not want anyone to believe except voluntary faith. God Almighty also said: "And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?" And God the Almighty said: **And if your Lord had willed, He could have made mankind one community** (al-An'am 2:17). So His decree was carried out, His wisdom was carried out, and His conclusive proof was established for His creation by sending messengers to them and revealing books to them. Then God the Almighty said: **And there never comes to them a reminder from the Most Merciful except that they turn away from it** (al-An'am 2:17). That is, whenever a book came to them from the heaven, most people turned away from it, as God the Almighty said: **And most of the people, no matter how eager you are, will believe** (al-An'am 2:17). And God the Almighty said: **Oh, woe to the servants! There never comes to them a messenger except that they mock him** (al-An'am 2:17). And God the Almighty said: "Then We sent Our messengers in succession. Whenever a messenger came to a community, they denied him" (al-An'am 2:17). That is why God the Almighty said here: **They denied, but there will come to them report of that which they used to ridicule** (al-An'am 2:17). That is, they denied the truth that came to them, so they will know the report of this denial after a while. **And those who did wrong will know to what [end] they will be turned back** (al-An'am 2:17). Then God the Almighty drew attention to the greatness of His power, the majesty of His power, and His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

Sufyan al-Thawri said, on the authority of a man, on the authority of al-Sha'bi: People are from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. **Indeed in that is a sign** meaning, an indication of the power of the Creator of all things, Who spread out the earth and raised the structure of the heavens. Despite this, most people did not believe, but rather denied Him, His messengers and His books, and disobeyed His commands and committed what He forbade. And His statement, **And indeed, your Lord is the Exalted in Might** means, the One Who exalted, subdued and overpowered all things. **The Most Merciful** meaning, with His creation, so He does not hasten the one who disobeys Him, but rather He gives them respite and respites them, then He seizes them with the grip of the Exalted, the Powerful. Abu al-Aaliyah, Qatadah, al-Rabi' ibn Anas and Ibn Ishaq said: The Exalted in Might is His vengeance and victory over those who disobeyed His command and worshipped other than Him. Sa'id ibn Jubayr said: The Most Merciful is to those who repent to Him and turn back.

Fath al-Qadir

And the reference in his saying: 2- **These are the verses of the clear Book** is to the Surah, and its place is in the nominative case as it and what comes after it are the predicate of the subject if we make

Ta-Sin-Min-Sim the subject, and if we make it the predicate of a deleted subject then its place is in the nominative case as it is the subject whose predicate is what comes after it, or the predicate of a deleted subject Abu instead of Ta-Sin-Min-Sim, and what is meant by the Book here is the Qur'an, and the clear is the clear and manifest, or the apparent is the apparent if it is from Aban meaning it became clear.

Tafsir al-Baghawi

2- *Those*, meaning: these verses, **are verses of the clear Book.**

Tafsir al-Baidawi

2 - **These are the verses of the clear Book.** The apparent miracle and authenticity of it, and the reference to the Surah or the Qur'an, as stated at the beginning of (*Al-Baqarah*).

Surat al-Shu'ara 26:3

Perhaps you would kill yourself with grief that they do not believe.

Surat al-Shu'ara 26:3

Perhaps you would kill yourself with grief that they do not believe.

Tafsir al-Jalalayn

3 - *Perhaps* O Muhammad **you will kill yourself** with grief so that the people of Mecca **will not be believers**. Perhaps here is for compassion, meaning he felt compassion for it by alleviating this grief.

Tafsir al-Suyuti

Tafsir al-Tabari

The interpretation of the Almighty's saying: **Perhaps you would kill yourself with grief that they do not believe**.

Tafsir al-Qurtubi

The Almighty said: {Perhaps you would kill yourself with grief} meaning, kill yourself and destroy yourself. This has already been explained in Al-Kahf. {That they will not be believers} meaning, because they abandoned faith. Al-Farra' said: {an} is in the accusative case because it is a recompense. Al-Nahhas said: It is only said with a kasra on it because it is a recompense, this is the common practice. The statement on this is what Abu Ishaq said in his book on the Qur'an. He said: {an} is in the accusative case as a direct object of purpose, and the meaning is, perhaps you will kill yourself because they abandoned faith.

Tafsir Ibn Kathir

As for speaking about the separate letters at the beginning of the surahs, we have already spoken about them at the beginning of our interpretation of Surat Al-Baqarah. And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and evident that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning out of your desire and grief for them **that they do not believe**. This is a consolation from God to His Messenger, may God bless him and grant him peace, for the lack of faith of those disbelievers who did not believe in him, as God the Almighty said: **So do not consume yourself over them in regret**, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, (al-Baqarah 2:17). Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan, and others said: **Perhaps you**

would kill yourself means kill yourself. The poet said:

Oh, you who are so filled with grief for something that fate has carved from your hands!

Then God Almighty said: **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it**. That is, if We willed, We could send down a sign that would compel them to believe by force, but We do not do that because We do not want anyone to believe except voluntary faith. God Almighty also said: "And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?" And God the Almighty said: **And if your Lord had willed, He could have made mankind one community** (al-An'am 2:17). So His decree was carried out, His wisdom was carried out, and His conclusive proof was established for His creation by sending messengers to them and revealing books to them. Then God the Almighty said: **And there never comes to them a reminder from the Most Merciful except that they turn away from it** (al-An'am 2:17). That is, whenever a book came to them from the heaven, most people turned away from it, as God the Almighty said: **And most of the people, no matter how eager you are, will believe** (al-An'am 2:17). And God the Almighty said: **Oh, woe to the servants! There never comes to them a messenger except that they mock him** (al-An'am 2:17). And God the Almighty said: "Then We sent Our messengers in succession. Whenever a messenger came to a community, they denied him" (al-An'am 2:17). That is why God the Almighty said here: **They denied, but there will come to them report of that which they used to ridicule** (al-An'am 2:17). That is, they denied the truth that came to them, so they will know the report of this denial after a while. **And those who did wrong will know to what [end] they will be turned back** (al-An'am 2:17). Then God the Almighty drew attention to the greatness of His power, the majesty of His power, and His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

Sufyan al-Thawri said, on the authority of a man, on the authority of al-Sha'bi: People are from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. **Indeed in that is a sign** meaning, an indication of the power of the Creator of all things, Who spread out the earth and raised the structure of the heavens. Despite this, most people did not believe, but rather denied Him, His messengers and His books, and disobeyed His commands and committed what He forbade. And His statement, **And indeed, your Lord is the Exalted in Might** means, the One Who exalted, subdued and overpowered all things. **The Most Merciful** meaning, with His creation, so He does not hasten the one who disobeys Him, but rather He gives them respite and respites them, then He seizes them with the grip of the Exalted, the Powerful. Abu al-Aaliyah, Qatadah, al-Rabi' ibn Anas and Ibn Ishaq said: The Exalted in Might is His vengeance and victory over those who disobeyed His command and worshipped other than Him. Sa'id ibn

Jubayr said: The Most Merciful is to those who repent to Him and turn back.

Fath al-Qadir

3- **Perhaps you will kill yourself** meaning kill yourself and destroy **lest they be believers** meaning because of their lack of belief in what you have brought. Bak'h in origin means that the slaughter reaches the marrow with the letter *nun* in the dictionary, and it is a vein in the nape of the neck. The investigation of this has already been mentioned in Surat Al-Kahf. Qatada read Bak'h yourself with the addition, and the rest read it with the cut. Al-Farra' said that in his statement: **lest they be believers** it is in the accusative case because it is a recompense. An-Nahhas said: It is only said that it is broken because it is a part. This is the customary practice. The statement about this is what Al-Zajaj said in his book on the Qur'an, that it is in the accusative case as an object for which the meaning is perhaps you will kill yourself for their abandoning faith. In this there is consolation for the Messenger of God, may God bless him and grant him peace, because he was keen on the faith of his people and was deeply sorry for what he saw of their aversion.

Tafsir al-Baghawi

3- **Perhaps you would kill yourself with grief**, kill yourself, **that they will not be believers**, meaning: if they do not believe, and that was when the people of Mecca denied him and that was difficult for him, and he was keen for them to believe, so God revealed this verse.

Tafsir al-Baidawi

3 - **Perhaps you will kill yourself** kill yourself. The root of *bakha'* is that the slaughter reaches the marrow, which is a vein inside the vertebrae, and that is the furthest extent of slaughter. It was read **bakha' yourself** with the addition, and perhaps for compassion, meaning feel sorry for yourself that you kill yourself out of regret. **That they will not be believers** lest they believe or for fear that they will not believe.

Surat al-Shu'ara 26:4

If We will, We can send down upon them a sign from the sky, to which their necks would remain humbled.

Surat al-Shu'ara 26:4

If We will, We can send down upon them a sign from the sky, to which their necks would remain humbled.

Tafsir al-Jalalayn

4 - If We will, We could send down to them from the sky a sign, and their necks would remain humbled to it in the present tense, meaning it would remain eternal and their necks would remain humbled to it so they would believe. And since the necks were described with the submission that is to their masters, the description was collected from it by the collection of rational beings.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **Then their necks remained submissive...** the verse. Some of them said: Its meaning is: The people upon whom a sign was sent down from the sky remained with their necks submissive to it out of humiliation.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And their necks remained humbled to it**, he said: And their necks remained humbled to it.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding His statement, *submissive*, he said: If God had willed, He would have sent down to him a verse by which they would be humbled, so that no one would turn his neck to disobey God.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, "That they should not be believers. If We will, We could send down to them from the sky a sign." He said: If God had willed, He would have shown them a matter of His command, after which none of them would commit a sin.

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 their necks remained bowed to it**, he said: They lowered their necks.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And their necks remained humbled to it**, he said: The humbled means the submissive.

Others said: Rather, the meaning of this is: Their masters and leaders remained submissive to the verse. He says: The necks are the leaders of the people.

The Arabists differed about the reason for the masculinization of *submissive khuday'in*, which is a predicate of necks. Some of the grammarians of Basra claimed that his saying **their necks** refers to groups, such as: **This is a large neck of people**, or it is masculine as some mention feminine, as the poet said:

I tore it apart and the rooster calls in the morning when the coffin builders approached and aimed

So the groups of this are necks, or it is mentioned in the masculine form because it is added to the masculine, just as it is made feminine because it is added to the feminine, as Al-A'sha said:

We shine with the words that you have broadcasted, as the chest of the canal shines with blood

Al-Ajjaj said:

When he saw the sky far away

Al-Farazdaq said:

If the black camels circled at noon, the veils of the veils would lie on them.

Al-A'sha said:

And a matter is presented to you, and before it there is a desert and a wide open land.

You have the right to respond to his voice and know that the successful meaning

K said: They say: daughters of a coffin and sons of a coffin, and they say: daughters of a wedding, and sons of a wedding, and a woman said: I am a man who does not reveal secrets. He said: A man was mentioned to Ru'bah and he said: He was one of the daughters of the mosques of God, meaning pebbles. And some of the grammarians of Kufa used to say: This is like the saying of the poet:

You see their spears girdled, when the iron rusts on the truffles.

So its meaning according to him is: So their necks remained submissive to them, just as one says: Your hand is extended, meaning: You are the one who extended it. So what he began with of the noun was sufficient for it to be, so the verb became as if it were for the first, it is for the second. Likewise his saying: It is truly your right to respond to his voice, it is truly your right, and the right is the female camel, except that he conjoined it with the man when he returned to the mention. Another of them used to say: The necks are the groups, just as one says: I saw the people to so-and-so as one neck, so he makes the necks the groups and the nerve, and he says: It is also possible that the necks are the masters and the great men, so it is as if it was said: So the heads of the people and their leaders remained submissive to it. And he said:

What I prefer from these two aspects in Arabic is to say: If the necks are submissive, then their masters are submissive, so the verb was made first for the necks, then it was made submissive to the men, as the poet said:

On the fist of a desired back of his hand, neither man is ashamed nor is he satisfied

So the feminine form of the verb *back* is feminine, because the palm gathers the back, and it is sufficient from it, just as you are sufficient to say: **I submitted to you**, instead of saying: **My neck submitted to you**. He said: "Do you not see that the Arabs say: Every eye is looking, male and female, at you?" Because your saying: **My eye looked at you**, and **I looked at you** has one meaning by leaving out the verb *all* and referring it back to the eye. So if you said: **Their necks remained submissive to it**, it would be fingers.

Abu Ja'far said: The most correct of the sayings on this matter and the most similar to what the people of interpretation said on this matter is that the necks are the necks of men, and that the meaning of the statement: **So their necks remained humble** is the sign that God sent down upon them from the sky, or that his statement *submissive* is masculine, because it is a report on the ha' and mim in *necks*, and that would be similar to Jarir's statement:

I see the years taken from me as secrets are taken from the crescent moon

This is because his saying, **passed by**, if he had omitted the word, would have conveyed what was omitted from the speech about it, and its omission would not have corrupted the meaning of the speech about what it was before its omission. Likewise, if the necks were omitted from his saying, **Their necks remained**, it would have conveyed what remained of the speech about it. This is because if men are humiliated, then their necks are humiliated, and if their necks are humiliated, then they are humiliated.

If it is said in the speech: **And they remained submissive to it**, then the speech is not corrupted, due to the falling of the necks, nor is its meaning changed from what it was before their falling, so the report of submission is directed to the owners of the necks, even though it began with mentioning the necks, due to what has become the usage of the Arabs in their speech, if the noun that is begun with and what is added to it conveys the report, each one of them from the other.

Tafsir al-Qurtubi

The Almighty says: **If We will, We could send down upon them from the sky a sign**. That is, a clear miracle and dazzling power, so that their knowledge becomes essential. However, it was previously decreed that the knowledge be theoretical. Abu Hamza al-Thumali said about this verse: I have been informed that this verse has a sound that is heard from the sky in the middle of the month of Ramadan, by which obstacles are removed from houses and the earth makes a commotion at its sight. This is far-fetched, because

what is meant is the Quraysh and no one else. **Their necks remained** that is, their necks remained **submissive to it**. Mujahid said: Their necks are their leaders. An-Nahhas said: It is well-known in the language. It is said: **A neck of people came to me**, meaning their leaders. Abu Zayd and al-Ahfish said: **Their necks** are their groups. It is said: **A neck of people came to me**, meaning a group. It is said: He only meant the owners of the necks, so the noun was omitted and the noun to which it was added took its place. Qatada: The meaning is, if He willed, He would have sent down a verse by which they would be humiliated, so that none of them would turn his neck into disobedience. Ibn Abbas: It was revealed about us and the Umayyads. We will have the rule over them, so their necks will be humiliated before us after Muawiyah. This was mentioned by Al-Tha'labi and Al-Ghaznawi, and God knows best. And *submissive* and *submissive* here are the same, as Isa bin Omar said, and Al-Mubarrad chose it. The meaning is: If their necks are humiliated, they will be humiliated. So, reporting about necks is reporting about their owners. It is permissible in the speech of the Arabs to leave reporting about the first and reporting about the second. The rajaz poet said:

The length of the nights I hastened to spend my length and width

So he talked about the nights and left out the length. Jarir said:

I see the years passing by, they took from me as secrets were taken from the crescent moon

This is permissible because if the word *mār* and *tawhīl* were omitted from the sentence, its meaning would not be corrupted. Similarly, the verb is returned to the metaphor in His statement, **So their necks remained**, because if the necks were omitted, the sentence would not be corrupted and the rest of the sentence would have conveyed its meaning, so that he would say, **So they remained submissive to it**. Al-Farra' and Abu Ubaidah relied on this. Al-Kisa'i is of the opinion that the meaning is **they are its submissives**, but this is a mistake according to the Basrans and Al-Farra'. Such an omission does not occur in any sentence, as An-Nahhas said.

Tafsir Ibn Kathir

As for speaking about the separate letters at the beginning of the surahs, we have already spoken about them at the beginning of our interpretation of Surat Al-Baqarah. And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and evident that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning out of your desire and grief for them **that they do not believe**. This is a consolation from God to His Messenger, may God bless him and grant him peace, for the lack of faith of those disbelievers who did not believe in him, as God the Almighty said: **So do not**

Surat al-Shu'ara 26:4

If We will, We can send down upon them a sign from the sky, to which their necks would remain humbled.

consume yourself over them in regret, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, (al-Baqarah 2:17). Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan, and others said: **Perhaps you would kill yourself** means kill yourself. The poet said:

Oh, you who are so filled with grief for something that fate has carved from your hands!

Then God Almighty said: **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it**. That is, if We willed, We could send down a sign that would compel them to believe by force, but We do not do that because We do not want anyone to believe except voluntary faith. God Almighty also said: "And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?" And God the Almighty said: **And if your Lord had willed, He could have made mankind one community** (al-An'am 2:17). So His decree was carried out, His wisdom was carried out, and His conclusive proof was established for His creation by sending messengers to them and revealing books to them. Then God the Almighty said: **And there never comes to them a reminder from the Most Merciful except that they turn away from it** (al-An'am 2:17). That is, whenever a book came to them from the heaven, most people turned away from it, as God the Almighty said: **And most of the people, no matter how eager you are, will believe** (al-An'am 2:17). And God the Almighty said: **Oh, woe to the servants! There never comes to them a messenger except that they mock him** (al-An'am 2:17). And God the Almighty said: "Then We sent Our messengers in succession. Whenever a messenger came to a community, they denied him" (al-An'am 2:17). That is why God the Almighty said here: **They denied, but there will come to them report of that which they used to ridicule** (al-An'am 2:17). That is, they denied the truth that came to them, so they will know the report of this denial after a while. **And those who did wrong will know to what [end] they will be turned back** (al-An'am 2:17). Then God the Almighty drew attention to the greatness of His power, the majesty of His power, and His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

Sufyan al-Thawri said, on the authority of a man, on the authority of al-Sha'bi: People are from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. **Indeed in that is a sign** meaning, an indication of the power of the Creator of all things, Who spread out the earth and raised the structure of the heavens. Despite this, most people did not believe, but rather denied Him, His messengers and His books, and disobeyed His commands and committed what He forbade. And His statement, **And indeed, your Lord is the Exalted in Might** means, the One Who exalted, subdued and overpowered all things. **The Most Merciful** meaning, with His creation, so He does not hasten the one who disobeys Him, but

rather He gives them respite and respites them, then He seizes them with the grip of the Exalted, the Powerful. Abu al-Aaliyah, Qatadah, al-Rabi' ibn Anas and Ibn Ishaq said: The Exalted in Might is His vengeance and victory over those who disobeyed His command and worshipped other than Him. Sa'id ibn Jubayr said: The Most Merciful is to those who repent to Him and turn back.

Fath al-Qadir

And the sentence 4- **If We will, We could send down upon them from the sky a sign** is a new sentence introduced to explain what preceded it of consolation. The meaning is: If We will, We could send down upon them from the sky a sign that would compel them to believe, but it has already been decreed that We would not send that down. The meaning of **and their necks remained humbled to it** is that they became obedient to it: that is, their necks remained, etc. It was said that its original form is **and they remained humbled to it**, so necks were inserted to further emphasize and describe, because necks are the place of submission. It was also said that when necks were placed in the place of submission, and it was also said that when necks were placed with the attributes of rational beings, they were treated in the same way and described with what they are described with. Isa bin Omar said: *Humbled* and *submissive* are the same here, and Al-Mubarrad chose this. The meaning is that if their necks are humiliated, they are humiliated. So reporting on necks is reporting on their owners. It is permissible in the speech of the Arabs to leave reporting on the first and report on the second, and from this is the saying of the rajaz poet:

The length of the nights I hastened to spend my length and width

So he talked about the nights and left out the length, and from that is the saying of Jarir:

I see the years passing by, they took from me as secrets were taken from the crescent moon

Abu Ubaid and Al-Kisa'i said: The meaning is their subjects, but An-Nahhas deemed this weak. Mujahid said: Their necks are their leaders. An-Nahhas said: This is well-known in the language. It is said: A neck of people came to me, meaning their leaders. Abu Zaid and Al-Akhfash said: Their necks are their groups. It is said: A neck of people came to me, meaning a group.

Tafsir al-Baghawi

4- **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it**. Qatada said: If God willed, He could send down upon them a sign by which they would be humbled, so that none of them would turn their necks to disobey God. Ibn Jurayj said: Its meaning is: If God willed, He could show them a matter of His command, after which none of them would commit a sin.

And the Almighty said: *submissive*, and He did not say *submissive*, which is an attribute of necks. There are sayings about this: One of them: He meant the owners of the necks, so He omitted the owners and put the necks in their place, because if the necks are submissive, then their owners are submissive, so He made the action first for the necks, then He made submissive for the men.

Al-Akhfash said: He returned submission to the implied word to which he added the necks.

Some people said: The adjective is mentioned because it is adjacent to the masculine, and this is what he said, **They are according to the Arab custom of masculinizing the feminine if they add it to a masculine, and feminizing the masculine if they add it to a feminine.**

It was said: He meant that they remained submissive, so he used the word *neck* to refer to the entire body, like his saying: **That is because of what your hands have put forth** (al-Hajj 22:10) and **We fastened his bird to his neck** (al-Isra' 17:13).

Mujahid said: By *necks* he meant the leaders and notables, meaning: their notables remained submissive. It was also said: By *necks* he meant the groups. It is said: The people came neck by neck, meaning: groups and sects.

It was said: He said *submissive* in accordance with the heads of the verses, so that it would be in one order.

Tafsir al-Baidawi

4 - **If We will, We could send down upon them from the sky a sign** indicating compelling faith or a trial that would compel faith. **Then their necks would remain humbled to it** submissive, and its original form is **they would remain humbled to it**, so necks were inserted to clarify the place of submission and the report was left as it was. It was said that since necks were described with the attributes of rational beings, they were treated like them. It was also said that what is meant by it are leaders or groups, from their saying: A group of people came to us, a group of them. It was read *humbled* and *remained* in apposition to **we send down** in apposition, and **I was** in apposition to **I believe** because if it had been said **we sent down** instead, it would have been correct.

Surat al-Shu'ara 26:5

And there comes not to them a reminder from the Most Merciful renewed but they turn away from it.

Surat al-Shu'ara 26:5

And there comes not to them a reminder from the Most Merciful renewed but they turn away from it.

Tafsir al-Jalalayn

5 - **And there comes to them no reminder from the Most Gracious, renewed** a revealing description **except that they turn away from it**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these polytheists who belie you and reject what you have brought them, O Muhammad, from your Lord, do not receive a reminder or a warning about the places of God's proofs against them of your truthfulness and the reality of what you are calling them to, which God speaks to you and reveals to you, to remind them of it, except that they turn away from listening to it and refrain from thinking about it and pondering it.

Tafsir al-Qurtubi

God Almighty said: **And there comes to them no reminder from the Most Merciful renewed except that they turn away from it.** It was mentioned in *Al-Anbiya'*.

Tafsir Ibn Kathir

As for speaking about the separate letters at the beginning of the surahs, we have already spoken about them at the beginning of our interpretation of Surat Al-Baqarah. And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and evident that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning out of your desire and grief for them **that they do not believe**. This is a consolation from God to His Messenger, may God bless him and grant him peace, for the lack of faith of those disbelievers who did not believe in him, as God the Almighty said: **So do not consume yourself over them in regret**, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, (al-Baqarah 2:17). Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan, and others said: **Perhaps you would kill yourself** means kill yourself. The poet said:

Oh, you who are so filled with grief for something that fate has carved from your hands!

Then God Almighty said: **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it.** That is, if We willed, We could send down a sign that would compel them to believe by force, but We do not do that because We do not want anyone to believe except voluntary faith. God Almighty also said: "And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?" And God the Almighty said: **And if your Lord had willed, He could have made mankind one community** (al-An'am 2:17). So His decree was carried out, His wisdom was carried out, and His conclusive proof was established for His creation by sending messengers to them and revealing books to them. Then God the Almighty said: **And there never comes to them a reminder from the Most Merciful except that they turn away from it** (al-An'am 2:17).

That is, whenever a book came to them from the heaven, most people turned away from it, as God the Almighty said: **And most of the people, no matter how eager you are, will believe** (al-An'am 2:17). And God the Almighty said: **Oh, woe to the servants! There never comes to them a messenger except that they mock him** (al-An'am 2:17). And God the Almighty said: "Then We sent Our messengers in succession.

Whenever a messenger came to a community, they denied him" (al-An'am 2:17). That is why God the Almighty said here: **They denied, but there will come to them report of that which they used to ridicule** (al-An'am 2:17). That is, they denied the truth that came to them, so they will know the report of this denial after a while. **And those who did wrong will know to what [end] they will be turned back** (al-An'am 2:17). Then God the Almighty drew attention to the greatness of His power, the majesty of His power, and His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

Sufyan al-Thawri said, on the authority of a man, on the authority of al-Sha'bi: People are from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. **Indeed in that is a sign** meaning, an indication of the power of the Creator of all things, Who spread out the earth and raised the structure of the heavens. Despite this, most people did not believe, but rather denied Him, His messengers and His books, and disobeyed His commands and committed what He forbade. And His statement, **And indeed, your Lord is the Exalted in Might** means, the One Who exalted, subdued and overpowered all things. **The Most Merciful** meaning, with His creation, so He does not hasten the one who disobeys Him, but rather He gives them respite and respites them, then He seizes them with the grip of the Exalted, the Powerful. Abu al-Aaliyah, Qatadah, al-Rabi' ibn Anas and Ibn Ishaq said: The Exalted in Might is His vengeance and victory over those who disobeyed His command and worshipped other than Him. Sa'id ibn Jubayr said: The Most Merciful is to those who repent to Him and turn back.

Fath al-Qadir

5- **And there never comes to them a reminder from the Most Merciful except that they turn away from it.** The Almighty made it clear that despite His ability to make them resort to faith, He brings them the Qur'an time after time, and that He does not renew for them admonition and reminders except that they renew what is the opposite of what is intended, which is turning away, denying, and mocking. The *min* in *min* is an additional particle to emphasize the generality, and the *min* in **from their Lord** is to begin the goal, and the exception is emptied of the generality of the general, and its place is in the accusative case as a case of the object of **comes to them**. The explanation of a verse like this has been presented in Surat Al-Anbiya.

Tafsir al-Baghawi

5- **And whatever comes to them of a reminder,** admonition and admonition, **from the Most Gracious, newly revealed,** meaning: newly revealed, so it is newly revealed. Al-Kalbi said: Whenever a part of the Qur'an is revealed after another, it is more recent than the first, **except that they turn away from it,** meaning: from believing in it.

Tafsir al-Baidawi

5 - **And there comes to them no reminder** an admonition or a portion of the Qur'an. **From the Most Gracious** He reveals it to His Prophet. *Renewed* Its revelation is renewed to repeat the reminder and diversify the report. **Except that they turn away from it** except that they renew their turning away from it and insist on what they were upon.

Surat al-Shu'ara 26:6

So they have denied, and there will come to them news of that which they used to ridicule.

Surat al-Shu'ara 26:6

So they have denied, and there will come to them report of that which they used to ridicule.

Tafsir al-Jalalayn

6 - **They denied** it, so there will come to them report of the consequences of what they used to ridicule.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O Muhammad, these polytheists have denied the message that came to them from God, and they have turned away from it. **Then there will come to them report of what they used to ridicule.** He says: There will come to them report of the matter that they used to ridicule, and that is a warning from God to them that He will punish them for their persistence in their disbelief and their rebellion against their Lord.

Tafsir al-Qurtubi

The Almighty says: **They have denied** meaning they turned away, and whoever turns away from something and does not accept it has denied it. **Then there will come to them report of what they used to ridicule** is a threat to them, meaning there will come to them the consequences of what they denied and what they mocked.

Tafsir Ibn Kathir

As for speaking about the separate letters at the beginning of the surahs, we have already spoken about them at the beginning of our interpretation of Surat Al-Baqarah. And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and evident that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning out of your desire and grief for them **that they do not believe**. This is a consolation from God to His Messenger, may God bless him and grant him peace, for the lack of faith of those disbelievers who did not believe in him, as God the Almighty said: **So do not consume yourself over them in regret**, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, (al-Baqarah 2:17). Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan, and others said: **Perhaps you would kill yourself** means kill yourself. The poet said:

Oh, you who are so filled with grief for something that

fate has carved from your hands!

Then God Almighty said: **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it.** That is, if We willed, We could send down a sign that would compel them to believe by force, but We do not do that because We do not want anyone to believe except voluntary faith. God Almighty also said: "And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?" And God the Almighty said: **And if your Lord had willed, He could have made mankind one community** (al-An'am 2:17). So His decree was carried out, His wisdom was carried out, and His conclusive proof was established for His creation by sending messengers to them and revealing books to them. Then God the Almighty said: **And there never comes to them a reminder from the Most Merciful except that they turn away from it** (al-An'am 2:17). That is, whenever a book came to them from the heaven, most people turned away from it, as God the Almighty said: **And most of the people, no matter how eager you are, will believe** (al-An'am 2:17). And God the Almighty said: **Oh, woe to the servants! There never comes to them a messenger except that they mock him** (al-An'am 2:17). And God the Almighty said: "Then We sent Our messengers in succession. Whenever a messenger came to a community, they denied him" (al-An'am 2:17). That is why God the Almighty said here: **They denied, but there will come to them report of that which they used to ridicule** (al-An'am 2:17). That is, they denied the truth that came to them, so they will know the report of this denial after a while. **And those who did wrong will know to what [end] they will be turned back** (al-An'am 2:17). Then God the Almighty drew attention to the greatness of His power, the majesty of His power, and His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

Sufyan al-Thawri said, on the authority of a man, on the authority of al-Sha'bi: People are from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. **Indeed in that is a sign** meaning, an indication of the power of the Creator of all things, Who spread out the earth and raised the structure of the heavens. Despite this, most people did not believe, but rather denied Him, His messengers and His books, and disobeyed His commands and committed what He forbade. And His statement, **And indeed, your Lord is the Exalted in Might** means, the One Who exalted, subdued and overpowered all things. **The Most Merciful** meaning, with His creation, so He does not hasten the one who disobeys Him, but rather He gives them respite and respites them, then He seizes them with the grip of the Exalted, the Powerful. Abu al-Aaliyah, Qatadah, al-Rabi' ibn Anas and Ibn Ishaq said: The Exalted in Might is His vengeance and victory over those who disobeyed His command and worshipped other than Him. Sa'id ibn Jubayr said: The Most Merciful is to those who repent to Him and turn back.

Fath al-Qadir

6- **They denied** meaning the mention that came to them was an explicit denial and they were not satisfied with merely turning away. It was said that turning away means denying, because whoever turns away from something and does not accept it has denied it. Based on this, mentioning the denial is to indicate that they did that explicitly, but the first is more appropriate, because turning away from something means not turning away from the denial to what is more severe than it, which is mockery, as indicated by His statement: **So there will come to them report of that which they used to ridicule**, report is what they deserve of punishment, both immediate and later. It is called report because it is among what the Qur'an has informed us about and said what they used to mock, and it did not say what they used to turn away from, or what they used to lie about, because mockery is more severe than both of them and entails both of them. This contains a severe threat, and an explanation of something like this has been mentioned in Surat Al-An'am. Then, the Almighty mentioned what indicates the perfection of His power from the sensory matters that the one who contemplates them, looks at them, and uses them for evidence obtains the greatest proof and clearest evidence.

Tafsir al-Baghawi

6- **They have lied, so there will come to them**, meaning: there will come to them, *report*, report and consequences, **of what they used to ridicule**.

Tafsir al-Baidawi

6 - **They denied** meaning the mention after they turned away and persisted in denying it to the point that it led them to mock it, which was implicitly reported about them in His statement: **Then there will come to them** meaning when the punishment of God touches them on the Day of Badr or on the Day of Resurrection, **report of what they used to mock** of whether it was true or false, and whether it was worthy of being believed and its status magnified or of being lied to and its matter trivialized.

Surat al-Shu'ara 26:7

Have they not seen how much We have produced in the earth of every noble kind?

Surat al-Shu'ara 26:7

Have they not seen how much We have produced in the earth of every noble kind?

Tafsir al-Jalalayn

7 - **Have they not seen** they look **at the earth, how much We have produced therein** of that is, a lot (of every noble kind. Indeed) a good kind

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have these polytheists who denied the resurrection and the revival not seen how much We caused to grow in it after it had been dead and no vegetation in it? **Of every noble kind.** By noble, he means: beautiful, just as a good-bearing palm tree is called *noble*, and just as a sheep or a female camel is called, when their milk is abundant and their offspring are plentiful: **noble female camel** or **noble female sheep.**

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told me, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **We caused to grow therein of every noble kind**, he said: From the plants of the earth, from what people and livestock eat.

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

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **of every pair, a noble one**, he said: Good.

Tafsir al-Qurtubi

The Almighty's saying: **Have they not considered the earth how much We have produced therein of every noble kind?** This indicates His greatness and power, and that if they saw with their hearts and looked with their insight, they would know that He is the One who deserves to be worshipped, as He is capable of all things. *Wing* is color, as Al-Farra' said. *Generous* means good and noble, and the root of *generosity* in the language is honor and virtue. A generous palm tree means virtuous and produces much fruit, and a generous man is noble, virtuous, and forgiving. The earth produces and grows has the same meaning.

This was mentioned previously in Surah Al-Baqarah, and God, the Almighty, is the One who brings it forth and causes it to grow. It was narrated from Al-Sha'bi that he said: People are from the plants of the earth, so whoever among them goes to Paradise is noble, and whoever goes to Hell is mean.

Tafsir Ibn Kathir

As for speaking about the separate letters at the beginning of the surahs, we have already spoken about them at the beginning of our interpretation of Surat Al-Baqarah. And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and evident that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning out of your desire and grief for them **that they do not believe.** This is a consolation from God to His Messenger, may God bless him and grant him peace, for the lack of faith of those disbelievers who did not believe in him, as God the Almighty said: **So do not consume yourself over them in regret**, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, (al-Baqarah 2:17). Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan, and others said: **Perhaps you would kill yourself** means kill yourself. The poet said:

Oh, you who are so filled with grief for something that fate has carved from your hands!

Then God Almighty said: **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it.** That is, if We willed, We could send down a sign that would compel them to believe by force, but We do not do that because We do not want anyone to believe except voluntary faith. God Almighty also said: "And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?" And God the Almighty said: **And if your Lord had willed, He could have made mankind one community** (al-An'am 2:17). So His decree was carried out, His wisdom was carried out, and His conclusive proof was established for His creation by sending messengers to them and revealing books to them. Then God the Almighty said: **And there never comes to them a reminder from the Most Merciful except that they turn away from it** (al-An'am 2:17). That is, whenever a book came to them from the heaven, most people turned away from it, as God the Almighty said: **And most of the people, no matter how eager you are, will believe** (al-An'am 2:17). And God the Almighty said: **Oh, woe to the servants! There never comes to them a messenger except that they mock him** (al-An'am 2:17). And God the Almighty said: "Then We sent Our messengers in succession. Whenever a messenger came to a community, they denied him" (al-An'am 2:17). That is why God the Almighty said here: **They denied, but there will come to them report of that which they used to ridicule**

(al-An'am 2:17). That is, they denied the truth that came to them, so they will know the report of this denial after a while. **And those who did wrong will know to what [end] they will be turned back** (al-An'am 2:17). Then God the Almighty drew attention to the greatness of His power, the majesty of His power, and His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

Sufyan al-Thawri said, on the authority of a man, on the authority of al-Sha'bi: People are from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. **Indeed in that is a sign** meaning, an indication of the power of the Creator of all things, Who spread out the earth and raised the structure of the heavens. Despite this, most people did not believe, but rather denied Him, His messengers and His books, and disobeyed His commands and committed what He forbade. And His statement, **And indeed, your Lord is the Exalted in Might** means, the One Who exalted, subdued and overpowered all things. **The Most Merciful** meaning, with His creation, so He does not hasten the one who disobeys Him, but rather He gives them respite and respites them, then He seizes them with the grip of the Exalted, the Powerful. Abu al-Aaliyah, Qatadah, al-Rabi' ibn Anas and Ibn Ishaq said: The Exalted in Might is His vengeance and victory over those who disobeyed His command and worshipped other than Him. Sa'id ibn Jubayr said: The Most Merciful is to those who repent to Him and turn back.

Fath al-Qadir

He said: 7- **Have they not seen the earth how much We have produced therein of every noble kind?** The hamza is for rebuke, and the waw is for linking to something understood as in similar verses. So He, the Most High, alerted to His greatness and power, and that if these deniers and mockers were to look, they would know that He, the Most High, is the One who deserves to be worshipped. What is meant by *kind* here is the type. Al-Farra' said: It is the color. Al-Zajaj said: The meaning of *kind* is *species*, and *generous* is *praiseworthy*. The meaning is: Of every beneficial kind, no one is able to produce it except the Lord of the Worlds. Generous in origin means the good and noble. It is said that a palm tree is generous, meaning one with much fruit. A generous man is noble and virtuous. A book is generous if it is pleasing in its meanings. A generous plant is one that is pleasing in its benefits. Al-Sha'bi said: People are like the plants of the earth. Whoever among them goes to Paradise is generous, and whoever among them goes to Hell is mean.

Tafsir al-Baghawi

7- **Have they not seen how much We have produced in the earth of every kind?** Classification and type, *generous*, good plants that people and livestock eat. It is said: a generous palm tree if its fruit is good, and a generous camel if its milk is plentiful. Al-Sha'bi said: People are from the plants of the earth, so whoever

enters Paradise is generous, and whoever enters Hell is mean.

Tafsir al-Baidawi

7 - **Have they not looked at the earth** or have they not looked at its wonders? **How much We have produced therein of every kind** species. *Noble* is praiseworthy and of much benefit, and it is an attribute of everything that is praised and approved of. Here it is possible that it is restricted to what includes the indication of ability, and that it is clarifying and alerting that there is no plant that does not have a benefit, either on its own or with something else. *Every* is to encompass the kind, and **How much** is to indicate their abundance.

Surat al-Shu'ara 26:8

Indeed in that is a sign, but most of them were not to be believers.

Surat al-Shu'ara 26:8

Indeed in that is a sign, but most of them were not to be believers.

Tafsir al-Jalalayn

8 - **Indeed in that is a sign** indicating the perfection of His Almighty power **and most of them were not believers** in God's knowledge and Sibawayh said it is redundant

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, in Our causing every noble pair to grow on the earth is a sign. He says: To show those polytheists who deny the resurrection, the truth of it, and that the power by which God caused that plant to grow on the earth after its drought, will not prevent Him from using it to resurrect the dead after their death, alive from their graves. And His statement, **And most of them were not believers**, means, and most of those who denied the resurrection, who rejected your prophethood, O Muhammad, would not believe in you for what you bring them from God of the remembrance. God Almighty says: And it has already been mentioned in My knowledge that they will not believe, so most of them will not believe in you because of My previous knowledge of them.

Tafsir al-Qurtubi

The Almighty says: **Indeed in that is a sign** meaning in what was mentioned about the growth of plants in the earth, as it indicates that God is capable, and nothing is beyond His power. **And most of them were not believers** meaning they did not believe in what I had previously known about them. *Was* here is a link in Sibawayh's statement, meaning: And most of them were not believers.

Tafsir Ibn Kathir

As for speaking about the separate letters at the beginning of the surahs, we have already spoken about them at the beginning of our interpretation of Surat Al-Baqarah. And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and evident that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning out of your desire and grief for them **that they do not believe**. This is a consolation from God to His Messenger, may God bless him and grant him peace, for the lack of faith of those disbelievers who did not

believe in him, as God the Almighty said: **So do not consume yourself over them in regret**, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, (al-Baqarah 2:17). Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan, and others said: **Perhaps you would kill yourself** means kill yourself. The poet said:

Oh, you who are so filled with grief for something that fate has carved from your hands!

Then God Almighty said: **If We willed, We could send down upon them from the sky a sign, and their necks would remain humbled to it**. That is, if We willed, We could send down a sign that would compel them to believe by force, but We do not do that because We do not want anyone to believe except voluntary faith. God Almighty also said: "And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?" And God the Almighty said: **And if your Lord had willed, He could have made mankind one community** (al-An'am 2:17). So His decree was carried out, His wisdom was carried out, and His conclusive proof was established for His creation by sending messengers to them and revealing books to them. Then God the Almighty said: **And there never comes to them a reminder from the Most Merciful except that they turn away from it** (al-An'am 2:17). That is, whenever a book came to them from the heaven, most people turned away from it, as God the Almighty said: **And most of the people, no matter how eager you are, will believe** (al-An'am 2:17). And God the Almighty said: **Oh, woe to the servants! There never comes to them a messenger except that they mock him** (al-An'am 2:17). And God the Almighty said: "Then We sent Our messengers in succession. Whenever a messenger came to a community, they denied him" (al-An'am 2:17). That is why God the Almighty said here: **They denied, but there will come to them report of that which they used to ridicule** (al-An'am 2:17). That is, they denied the truth that came to them, so they will know the report of this denial after a while. **And those who did wrong will know to what [end] they will be turned back** (al-An'am 2:17). Then God the Almighty drew attention to the greatness of His power, the majesty of His power, and His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

Sufyan al-Thawri said, on the authority of a man, on the authority of al-Sha'bi: People are from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. **Indeed in that is a sign** meaning, an indication of the power of the Creator of all things, Who spread out the earth and raised the structure of the heavens. Despite this, most people did not believe, but rather denied Him, His messengers and His books, and disobeyed His commands and committed what He forbade. And His statement, **And indeed, your Lord is the Exalted in Might** means, the One Who exalted, subdued and overpowered all things. **The Most Merciful** meaning, with His creation, so He does not hasten the one who disobeys Him, but

rather He gives them respite and respites them, then He seizes them with the grip of the Exalted, the Powerful. Abu al-Aaliyah, Qatadah, al-Rabi' ibn Anas and Ibn Ishaq said: The Exalted in Might is His vengeance and victory over those who disobeyed His command and worshipped other than Him. Sa'id ibn Jubayr said: The Most Merciful is to those who repent to Him and turn back.

Fath al-Qadir

And the reference in His saying: 8- **Indeed in that is a sign** to what was mentioned before it: meaning that in what was mentioned about the growth in the earth is a clear indication and a clear sign of the perfection of the power of God, the Most High, and the wonder of His creation. Then the Most High informed that most of these people persist in their misguidance and are determined to deny, disbelieve and mock Him, so He said: **And most of them were not believers** meaning that I had previously known about them that they would remain like this. Sibawayh said: If there is a connection here. That

Tafsir al-Baghawi

8- **Indeed in that**, which you mentioned, **is a sign**, indicating My existence, My Oneness, and the perfection of My power. **And most of them were not to be believers**, believing, meaning: I had previously known about them that most of them would not believe. Sibawayh said: **Here was** is a conjunction, its meaning is: And most of them were not to be believers.

Tafsir al-Baidawi

8 - **Indeed, in that** in the growth of those species or in each one. **is a sign** that the One who caused them to grow is perfect in power and wisdom, and abundant in grace and mercy. **And most of them were not believers** in God's knowledge and judgment. Therefore, such great signs will not benefit them.

Surat al-Shu'ara 26:9

And indeed, your Lord is the Exalted in Might, the Merciful.

Surat al-Shu'ara 26:9

And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

9 - **And indeed, your Lord is the Exalted in Might** the Possessor of Might, He takes revenge on the disbelievers **the Merciful** He has mercy on the believers

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And indeed, your Lord is the Exalted in Might, the Merciful**, meaning: And indeed, your Lord, O Muhammad, is the Exalted in Might in His punishment. No one who seeks revenge against Him can resist Him. God Almighty says: And if I were to inflict My punishment upon those who deny you, O Muhammad, and who turn away from the message that comes to them from Me, for their denial of you, nothing would prevent them from Me, because I am the Exalted in Might, the Merciful. Meaning that He is the One with mercy toward whoever among His creation repents from his disbelief and disobedience, that He would punish him for his past crime after his repentance.

Ibn Jurayj used to say about the meaning of this:

Al-Qasim told us, he said: Al-Hussein told us, he said: Al-Hajjaj told us, on the authority of Ibn Jurayj, he said: Everything in Al-Shu'ara' that says **the Mighty, the Merciful** refers to what He destroyed from the nations that came before. He says: Mighty when He took revenge on His enemies, Merciful to the believers, when He saved them from what He destroyed His enemies with.

Abu Ja'far said: We have chosen the statement that we have chosen in this regard because His statement, **And indeed, your Lord is the Exalted in Might, the Merciful**, follows God's threat to a people of polytheism and denial of the Resurrection, who had not been destroyed. It is thus understood as being a statement from God about His action and His destruction of them. Perhaps Ibn Jurayj, by saying this, meant what came after God's statement about His destruction of those nations He destroyed, and that is, God willing, if it follows their statement like that.

Tafsir al-Qurtubi

The Almighty says: **And indeed, your Lord is the Exalted in Might, the Merciful**. He means the Invincible, the Avenger of His enemies, the Merciful to His friends.

Tafsir Ibn Kathir

As for speaking about the separate letters at the beginning of the surahs, we have already spoken about them at the beginning of our interpretation of Surat Al-Baqarah. And the Almighty's saying: **These are the verses of the clear Book**, meaning these are the verses of the clear Qur'an, that is, the clear, evident, and evident that distinguishes between truth and falsehood, and between misguidance and guidance. And the Almighty's saying: **Perhaps you would kill yourself** means destroy *yourself*, meaning out of your desire and grief for them **that they do not believe**. This is a consolation from God to His Messenger, may God bless him and grant him peace, for the lack of faith of those disbelievers who did not believe in him, as God the Almighty said: **So do not consume yourself over them in regret**, like His saying: **Perhaps you would kill yourself through grief over them, if they do not believe in this message**, (al-Baqarah 2:17). Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan, and others said: **Perhaps you would kill yourself** means kill yourself. The poet said:

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His status, those who dared to disobey His Messenger and deny His Book, and He is the Almighty, the Great. The Almighty Who created the earth and produced in it every noble pair of crops, fruits, and animals.

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Fath al-Qadir

9- **And indeed, your Lord is the Exalted in Might, the Merciful.** That is, He is the Victorious, the Subduer of these people by taking revenge on them, even though He is very merciful. Therefore, He gave them respite and did not hasten to punish them. Or the meaning is: He takes revenge on His enemies and is merciful to His friends.

Tafsir al-Baghawi

9- **And indeed, your Lord is the Exalted in Might, the Exalted in punishment of His enemies, the Merciful,** the Merciful to His friends.

Tafsir al-Baidawi

9 - **And indeed, your Lord is the Exalted in Might** The Almighty, the One who has power to take revenge on the disbelievers. **The Most Merciful** as He gave them respite, or the Exalted in Might, in taking revenge on those who disbelieved, and the Most Merciful to those who repent and believe.

Surat al-Shu'ara 26:10

And when your Lord called to Moses, "Go to the wrongdoing people."

Surat al-Shu'ara 26:10

And when your Lord called to Moses, **Go to the wrongdoing people.**

Tafsir al-Jalalayn

10 - Mention, O Muhammad, to your people **and when your Lord called to Moses** on the night he saw the fire and the tree *that* that is, that **go to the wrongdoing people** a messenger

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And remember, O Muhammad, when Moses, son of Imran, called out, **Go to the wrongdoing people**, meaning the disbelievers, the people of Pharaoh. The second group is in the accusative case as a translation of the first group. And His statement, **Will they not fear God?** means: Will they not fear God's punishment for their disbelief in Him? The meaning of the statement is: The people of Pharaoh, so tell them that they will not fear God. And He left out the explicit **tell them** because the statement indicates it. And it was said: Will they not fear God with the letter *ya*, and He did not say that you will not fear God with the letter *ta*, because the revelation was before the address. If the reading had come with the letter *ta*, it would have been correct, as it was said: **Say to those who disbelieve**, You will be overcome." (Al Imran 3:12) and **you will be overcome.**

Tafsir al-Qurtubi

The Almighty's saying: **And when your Lord called to Moses** *idh* is in the accusative case, meaning: Recite to them **And when your Lord called to Moses** and the evidence for this is that after it: **And recite to them the report of Abraham** An-Nahhas mentioned it. It was said that the meaning is, remember when he called as stated clearly in His saying: **And remember the brother of Aad** (al-Ahqaf 46:21) and His saying: **And remember Our servant Abraham** (Sad: 45) and His saying: **And mention in the Book Mary** (Maryam 19:16). It was said that the meaning is, **And when your Lord called to Moses** it was such and such. The calling is the invocation, O so-and-so, meaning your Lord said, O Moses: **Go to the wrongdoing people** then He informed who they were and said.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him,

sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.' " until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers**, meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray**, meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one

man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

And the sentence 10- "And when your Lord called to Moses" etc. is a new sentence introduced to confirm what came before it of aversion, denial and mockery. The agent in the circumstance is omitted and is understood as: "And recite when He called **or** remember", and the call is the supplication. And "that" in His statement: "Go to the wrongdoing people" may be explanatory or a source. He described them as wrongdoers because they combined the disbelief with which they wronged themselves with the sins with which they wronged others, such as enslaving the Children of Israel and slaughtering their children.

Tafsir al-Baghawi

God Almighty said: 10- **And when your Lord called to Moses**, and remember, O Muhammad, when your Lord called to Moses when he saw the tree and the fire, **Go to the wrongdoing people**, meaning: those who wronged themselves by disbelief and disobedience, and wronged the Children of Israel by enslaving them and subjecting them to terrible torment.

Tafsir al-Baidawi

10 - "And when your Lord called to Moses" implied by the mention or a circumstance for what follows it. "Come **meaning** come **or by** come". "the wrongdoing people" by disbelief and enslaving the Children of Israel and slaughtering their children.

Surat al-Shu'ara 26:11

The people of Pharaoh - will they not fear God?

Surat al-Shu'ara 26:11

The people of Pharaoh - will they not fear God?

Tafsir al-Jalalayn

11 - **Pharaoh's people** with him wronged themselves by disbelieving in God and wronged the Children of Israel by enslaving them. **Do they not** the hamza is for rhetorical questioning *fear* God by obeying Him and making Him One.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **The people of Pharaoh, will they not fear God?**

Tafsir al-Qurtubi

The Almighty says: **The people of Pharaoh, will they not fear God?** *So people* is a substitute, and the meaning of **will they not fear God** is will they not fear the punishment of God? It was said: This is an allusion to something because he ordered him to go to the wrongdoing people, and his saying **will fear God** indicates that they do not fear God, and that he ordered them to fear God. It was said: The meaning is, tell them **will you not fear God?** And it was used with the letter *ya* because they were absent at the time of speaking, and if it was used with the letter *ta* it would have been permissible. Similar to it is **Say to those who disbelieve**, You will be overcome" (Al Imran 3:12) with the letter "ta and the letter ya". Ubaid bin Umair and Abu Jazim read "will you not fear God **with two tas**, meaning tell them will you not fear God?"

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task. '" until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me,**

so I fear that they will kill me meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers**, meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray**, meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

11- **The people of Pharaoh** is in the accusative case as a substitute or an apposition of the wrongdoing people. The meaning of **Do they not fear** is that they do not fear the punishment of God, the Most High, so they avert God's punishment from themselves by obeying Him. It was also said that the meaning is: Tell them, **Do you not fear?** The word is written with the

subjunctive ya' because it was absent at the time of speaking. Ubayd ibn Umayr and Abu Hazim read **Do you not fear?** with the subjunctive ya', meaning tell them that. Similar to it is **Say to those who disbelieve, you will be overcome** with the subjunctive and subjunctive ya'.

Tafsir al-Baghawi

11- **The people of Pharaoh, will they not fear God?** Will they not avert God's punishment from themselves by obeying Him.

Tafsir al-Baidawi

11 - "The people of Pharaoh" is a substitute for the first or an apposition to it. Perhaps the restriction to the people is because it is known that Pharaoh was more deserving of that. "Do they not fear God?" is a resumption followed by his sending them to warn them, astonishing him at their excessive injustice and their audacity in it. It was read with the letter ta' as a sign of turning to them, warning them and being angry with them. Even though he was absent at that time, they treated the speech of the one to whom he sent it as if he were conveying it to them and hearing it was the beginning of their hearing, with what it contains of further urging on fear of God for whoever ponders it and reflects on its source. It was read with the letter noon broken, as it is sufficient instead of the letter ya' of addition. It is possible that it means "O people, fear God" like his saying: "O people, prostrate."

Surat al-Shu'ara 26:12

He said, "My Lord, indeed I fear that they will deny me."

Surat al-Shu'ara 26:12

He said, **My Lord, indeed I fear that they will deny me.**

Tafsir al-Jalalayn

12 - Moses said, **My Lord, I fear that they will deny me.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, "Moses said to his Lord, 'My Lord, I fear' the people of Pharaoh, whom You commanded me to go to, that they will deny' what I said to them: You have sent me to them, and my chest will be constricted' because of their denying me if they deny me. He raised his statement, 'and my chest will be constricted', in apposition to I fear, and the general readers of the regions read it in the nominative case, and its meaning is: and my chest will be constricted. His statement, 'and my tongue will not be able to speak' means: and it will not be able to express what You have sent me to them with because of the defect in its tongue. His statement, 'and my tongue will not be able to speak' is a statement in apposition to is constricted. His statement, 'Then send to Aaron' means his brother Aaron, and he did not say, 'Then send Aaron to me to support me and help me,' since the meaning of the statement is understood. This is like the saying of someone: 'If a calamity were to befall us, we would flee to You,' meaning we would flee to You so that You would help us. His saying, **And they have a sin against me**, means: And Pharaoh's people have a claim against me that I sinned against them, and that is his killing of the soul that he killed among them.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told me, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And they have a sin against me, so I fear that they will kill me**, he said: killing the soul that was killed among them.

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

He said: Al-Husayn told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And they have a sin against me**, he said: killing a soul. And his statement, **So I fear that they will kill me**, he said: So I fear that they will kill me in retaliation for the soul that I killed from them.

Tafsir al-Qurtubi

God Almighty said: **Say, 'My Lord,'** meaning Moses said: **My Lord, I fear that they will deny me**, meaning in the message and prophecy.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.' " until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers**, meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray**, meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

12- **He said, 'My Lord, indeed I fear that they will deny me.'** That is, Moses said this statement, and the meaning is: I fear that they will deny me in the message. **And my chest will be constricted and my tongue will not be fluent.** They are connected to **I fear**. That is, my chest will be constricted by their denying me, and my tongue will not be fluent in conveying the message.

Tafsir al-Baghawi

12- **He said**, meaning Moses, **My Lord, I fear that they will deny me.**

Tafsir al-Baidawi

12 - "He said, 'My Lord, indeed I fear that they will deny me.'"

Surat al-Shu'ara 26:13

And my chest becomes constricted and my tongue does not fluently speak, so send to Aaron

for that.

Surat al-Shu'ara 26:13

And my chest becomes constricted and my tongue does not fluently speak, so send to Aaron

Tafsir al-Jalalayn

13 - **And my chest is constricted** because of their denial of me **and my tongue does not move** to deliver the message because of the knot in it **so send to me** my brother *Aaron* with me

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And my chest becomes constricted and my tongue does not fluently speak, so send to Aaron.**

Tafsir al-Qurtubi

The Almighty's saying: **And my chest is constricted** because they deny Me. The general reading of **and it is constricted - and does not move forward** is in the nominative case as a new sentence. Ya'qub, 'Isa ibn 'Umar, and Abu Haywah read **and it is constricted - and does not move forward** in the accusative case in both of them in response to His saying **that they lie**. Al-Kisa'i said: The reading in the nominative case, meaning in **and my chest is constricted - and my tongue does not move forward** has two aspects: One is the beginning and the other means and my chest is constricted - and my tongue does not move forward, meaning in sequence with **I fear**. Al-Farra' said: It is also read in the accusative case. This was narrated from Al-A'raj, Talhah, and 'Isa ibn 'Umar, and each of them has a different aspect. Al-Nahhas said: The correct way is in the nominative case, because the accusative case is in apposition to **they lie**. This is far-fetched, as indicated by the Almighty's saying: **And untie a knot from my tongue - that they may understand my speech**. (Ta-Ha: 27-28) This indicates that this is such-and-such. The meaning of, **and my tongue shall not be loose** is to argue about what I like, and there was a knot in his tongue as mentioned previously in *Taha*. **Then send to Aaron** He sent Gabriel to him with the revelation, and make him a messenger with me to support me, aid me and assist me. He did not mention here **appoint me** because the meaning was known, and it was stated clearly in Surat *Ta-Ha* 20: **And appoint for me a minister** (Ta-Ha 20:29) and in al-Qasas 28: **Then send him with me as a supporter who will confirm me** (al-Qasas 28:43). It is as if Moses gave him permission to ask this question, and it was not a resignation from the message, but rather a request for someone to assist him. In this there is evidence that whoever is not confident in a matter, and fears that he may fall short, should take someone to assist him in it, and he is not to be blamed

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.'" until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers**, meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray**, meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made**

me one of the messengers, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

13- **It narrows** "nor does he set out **in apposition to I fear**" as we mentioned, or as a resumption. Ya'qub, 'Isa bin 'Umar, and Abu Hirah read them in the accusative case in apposition to "they deny." Al-Farra' said: Both readings have a validity. An-Nahhas said: The validity is: the nominative case, because the accusative case is in apposition to "they deny," and this is far-fetched. "Then send to Aaron," meaning, send Gabriel to him with the revelation to be with me as a messenger, supporting, assisting, and helping. Support was not mentioned here because it is known from a different context, like His statement in Ta-Ha: "And appoint for me a minister," and in al-Qasas 28: "Send him with me as a supporter who will confirm me." This is from Moses, peace be upon him, as a request for assistance by sending his brother, not as a request to be excused from the message, nor from stopping to rush to comply.

Tafsir al-Baghawi

13- "And my chest is constricted, **because of their denial of me**, and my tongue is not free," he said: This is because of the knot that was on his tongue. Ya'qub read "and is constricted **and** and is not free, **with the two qafs in the accusative case, meaning that** and is constricted," and the general public read them in the nominative case, in response to his saying: "Indeed, I fear, so send to Aaron, **to support me and assist me in conveying the message**."

Tafsir al-Baidawi

13 - And my chest becomes tight and my tongue does not fluently speak, so send to Aaron." He arranged the summoning of his brother to join him and make him a partner in the matter based on three matters: fear of being denied, tightness of the heart as a result of it, and the increase of the tongue's impediment due to the soul's contraction to the interior of the heart when it is tight so that it does not fluently speak. Because if they come together, there is a need for a helper who will strengthen his heart and take his place whenever it befalls him so that his call is not disrupted and his argument is not scattered. This is not an excuse from him and a delay in receiving the command, but rather a request for what will be an aid to his compliance and

a preparation for his excuse in it. Jacob read "and it becomes tight **and** and it does not fluently speak **in the accusative case in apposition to they lie**", so they are among the things he feared.

Surat al-Shu'ara 26:14

And they have a sin against me, so I fear that they will kill me.

Surat al-Shu'ara 26:14

And they have a sin against me, so I fear that they will kill me.

Tafsir al-Jalalayn

14 - **And they have a sin against me** for killing the Copt among them **so I fear that they will kill me** for it.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And they have a sin against me, so I fear that they will kill me.**

Tafsir al-Qurtubi

The Almighty said: **And they have a sin against me, so I fear that they will kill me.** The sin here is the killing of the Copt, whose name was Fathur, as will be explained in *Al-Qasas*, and it was mentioned previously in *Taha*. Moses feared that they would kill him for him, and this indicates that fear may accompany prophets, virtuous people, and saints despite their knowledge of God and that there is no doer but Him, since He gives power to whomever He wills over whomever He wills.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.' " until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be

the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers,** meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray,** meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

14- **And they have a sin against me, so I fear that they will kill me.** The sin is his killing of the Copt, and he called it a sin according to their claim: So Moses feared that they would kill him because of it, and in it is evidence that fear can happen to prophets, let alone virtuous people. Then the Almighty answered him with what included types of deterrence and a bit of warning.

Tafsir al-Baghawi

14- **And they have a sin against me**, meaning: a claim of sin, which is his killing of the Copt, **so I fear that they**

will kill me, meaning: that they will kill me because of it.

Tafsir al-Baidawi

14 - **And they have a sin against me** meaning the responsibility for a sin, so the complement was omitted or named by its name, and what is meant is the killing of the Copt, and he only called it a sin according to their claim, and this is an abbreviation of his story which is detailed in places. **So I fear that they will kill me** because of it before delivering the message, and this is also not an excuse but rather a warding off of the expected calamity, just as that is a derivation and evidence in the matter of the call and his saying:

Surat al-Shu'ara 26:15

He said, "No! Go with Our signs. Indeed, We are with you, listening."

Surat al-Shu'ara 26:15

He said, "No! Go with Our signs. Indeed, We are with you, listening."

Tafsir al-Jalalayn

15 - **He said** the Most High *No* they will not kill you **so go** you and your brother, in which the present is given precedence over the absent (with Our signs. Indeed, We are with you, listening) what you say and what is said to you are treated as a group.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, *No* meaning the people of Pharaoh did not kill you. **So go with Our signs** meaning: So go, you and your brother, with Our signs, meaning with Our information and arguments that We gave you against them. And His statement, **Indeed, We are with you, listening** from the people of Pharaoh what they say to you and answer you with. And His statement, **So go to Pharaoh and say...** the verse, He says: So go, O Moses, and your brother Aaron to Pharaoh. **And say, Indeed, we are messengers from the Lord of the Worlds** to you with **Send with us the Children of Israel**. And He said, **The Messenger of the Lord of the Worlds**, and He is addressing two with His statement, **So say**, because He intended by it the source of the verb I **sent**, he says: I sent a message and a messenger, as the poet said:

The informers lied. I did not tell them anything bad, nor did I send them a messenger.

I mean by message, and the other said:

Is there anyone who can convey my message lightly?
The house of your family is its final destination.

He means by his saying *messenger*: a message, so he made the *ha* feminine for that reason.

Tafsir al-Qurtubi

God the Almighty says: **He said, 'No!'** meaning, **No, they will not kill you**. This is a deterrent and a warning against this suspicion, and an order to put your trust in God the Almighty, meaning, put your trust in God and refrain from your fear of them, for they will not be able to kill you nor will they have the power to do so. **Then go both of you**, meaning, you and your brother, for I have made him a messenger with you. **With Our signs**, meaning, with Our proofs and miracles. It was also said, **With Our signs**. "Indeed, We are with you," meaning Himself, the Almighty. "Listening," meaning, hearing what they say and what they reply. What He meant by this was to strengthen their hearts and to aid and protect them. Listening is done by paying attention,

and God the Almighty is described with this. God the Almighty described Himself as the All-Hearing, All-Seeing. He said in *Ta-Ha*: "I hear and I see" (Ta-Ha: 46), and He said, "with you," making them plural because two are a group. It may be for them and for whomever they were sent to. It may also be for all the Children of Israel.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.' " until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers**, meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray**, meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

15- **He said, 'No, so go with Our signs.'** This answer includes Moses' answer to what he asked of his brother joining him, as indicated by the address to them, as if he said: "O Moses, refrain from that, and go, you and whoever you summoned, and do not fear the Copts. "We are with you, listening." This explains the deterrence from fear, and it is like His, the Most High, saying: **Indeed, I am with you, hearing and seeing**. By that, the Most High meant strengthening their hearts and that He is responsible for protecting and looking after them, and He treated them as a group. He said, **with you**, but two are the least of the group, according to what some of the imams have said, or because He meant Moses and Aaron and those who were sent to him. It is possible that what is meant is that they are with the Children of Israel, and **with you** and *listening* are two predicates, because *or* is the predicate, *listening*, and **with you** is related to it. The metaphor in *accompaniment* is not hidden, because *accompaniment* is one of the attributes of bodies, so what is meant is the accompaniment of victory and assistance.

Tafsir al-Baghawi

15- **He said**, God Almighty, *No*, meaning: They will not kill you. "So go with Our signs. We are with you, listening," hearing what they say. He mentioned **with you** in the plural form, and they are two. He treated them as a group. It was said: He meant **with you and with the Children of Israel**, and we hear what Pharaoh answers you.

Tafsir al-Baidawi

15 - "He said, 'No! Go with Our signs,'" in response to the two requests, promising to repel their necessary affliction, deterring him from fear and including his brother in the sending. The address in "Go **is to give priority to the present tense because it is conjoined with the verb indicated by No! as if it were said**, Deter

yourself, O Moses, from what you think, so go, you and the one you requested. Indeed, We are with you," meaning Moses, Aaron, and Pharaoh. "Listening," hearing what is going on between you and Him, so He made you victorious over Him. He likened Himself, the Most High, to someone who attended a debate with a people, listening to what was going on between them and anticipating the support of His allies from among them, as an exaggeration in the promise of assistance. Therefore, it is permissible to use "listening, **which means paying attention to hearing, which is the absolute perception of letters and sounds, and it is a second piece of report, or the report alone**, with you," is superfluous.

Surat al-Shu'ara 26:16

So go to Pharaoh and say, "Indeed, we are messengers of the Lord of the worlds."

Surat al-Shu'ara 26:16

So go to Pharaoh and say, **Indeed, we are messengers of the Lord of the worlds.**

Tafsir al-Jalalayn

16 - (So go to Pharaoh and say, "We are messengers from the Lord of the Worlds to you.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So go to Pharaoh and say, 'We are messengers from the Lord of the worlds.'**

Tafsir al-Qurtubi

The Almighty said: **So go to Pharaoh and say, 'We are messengers from the Lord of the worlds.'** Abu Ubaid said: Messenger means message, and the meaning of this is, we are the bearers of the message from the Lord of the worlds. Al-Hudhali said:

I told them the best secret, and I did not send them another messenger.

Alkni to her means he sent me. Another said:

The informers lied. I did not reveal any secret to them, nor did I send them a messenger.

last :

Shall I not send a messenger to Banu Amr that I am independent of your conquest?

Al-Abbas bin Mirdas said:

Is there anyone who can convey my message lightly? The house of your family is its final destination.

Meaning the message, so it is feminine. Abu Ubaid said: It is permissible for the word *messenger* to have the meaning of *two* or *plural*, so the Arabs say: **This is my messenger and my agent, and These two are my messengers and my agents, and These are my messengers and my agents.** And from this is the saying of God Almighty: **For indeed, they are an enemy to me** (Ash-Shu'ara': 77). It was said that its meaning is that each one of us is a messenger of the Lord of the Worlds.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right

side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.' " until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers,** meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray,** meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas (may God be pleased with him), Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray,** meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers,** meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel,** meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and

the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

16- **So go to Pharaoh and say, 'Indeed, we are messengers from the Lord of the worlds.'** The *fa* is to arrange what comes after it according to what comes before it. The word *messenger* is singular here and not dualized, as in His statement: **Indeed, we are messengers from your Lord**, because it is a verbal noun meaning a message, and the verbal noun is singular. However, if it means the one sent, then it is dualized with the dual and pluralized with the plural. Abu Ubaidah said: Messenger means message, and the meaning of this is: We are the bearers of the message of the Lord of the worlds. From this comes the saying of the poet:

Shall I not send a messenger to Abu Amr, for I do not need your rudeness?

Any message. Al-Abbas ibn Mirdas said:

Is there anyone who can convey my message lightly?
The house of your family is its final destination.

Any message. Abu Ubaidah also said: It is permissible for the word *messenger* to mean two or plural. The Arabs say: This is my messenger and my representative, and these two are my messenger and my representative, and these are my messenger and my representative. From this is the saying of God Almighty: **For indeed, they are an enemy to me**. It was also said that its meaning is: Each one of us is a messenger of the Lord of the Worlds. It was also said that since they supported and assisted each other in the message, they were like one messenger.

Tafsir al-Baghawi

16- **So go to Pharaoh and say, 'We are messengers of the Lord of the Worlds.'** He did not say: **Messengers of the Lord of the Worlds**, because he meant the message, meaning: I am the bearer of the message of the Lord of the Worlds, as Katheer said:

The informers lied. I did not reveal any secret to them, nor did I send them a messenger.

That is: with the message. Abu Ubaidah said: It is possible for the word *messenger* to mean two or more. The Arabs say: This is my messenger and my agent, and these two and these are my messengers and my agent, as God Almighty said: **And they are your enemies** (al-Kahf 18:50). It was said: Its meaning is that each one of us is a messenger of the Lord of the Worlds.

Tafsir al-Baidawi

16 - "So go to Pharaoh and say, 'We are messengers from the Lord of the Worlds.' **The word messenger**"

was used in the singular because it is a source of description, as it is shared between the sender and the message. The poet said:

The informers lied. I did not reveal any secret to them, nor did I send them a messenger.

That is why he used it in dual form sometimes and singular other times, or because they are united in brotherhood, or because of the unity of the sender and the one being sent, or because he wanted each one of us to...

Surat al-Shu'ara 26:17

That you send with us the Children of Israel

Surat al-Shu'ara 26:17

That you send with us the Children of Israel

Tafsir al-Jalalayn

17 - *that* by **sending with us** to the Levant **the Children of Israel** so they came to him and said to him what he mentioned

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Send with us the Children of Israel.**

Tafsir al-Qurtubi

The Almighty said: **Send with us the Children of Israel** meaning, release them and set them free so that they may travel with us to Palestine and do not enslave them. Pharaoh had enslaved them for four hundred years, and at that time they were six hundred thousand and thirty thousand. So they went to Pharaoh, but for a year they were not harmed in entering upon him. The gatekeeper entered upon Pharaoh and said: **Here is a man who claims to be the Messenger of the Lord of the Worlds.** Pharaoh said: **Give him permission so that we may laugh at him.** So they entered upon him and conveyed the message. Wahb and others narrated that when they entered upon Pharaoh, they found him bringing out wild beasts of prey, including lions, tigers, and leopards, watching them. Their keepers feared that they might attack Moses and Aaron, so they hurried to them. The wild beasts hurried to Moses and Aaron, licking their rumps, wagging their tails at them, and sticking their cheeks to their thighs. Pharaoh was amazed by that and said: **Who are you?** They said, **We are the Messenger of the Lord of the Worlds.** Moses was recognized because he had grown up in their house. So, **He said, 'Did we not raise you among us as a child?'** was a sign of favor and contempt for him. That is, we raised you as a child and did not kill you among those we killed.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be

fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.' " until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers,** meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray,** meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

And that in His saying: 17- **Send with us the Children of Israel** is explained to include the sending understood from the Messenger.

Tafsir al-Baghawi

17- **To send** meaning: to send, **with us the Children of Israel** to Palestine, and not to enslave them. Pharaoh had enslaved them for four hundred years, and at that time they were six hundred and thirty thousand. So Moses went to Egypt and Aaron was there, and he informed him of that.

And in the story: Moses returned to Egypt wearing a woolen cloak and in his hand a staff, and the measure was hanging from the head of the staff, and in it was his provisions. So he entered his own house and told Aaron that God sent me to Pharaoh and sent me to you so that you may call Pharaoh to God. So their mother came out and cried out and said: Pharaoh is looking for you to kill you, so if you go to him, he will kill you. But Moses did not refuse because of what she said, and they went to Pharaoh's door at night and knocked on the door. The doormen were alarmed and said: Who is at the door?

It was narrated that the gatekeeper looked at them and said, **Who are you?** Moses said, **I am the messenger of the Lord of the Worlds.** The gatekeeper went to Pharaoh and said, **There is a madman at the door who claims to be the messenger of the Lord of the Worlds.** He left them until morning, then called them back.

It was narrated that they both went to Pharaoh, but he did not permit them to enter upon him for a year. So the gatekeeper entered and said to Pharaoh: **Here is a man who claims to be the Messenger of the Lord of the Worlds.** Pharaoh said: **Give him permission, perhaps we will laugh at him.** So they entered upon him and conveyed the message of God Almighty, and Pharaoh recognized Moses, because he had grown up in his house.

Tafsir al-Baidawi

17 - **Send with us the Children of Israel** meaning send, to include the meaning of sending, which includes the meaning of saying, and what is meant is to let them go with us to the Levant.

Surat al-Shu'ara 26:18

He said, "Did we not raise you among us as a child, and did you not remain among us for many years of your life?"

Surat al-Shu'ara 26:18

He said, **Did we not raise you among us as a child, and did you not remain among us for many years of your life?**

Tafsir al-Jalalayn

18 - Pharaoh said to Moses **Did we not raise you among us** in our homes **as a child** young, close to being born after he was weaned **and you remained among us for years of your life** thirty years wearing Pharaoh's clothes and riding in his chariots and his son was called

Tafsir al-Suyuti

Tafsir al-Tabari

And in this speech there is an omission that is dispensed with by the indication of what appeared from it, which is: So they went to Pharaoh and conveyed to him the message of their Lord to him, and Pharaoh said: Did we not raise you among us, O Moses, as a child, and did you not remain among us for years of your life? And that was his stay with him before he killed the Copt whom he had killed, and you did the deed that you did: meaning he killed the Copt whom he had killed.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' both told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And you did your deed which you did, and you were of the disbelievers**, he said, **I did it then, and I was among those astray**. He said: Killing a soul.

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

It was said **Wa fa'alt fa'altak I did your deed** because it was said once, and it is not permissible to break the *fa* if this is what is meant by it for a certain meaning. It was reported from Al-Sha'bi that he read it as **Wa fa'alt fa'altak I did your deed** with a break in the *fa*, which is a reading that differs from the reading of the reciters from the people of the regions.

And his saying, **And you are among the disbelievers**. The people of interpretation differed in their interpretation of that. Some of them said: The meaning of that is: And you are among the disbelievers in God according to our religion.

Who said that?

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And you did the deed that you did, and you are among the disbelievers**. He means regarding our religion that you are criticizing. Others said: Rather, the meaning of this is: And you are among the disbelievers in Our favor upon you.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you did the deed which you did, and you were of the disbelievers**, he said: We raised you among us as a child, so this is what you have rewarded us for, that you killed one of our souls and were ungrateful for our blessings.

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 you are among the disbelievers**. He said: Disbelievers in the blessing, because Pharaoh did not know what disbelief was.

Abu Ja'far said: This statement made by Ibn Zayd is more similar to the interpretation of the verse, because Pharaoh did not acknowledge God's Lordship, but rather claimed that He was the Lord. So it is not permissible for him to say to Moses, if Moses was with him on the day the slain man was killed, as al-Suddi said: **I did the deed, and you are one of the disbelievers**. Faith, according to him, was the religion that Moses was with him on, unless someone says: What he meant was: **And you are one of the disbelievers on that day, O Moses, based on what you say today**. Then that would be a valid interpretation. So the interpretation of the statement is: **And you killed the one you killed from among us, and you are one of the disbelievers**. This is Our favor upon you and Our kindness to you in killing him. It has been said that the meaning of this is: And you are now one of the disbelievers in My favor upon you and My raising you.

Tafsir al-Qurtubi

God Almighty said: **And you remained among us for years of your life**. So when did this happen that you claim? Then He confirmed it by killing the Copt.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that

my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.'" until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers**, meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray**, meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

Meaning of the statement: 18- **He said, 'Did we not raise you among us as a child?'** That is, Pharaoh said to Moses after they came to him and said to him what God had commanded them to do. The meaning of **among us** is in our lap and in our homes. He wanted to show him favor and belittle him: that is, we raised you among us as a child and did not kill you among the children we killed. **And you remained among us for years of your life.** So when did this claim happen? It was said that he remained among them for eighteen years, and it was said forty years. Then he decided to kill the Copt.

Tafsir al-Baghawi

18- **He said, 'Did we not raise you among us as a child, and you remained among us for years of your life?'** He was thirty years old.

Tafsir al-Baidawi

18- "Pharaoh said to Moses after they came to him and said that to him. "Did we not raise you among us?" In our homes. "As a child" A child named after him because he was close to being born. "And you remained among us for years of your life." It was said that he remained among them for thirty years, then he went out to Madyan for ten years, then he returned to them calling them to God for thirty years, then he remained after the drowning for fifty years.

Surat al-Shu'ara 26:19

And you did what you did, and you were among the disbelievers.

Surat al-Shu'ara 26:19

And you did what you did, and you were among the disbelievers.

Tafsir al-Jalalayn

19 - **And you did the deed that you did** which is killing the Copt **and you are among the disbelievers** who deny My blessings upon you in raising you and not enslaving you.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And you did the deed that you did, and you were among the disbelievers.**

Tafsir al-Qurtubi

The Almighty said: **And you did your deed which you did.** The deed with the fatha on the fa' is the first time of the verb. Al-Sha'bi read: **your deed** with the kasra on the fa', and the fatha is more appropriate, because it is a single time, and the kasra means the form and state, meaning your deed which you know, so how can you claim, while we know your states, that God sent you? The poet said:

As if her walk from her neighbor's house was like the passing of a cloud, neither slowing down nor hurrying up.

It is said: That was during the days of apostasy and apostasy. **And you are of the disbelievers.** Ad-Dahhak said: That is, in your killing of the Copt, since he was a soul whose killing was not permissible. It was also said: That is, by My blessings that We had upon you of raising you and being kind to you, said Ibn Zayd. Al-Hasan: **Of the disbelievers** in that I am your god. As-Suddi: **Of the disbelievers** in God, because you were with us in this religion of ours which you find fault with. And between the emergence of Moses in peace when he killed the Copt and his return as a prophet, there were eleven years and not many months.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said,

"My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.' " until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers,** meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray,** meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

He said: 19- **And you did the deed that you did**. The deed with the fatha on the fa': the first time of the action. Al-Sha'bi read fa'altak with the kasra on the fa', and the fatha is more appropriate because it is for the single time, not for the type. The meaning is that when he enumerated the blessings upon him, he mentioned his sins to him, and he intended to kill the Copt in the act, then he said, **And you are among the disbelievers**, meaning among the disbelievers in the blessing because you killed a man from my companions. It was said that the meaning is among the disbelievers that Pharaoh is a god. It was said that it is among the disbelievers in God, in his opinion, because he was with them in their religion. The sentence is in the accusative case as a state.

Tafsir al-Baghawi

19- **And you did the deed that you did**, meaning: killing the Copt, **and you are one of the disbelievers**, Al-Hasan and Al-Suddi said: meaning, and you are one of the disbelievers in your God and you were of this religion of ours that you criticize.

Most of the commentators said: The meaning of His statement: **And you are of the disbelievers, and you have denied Our favor**, is: of those who deny My favor and the right to nurture Me. He says, **We raised you among us, and you repaid Us by killing one of our people, and you have denied Our favor**. This is the narration of Al-Awfi from Ibn Abbas, who said: Pharaoh did not know what disbelief in Lordship meant.

Tafsir al-Baidawi

19 - **And you did the deed that you did** meaning killing the Copt. He rebuked him for it, magnifying him after enumerating his blessings upon him. The word **your deed** is read with a kasra because it was a killing by stabbing. **And you are of the disbelievers** in My blessings until you deliberately killed My close ones, or of those whom you now disbelieve in, for he, peace and blessings be upon him, used to live with them through taqiyya, so it is a state of one of the two ta's. It is permissible for it to be a ruling initiated against him that he is of the disbelievers in His divinity or in His blessings because of the opposition that came back to him, or of those who disbelieved in their religion.

Surat al-Shu'ara 26:20

He said, "Then I would have done it, and I was among those astray."

Surat al-Shu'ara 26:20

He said, **Then I would have done it, and I was among those astray.**

Tafsir al-Jalalayn

20 - **He said** Moses **I did it then** then **and I was among those astray** from what God gave me after that of knowledge and the message

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Moses said to Pharaoh: I did that deed that I did: meaning I killed that soul that I killed, so I am among the astray: meaning: I was among the ignorant before the revelation came to me from God prohibiting me from killing him. The Arabs place misguidance in place of ignorance, and ignorance in place of error, so they say: So-and-so was ignorant of the path and went astray, with the same meaning.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And I am among those astray**, he said: Among the ignorant.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. Ibn Jurayj said: And in Ibn Masoud's recitation it says: **And I am among the ignorant.**

He said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, **And I am among the astray.** He said: Among the ignorant.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **And you are among the disbelievers**, that Moses said: I did not disbelieve, but I did it while I was among those astray. And in the wording of Ibn Mas'ud, it is: I did it while I was among the ignorant.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **He said, 'I did it then, while I was among those astray,'** before something came to me from God, so my killing him was a mistake and error. He said: Here, error means error. He did not say error between him and God.

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: I did it then, and I was among the astray." He said: And I was among the ignorant.

Tafsir al-Qurtubi

God the Almighty says: "He said, 'I did it then,' meaning I did that deed, meaning I killed the Copt. **And I (when) 'among the astray,'** meaning among the ignorant. So he denied disbelief from himself, and stated that he did that out of ignorance. Mujahid said the same, 'among the astray' is among the ignorant. Ibn Zayd: Among the ignorant, because a nudge can lead to death. In Abdullah's copy of the Qur'an, it is said: "among the ignorant." It is said that someone who is ignorant of something has strayed from it. It was also said: "And I am among the astray," among the forgetful, as Abu Ubaidah said. It was also said: "And I am among the astray" from the Prophethood, and nothing has come to me from God about it, so I am not to be rebuked for what I did in that state. Thus, he explained that the upbringing among them does not contradict the Prophethood and patience with people, and that killing, whether by mistake or at a time when there was no law, does not contradict the Prophethood.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.'" until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your**

Lord meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers**, meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray**, meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

20- "He said, 'I did it then, and I was among those astray.'" That is, Moses said in response to Pharaoh: I did this deed that you mentioned, which is killing the Copt, and I was at that time among those astray, meaning among the ignorant. So, peace be upon him, denied disbelief from himself, and stated that he did that out of ignorance before the knowledge that God had taught him came to him. It was said that the meaning is: among the ignorant, that that nudge amounts to killing. Abu Ubaidah said: among the forgetful.

Tafsir al-Baghawi

20- **He said**, Moses, **I did it then**, meaning: I did what I did then, **and I am among the astray**, meaning: among the ignorant, meaning: nothing came to me from God. It was said: among the ignorant because that would lead to his death. It was said: among those who went astray from the right path unintentionally. It was said: among those who made mistakes.

Tafsir al-Baidawi

20 - "He said, 'I did it then, and I am among the astray.'" Among the ignorant, and it has been read as such, and the meaning is among the doers, the action of the ignorant and foolish, or among the sinners because he did not intend to kill him, or among those who are oblivious to what the stab leads to because he intended it as a discipline, or among those who forget from the Almighty's saying: "lest one of them should go astray."

Surat al-Shu'ara 26:21

So I fled from you when I feared you, but my Lord granted me wisdom and made me one of the messengers.

Surat al-Shu'ara 26:21

So I fled from you when I feared you, but my Lord granted me wisdom and made me one of the messengers.

Tafsir al-Jalalayn

21 - **So I fled from you when I feared you, but my Lord gave me wisdom and knowledge and made me one of the messengers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So I fled from you because I feared you**, the Almighty says, informing about what Moses said to Pharaoh: **So I fled from you**, the assembly of eminent ones, because Pharaoh said, **because I feared you**, lest you kill me for killing the one among you who had been killed. **So my Lord granted me wisdom**, meaning, my Lord granted me prophethood, which is wisdom.

As Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **Then my Lord gave me wisdom**. And wisdom means prophethood.

And His saying, **And He made me one of the messengers**, means: And He included me among those whom He sent to His creation, conveying His message to them by sending me to you, O Pharaoh.

Tafsir al-Qurtubi

The Almighty said: **So I fled from you when I feared you** meaning I left you and went to Madyan as in Surat al-Qasas 28: **So he went out from there, fearful and watching** (al-Qasas 28:21) and that was at the time of the killing. **Then my Lord gave me wisdom** meaning prophethood, according to Al-Suddi and others. Al-Zajjaj: teaching the Torah which contains God's wisdom. It was also said: knowledge and understanding. **And made me one of the messengers**.

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be

fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.'" until His saying, **Your request has been granted, O Moses**.

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening** as He said: **Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you to **send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers**, meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray**, meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

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Fath al-Qadir

21- **So I fled from you when I feared you** meaning I left you and went to Madyan as in Surat Al-Qasas. **Then my Lord gave me wisdom** meaning prophecy or knowledge and understanding. Al-Zajaj said: What is meant by wisdom is that He taught him the Torah, which contains God's wisdom, **and made me one of the messengers.**

Tafsir al-Baghawi

21- **So I fled from you when I feared you**, to Madyan, **and my Lord gave me wisdom**, meaning prophethood. Muqatil said: meaning knowledge and understanding, **and made me one of the messengers.**

Tafsir al-Baidawi

21 - **So I fled from you when I feared you, and my Lord gave me wisdom.** Wisdom. **And made me one of the messengers.** He first responded with that to what he had rebuked him for, casting doubt on his prophethood. Then he returned to what he had been counted as a blessing, but he did not explicitly reject it because it was true and did not cast doubt on his claim. Rather, he pointed out that it was in reality a curse because it was caused by it, so he said:

Surat al-Shu'ara 26:22

And that is a blessing which You bestow upon me, that You enslaved the Children of Israel.

Surat al-Shu'ara 26:22

And that is a blessing which You bestow upon me, that You enslaved the Children of Israel.

Tafsir al-Jalalayn

22 - **And that is a blessing which You bestowed upon me** its root is **you bestowed upon me that I enslaved the Children of Israel** an explanation of that, meaning that You took them as slaves and did not enslave me. There is no blessing for you in that because of your injustice in enslaving them and the power of some of them. The beginning of the speech is an interrogative hamza for denial.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what His Prophet Moses, peace and blessings be upon him, said to Pharaoh: **And that is a blessing which You bestow upon me**. He means by His statement: And that is Pharaoh's raising of me, He says: And your raising me, and your not enslaving me, as You enslaved the Children of Israel, is a blessing from You which You bestow upon me with truth. And in the speech there is an omission that was dispensed with by the indication of what was mentioned regarding it, which is: And that is a blessing that you bestow upon me that you enslaved the Children of Israel and left me, so you did not enslave me. So he omitted the mention of and left me because his saying that you enslaved the Children of Israel indicates it. The Arabs do that to shorten the speech. An example of that in speech is when two men of authority deserve punishment, so one of them is punished and the other is pardoned. So the one who is pardoned says: This is a blessing upon me from the prince that he punished so-and-so and left me alone. Then he omitted and left me alone because the speech indicates it, and because in his saying **that you enslaved the Children of Israel** there are two aspects: One of them is the accusative, because the wish is attached to it. And if it is accusative then the meaning of the speech is: And that is a blessing that you bestow upon me that you enslaved the Children of Israel. And what he means by his saying **that you enslaved the Children of Israel** is that you took them as your slaves. It is said from it: I enslaved the slaves and you enslaved them, as the poet said:

Why do my people worship me when there are so many camels and slaves among them?

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the

authority of Ibn Abi Nujayh, on the authority of Mujahid, **She wished me to enslave the Children of Israel**, he said: I subjugated them and used them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: He wished that I would enslave the Children of Israel. He said: I would subjugate, conquer, and use the Children of Israel.

Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And that is a blessing that You bestowed upon me, that I enslaved the Children of Israel** and raised me as a child.

Others said: This was a question from Moses to Pharaoh, as if he said: Do you trust me to take the Children of Israel as slaves?

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And that is a favor which You bestow upon me**, he said: Moses said to Pharaoh: Do You bestow upon me a favor that You take the Children of Israel as slaves?

The Arabists differed on this. Some of the grammarians of Basra said: **And that is a blessing that you bestow upon me**. It is said: This is an interrogative, as if he said: **Do you bestow it upon me?** Then he explained and said: **That I enslaved the Children of Israel**, and made it a substitute for the blessing. Some of the Arabists rejected this statement and said: It is a mistake on the part of the one who said it. It is not permissible for the hamza to be thrown, and it is requested, so the interrogative would be like the report. He said: It was deemed ugly, and with it is *umm*, which is evidence of the interrogative, and they deemed ugly:

Should you leave the neighborhood or innovate? What harm would it do you if you wait?

He said: Some of them said: It is **Atrahwah min al-Hayy**, and the interrogative was omitted at first, as it was sufficient with *Umm*. Most of them said: Rather, the first is a predicate, and the second is an interrogative, and it is as if *Umm* comes after a statement, then it is the alif. As for *Umm* not being accompanied by it, no one said it. Some of the grammarians of Kufa said about that what we said. He said: The meaning of the statement is: **And you did what you did, and you are among the disbelievers, for My blessing**, meaning for the blessing of My raising you. So he answered him and said: Yes, it is a blessing upon me that you enslaved people and did not enslave Me. And His statement: **Pharaoh said, 'And what is the Lord of the worlds?'** He said: What is the Lord of the worlds? **Moses said, 'He is the Lord of the heavens and the earth, and their Owner,'** and **"and what is between them"**, meaning: And the Owner of what is between the heavens and the earth of anything, **if you should be certain**, meaning: If you should be certain that what you see is as you see it, then likewise be certain that our Lord is the Lord of the heavens and the earth and what is between them.

Tafsir al-Qurtubi

The Almighty said: **And that is a favor which You bestow upon me, that You enslaved the Children of Israel.** People differed regarding the meaning of these words. Al-Suddi, Al-Tabari, and Al-Farra' said: These words are from Moses, peace be upon him, as an acknowledgment of the favor, as if he were saying: Yes? And your upbringing is a favor upon me, since you enslaved others and left me, but that does not negate my mission. It was also said: It is from Moses, peace be upon him, as a denial, meaning, do You bestow upon me a favor by raising me as a child, while you enslaved and killed the Children of Israel? That is, is it not a favor? Al-Ahbash and Al-Farra' also said this, but An-Nahhas and others denied it. An-Nahhas said: This is not permissible because the interrogative alif creates a meaning, and its deletion is impossible unless there is an *umm* in the speech, as the poet said:

Do you leave the neighborhood or innovate?

I do not know of any difference of opinion among grammarians on this point, as Al-Farra' said. He said: It is permissible to delete the alif of interrogation in verbs of doubt. He narrated, **Is Zayd leaving?** meaning, **Do you see?** Ali ibn Sulayman used to say on this: **He only took it from the expressions of the common people.** Al-Tha'labi said: Al-Farra' said, **And whoever says that it is a denial said that its meaning is, 'Is that a blessing?'** in the manner of an interrogative, like his saying, **This is my Lord** (Al-An'am 6:78), **So they are the immortals** (Al-Anbiya' 21:34). The poet said:

I will never forget the day of departure, her stance and her eyelids shedding tears.

And she said while the passengers were standing, she left me like this and went off

I said: In this, the interrogative alif was deleted without the letter *umm* being the opposite of what An-Nahhas said. Ad-Dahhak said: The speech was uttered as a rebuke, and rebuke can be with or without an interrogative, and the meaning is: If you had not killed the Children of Israel, my parents would have raised me. What blessing have you bestowed upon me? So you are bestowing upon me what you should not have bestowed. It was said: Its meaning is, how can you bestow upon me education when you have humiliated my people? And whoever humiliates his people will be humiliated. And **that I worshipped** is in the nominative case as a substitute for *blessing*, and it is permissible for it to be in the accusative case meaning: because you worshipped the Children of Israel, meaning you took slaves. It is said: I worshipped him and I worshipped him in the same sense, as Al-Farra' said, and he recited:

Why do my people worship me when they have many camels and slaves among them?

Tafsir Ibn Kathir

God Almighty tells us what He ordered His servant, messenger, and interlocutor, Moses, son of Imran, peace be upon him, when he called him from the right side of the mountain, spoke to him, confided in him, sent him, chose him, and ordered him to go to Pharaoh and his people. For this reason, God Almighty said: **Go to the wrongdoing people - the people of Pharaoh - will they not fear God?** He said, "My Lord, indeed I fear that they will deny me, and that my breast will be constricted and my tongue will not be fluent, so send to Aaron. And they have a sin against me, so I fear that they will kill me." These are excuses that he asked God to remove from him, as He said in Surat Ta-Ha 20: "He said, 'My Lord, expand for me my breast, and ease for me my task.'" until His saying, **Your request has been granted, O Moses.**

And the Almighty said: **And they have a sin against me, so I fear that they will kill me** meaning because of the killing of that Copt, which was the reason for his departure from the land of Egypt. **He said, 'No'** meaning God said to him: Do not fear any of that, as He said: "We will strengthen you with your brother and give you both authority so that they will not reach you with Our signs. You and those who follow you will be the predominant ones." **So go with Our signs, indeed We are with you, listening as He said: Indeed, I am with you, hearing and seeing** meaning I am with you with My protection, guardianship, victory and support. **So go to Pharaoh and say, 'Indeed, we are messengers of the Lord of the worlds'** as He said in the other verse: **Indeed, we are messengers of your Lord** meaning each of us has been sent to you **to send with us the Children of Israel** meaning release them from your captivity, grip, oppression and torture, for they are the believing servants of God and His sincere party, and they are with you in the humiliating punishment. So when Moses said that to him, Pharaoh turned away completely and looked at him with an eye of contempt and anger, and said: **Did We not raise you among us as a child?** The verse, meaning, are you not the one whom We raised among us, in our home and on our bed, and We bestowed blessings upon him for a period of years, then after that you responded to that kindness with that deed, by killing one of our men, and you denied Our blessings upon you, and for this reason He said, **And you are of the disbelievers,** meaning the deniers. Ibn Abbas and Abd al-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it. **He said, 'I did it then,'** meaning in that state, **and I was of those astray,** meaning before revelation came to me and God bestowed upon me the blessing of the message and prophethood.

Ibn Abbas **may God be pleased with him**, Mujahid, Qatadah, Ad-Dahhak and others said: **And I am among the astray**, meaning the ignorant. Ibn Jurayj said: It is also in the recitation of Abdullah ibn Masoud **may God be pleased with him: So I fled from you when I feared you, but my Lord gave me wisdom and made me one of the messengers**, meaning the first situation was separated and another command came, for God has sent me to you, so if you obey Him, you will be safe, and if you disobey Him, you will be ruined. Then Moses said: **And that is a favor You bestow upon me, that you enslaved the Children of Israel**, meaning, You

And that is a blessing which You bestow upon me, that You enslaved the Children of Israel.

did not treat me well and raise me in return for the evil you did to the Children of Israel, making them slaves and servants whom you dispose of in your work and the hardships of your flock. Is your kindness to one man equal to the evil you did to all of them? That is, what you mentioned is nothing in comparison to what you did to them.

Fath al-Qadir

22- And that is a blessing you bestow upon me, that you enslaved the Children of Israel. It was said that this statement was from Moses as an acknowledgment of the blessing, as if he said, **Yes, that upbringing is a blessing you bestowed upon me, but that does not negate my mission.** Al-Farra' and Ibn Jarir said this. It was also said that it was from Moses as a denial: that is, do you bestow upon me a blessing by raising me as a newborn, while you enslaved and killed the Children of Israel, who were my people? Al-Zajaj said: The commentators interpreted this as a denial, that what Pharaoh mentioned was a blessing upon Moses. The wording is that of a statement, and in it is a rebuke to the one being addressed, meaning: If you had not killed the children of the Children of Israel, my mother would have had no need to throw me into the river. So it is as if you are bestowing upon me something that your affliction was the cause of. Al-Azhari mentioned something similar but in a simpler way. Al-Mubarrad said: He says that the upbringing was for the reason you mentioned of enslavement: that is, your raising me was for the sake of owning and subjugating my people. It was said that the speech implies a question: Or is that a blessing? Al-Akhfash said it, but An-Nahhas denied it. Al-Farraa said: Whoever says that the statement is a denial said that its meaning is: Is that a blessing? The meaning of **that you enslaved the Children of Israel** is that you took them as slaves. It is said **I worshipped him** and **I worshipped him** in the same sense. This is what Al-Farraa said. Its position is nominative as the predicate of a deleted subject in apposition to *blessing*, and the genitive is by implying the *ba*, and the accusative is by deleting it.

Ibn Jarir narrated on the authority of Ibn Abbas, **And their necks remained humbled to it**, meaning: submissive. Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah, **And they have a sin against me**, meaning: killing a soul. Ibn Jarir narrated on the authority of Ibn Abbas, regarding His statement, **And you did your deed which you did, and you were of the disbelievers**, he said: for the blessing, for Pharaoh did not know what disbelief was. And regarding His statement, **I did it then, and I was of those astray**, he said: among the ignorant. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **That I enslaved the Children of Israel**, he said: I subjugated them and used them.

Tafsir al-Baghawi

22- And that is a blessing which You bestowed upon me, that I enslaved the Children of Israel. They differed in their interpretation of it: some of them took it as an acknowledgment and some of them as a denial.

Whoever says it is an acknowledgment, says that Moses considered it a blessing from him to him, as he raised him, and did not kill him as he killed the rest of the children of Israel, and did not enslave him as he enslaved the children of Israel. Its meaning is: Yes, and that is a blessing upon me, that you enslaved the children of Israel, and left me and did not enslave me.

And whoever says: It is a denial said: His saying: And that is a blessing is in the form of a question, meaning: Or is that a blessing? He deleted the interrogative alif, like his saying: Do the immortals understand? The poet said:

You leave the neighborhood or innovate, and what harm would it do you if you wait?

Meaning: Are you leaving the neighborhood?

Omar ibn Abi Rabia said:

I have never forgotten the day of her departure, I saw her and her eyes were drowned in her tears

And she said while the passengers were standing, **You leave me like this and go?**

That is: Will you leave me? He says: Do you wish me to have been raised, and forget your crime against the Children of Israel through enslavement and ugly treatment?

Or he means: How can you bestow upon me education when you have enslaved my people? Whoever humiliates his people will be humiliated, so your enslavement of the Children of Israel has nullified your kindness to me.

It was said: Its meaning is, **By granting me a favor of upbringing.** And His statement, **That you enslaved the Children of Israel**, meaning: By enslaving the Children of Israel and killing their children, I was handed over to you until you raised me and took care of me. If you had not enslaved them and killed them, I would have had people from my family who would have raised me and would not have thrown me into the river. So what favor have you granted me?"

His saying: **I worshipped**, meaning: I took them as slaves. It is said: I worshipped so-and-so, I made him a slave, I worshipped him, I enslaved him, meaning: I took him as a slave.

Tafsir al-Baidawi

22 - And that is a blessing which You bestowed upon me, that I enslaved the Children of Israel. That is, that upbringing is a blessing which You bestowed upon me outwardly, but in reality it is Your enslaving the Children of Israel and intending them to slaughter their

children, for that is the reason for my falling to you and my being raised by You. It was said that it is understood with a hamza of denial, that is, or that blessing which You bestowed upon me, which is **that I worshipped**. The position of **that I worshipped** is nominative as the predicate of a deleted item or a substitute for *blessing*, or genitive with the omission of the *ba'*, or accusative with its deletion. It was said that this is an indication of a heinous, vague characteristic, and **that I worshipped** is an apposition to explain it, and the meaning is: Your enslaving the Children of Israel is a blessing which You *bestowed* upon me. The address is singular in **that I worshipped**, and plural in what preceded it because the blessing was from Him alone, and the fear and flight were from Him and from His people.

Surat al-Shu'ara 26:23

Pharaoh said, "And what is the Lord of the worlds?"

Surat al-Shu'ara 26:23

Pharaoh said, **And what is the Lord of the worlds?**

Tafsir al-Jalalayn

23 - **Pharaoh said to Moses And what is the Lord of the worlds** of whom you said you are His Messenger, meaning what is He? And since there is no way for creation to know His reality, the Most High, and they only know Him by His attributes, Moses, peace and blessings be upon him, answered him with some of them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Pharaoh said, 'And what is the Lord of the worlds?'**

Tafsir al-Qurtubi

God the Almighty said: **Pharaoh said, 'And what is the Lord of the worlds?'** When Moses defeated Pharaoh with an argument and the accursed one did not find any proof in his confirmation of education or anything else, he returned to opposing Moses in his statement: The Messenger of the Lord of the worlds. He asked him a question about an unknown thing. Makki and others said: Just as one asks about genera, that is why he asked with *ma*. Makki said: He asked with *min* in another place and it is likely that they are in other places. So Moses brought the attributes that indicate God from His creations in which no creation shares with Him. Pharaoh asked about the genera and God the Almighty has no genera, because genera are created. So Moses knew of his ignorance and ignored his question and informed him of the great power of God which is clear to the listener that Pharaoh does not share in it. So Pharaoh said.

Tafsir Ibn Kathir

God the Almighty says, informing about Pharaoh's disbelief, rebellion, tyranny and ingratitude in His statement, **And who is the Lord of the worlds?** That is because he used to say to his people, **I do not know of any god for you other than me.** "So he belittled his people and they obeyed him." They used to deny the Creator, glory be to Him, and they believed that they had no lord other than Pharaoh. So when Moses said to him, "I am the Messenger of the Lord of the worlds, **Pharaoh said to him,** And who is this one whom you claim is the Lord of the worlds other than me?" This is how the scholars of the Salaf and the Imams of the Khalaf interpreted it, until al-Suddi said: This verse is

like the saying of God Almighty: **He said, 'Then who is your Lord, O Moses?' He said, 'Our Lord is He who gave each thing its form and nature and then guided it.'** Whoever among the logicians and others claims that this is a question about the essence has made a mistake, because he did not acknowledge the Creator to ask about the essence. Rather, he was apparently denying Him completely, even though the arguments and proofs had been established against him. At that point, when Moses asked him about the Lord of the worlds, he said, **He said, 'The Lord of the heavens and the earth and what is between them.'** That is, the Creator of all that, its Owner and the One who controls it, and His God has no partner. He is the One who created all things: the upper world and what is in it of fixed and luminous planets, and the lower world and what is in it of seas, deserts, mountains, trees, animals, plants and fruits, and what is between that of the air and birds, and what the atmosphere contains. All are His slaves, submissive and humble. **If you are certain,** that is, if you have certain hearts and penetrating eyes. At that point, Pharaoh turned to those around him from his people and the leaders of his state. Saying to them, in a mocking, derisive and refuting manner what Moses said, **They do not hear,** meaning, are you not amazed at what this man says in his claim that you have a god other than me? Moses said to them, **Your Lord and the Lord of your forefathers,** meaning, your Creator and the Creator of your forefathers, who were before Pharaoh and his time. **He said,** meaning, Pharaoh to his people, **Indeed, your messenger who has been sent to you is mad,** meaning, he has no mind in his claim that there is a lord other than me. "He said, **meaning Moses, to those to whom Pharaoh had suggested the doubt, so Moses answered by saying,** Lord of the East and the West and whatever is between them, if you but use reason." That is, He is the One who made the East an East from which the planets rise, and the West a West in which the planets set: their fixed and moving stars, with this system in which He subjected them and determined them. If the one who claims to be your Lord and God is truthful, then let him reverse the matter and make the East the West and the West the East, as God Almighty said about "He who argued with Abraham concerning his Lord because God had given him the kingdom, when Abraham said, 'My Lord is He who gives life and causes death.' He said, 'I give life and cause death.' Abraham said, 'Indeed, God brings the sun from the East, so bring it from the West.'" **10: 1-12.** For this reason, when Pharaoh was defeated and his argument was cut off, he turned to using his prestige, power, and authority, and he believed that this would be beneficial to him and effective in Moses, peace be upon him, so he said what God Almighty had informed him about:

Fath al-Qadir

When Pharaoh heard Moses and Aaron say, "We are messengers from the Lord of the worlds," he asked them about that, intending to object to what they said, saying: 23- "And what is the Lord of the worlds? **That is, what is He? The question is what,** which is used to ask about the unknown and to seek to specify the type.

Tafsir al-Baghawi

23- "Pharaoh said, 'And what is the Lord of the worlds?' He said: What is the Lord of the worlds that you claim to be His messenger to me? His God described him with what, which is a question about the type of thing, and God is exalted above type. So Moses, peace be upon him, answered him by mentioning His actions that creation is incapable of producing the like of.

Tafsir al-Baidawi

23 - "Pharaoh said, 'And what is the Lord of the worlds?'" When he heard the answer to what was said to him and saw that he did not take that into consideration, he began to object to his claim. He began by inquiring about the truth of the sender.

Surat al-Shu'ara 26:24

He said, "The Lord of the heavens and the earth and whatever is between them, if you should be certain."

Surat al-Shu'ara 26:24

He said, **The Lord of the heavens and the earth and whatever is between them, if you should be certain.**

Tafsir al-Jalalayn

24 - **He said, Lord of the heavens and the earth and what is between them** meaning the Creator of that **if you are certain** that He, the Most High, created it, then believe in Him alone.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'Lord of the heavens and the earth and whatever is between them, if you should be certain.'**

Tafsir al-Qurtubi

God Almighty said: **He said, 'Lord of the heavens and the earth and whatever is between them, if you should be certain.'**

Tafsir Ibn Kathir

God the Almighty says, informing about Pharaoh's disbelief, rebellion, tyranny and ingratitude in His statement, **And who is the Lord of the worlds?** That is because he used to say to his people, **I do not know of any god for you other than me.** "So he belittled his people and they obeyed him." They used to deny the Creator, glory be to Him, and they believed that they had no lord other than Pharaoh. So when Moses said to him, "I am the Messenger of the Lord of the worlds, **Pharaoh said to him, And who is this one whom you claim is the Lord of the worlds other than me?**" This is how the scholars of the Salaf and the Imams of the Khalaf interpreted it, until al-Suddi said: This verse is like the saying of God Almighty: **He said, 'Then who is your Lord, O Moses?' He said, 'Our Lord is He who gave each thing its form and nature and then guided it.'** Whoever among the logicians and others claims that this is a question about the essence has made a mistake, because he did not acknowledge the Creator to ask about the essence. Rather, he was apparently denying Him completely, even though the arguments and proofs had been established against him. At that point, when Moses asked him about the Lord of the worlds, he said, **He said, 'The Lord of the heavens and the earth and what is between them.'** That is, the Creator of all that, its Owner and the One who controls it, and His God has no partner. He is the One who

created all things: the upper world and what is in it of fixed and luminous planets, and the lower world and what is in it of seas, deserts, mountains, trees, animals, plants and fruits, and what is between that of the air and birds, and what the atmosphere contains. All are His slaves, submissive and humble. **If you are certain**, that is, if you have certain hearts and penetrating eyes. At that point, Pharaoh turned to those around him from his people and the leaders of his state. Saying to them, in a mocking, derisive and refuting manner what Moses said, **They do not hear**, meaning, are you not amazed at what this man says in his claim that you have a god other than me? Moses said to them, **Your Lord and the Lord of your forefathers**, meaning, your Creator and the Creator of your forefathers, who were before Pharaoh and his time. **He said**, meaning, Pharaoh to his people, **Indeed, your messenger who has been sent to you is mad**, meaning, he has no mind in his claim that there is a lord other than me. "He said, **meaning Moses, to those to whom Pharaoh had suggested the doubt, so Moses answered by saying**, Lord of the East and the West and whatever is between them, if you but use reason." That is, He is the One who made the East an East from which the planets rise, and the West a West in which the planets set: their fixed and moving stars, with this system in which He subjected them and determined them. If the one who claims to be your Lord and God is truthful, then let him reverse the matter and make the East the West and the West the East, as God Almighty said about "He who argued with Abraham concerning his Lord because God had given him the kingdom, when Abraham said, 'My Lord is He who gives life and causes death.' He said, 'I give life and cause death.' Abraham said, 'Indeed, God brings the sun from the East, so bring it from the West.'" **10: 1-12.** For this reason, when Pharaoh was defeated and his argument was cut off, he turned to using his prestige, power, and authority, and he believed that this would be beneficial to him and effective in Moses, peace be upon him, so he said what God Almighty had informed him about:

Fath al-Qadir

When Pharaoh said that, 24- **Moses said, 'Lord of the heavens and the earth and what is between them.'** So he specified for him what he wanted by the worlds, and left out the answer to what Pharaoh asked about because he asked him about the genus of the Lord of the worlds, and he has no genus. So Moses answered him with what indicates the greatness of the divine power that is clear to every listener, that He, glory be to Him, is the Lord and there is no lord other than Him. **If you are certain**, meaning if you are certain of something, then this is more deserving of certainty.

Tafsir al-Baghawi

24- **He said, 'Lord of the heavens and the earth and whatever is between them, if you should be certain,'** that He is their Creator. The scholars of semantics said: That is, just as you are certain of these things that you

witness, then be certain that the God of creation is God Almighty. So when Moses said that, Pharaoh was confused by Moses' answer.

Tafsir al-Baidawi

24 - **He said, 'Lord of the heavens and the earth and whatever is between them.'** He defined it by its most obvious characteristics and effects, since it is impossible to define individuals except by mentioning the characteristics and actions, and to this He referred by saying:

If you are certain means if you are certain of things and are certain of them, you will know that these perceptible bodies are possible due to their composition, multiplicity, and changing conditions. They have a necessary originator in and of themselves, and that originator must be a originator for all other possibilities, what can be sensed by them and what cannot be. Otherwise, multiplicity of the necessary would be necessary, or some of the possibilities would be independent of it. Both of these are impossible. Then that necessary cannot be defined except by its external necessities, due to the impossibility of definition by itself and by what is within it, due to the impossibility of composition in itself.

Surat al-Shu'ara 26:25

He said to those around him, "Do you not listen?"

Surat al-Shu'ara 26:25

He said to those around him, **Do you not listen?**

Tafsir al-Jalalayn

25 - **Pharaoh said** to those around him, from the nobles of his people, **Do you not listen** to those around him who did not answer the question?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **He said to those around him, 'Do you not listen?'** Pharaoh said to those around him from his people, **Do you not listen to what Moses is saying?** So Moses, peace be upon him, informed the people of the answer to Pharaoh's question to him. It was said to him, **And what is the Lord of the worlds?** So that the people of Pharaoh would understand his statement to Pharaoh, and his answer to what he asked him, when Pharaoh said to them, **Do you not listen?** to the words of Moses, and he said to them, **The One to whom you have called and to whose worship you have been called,** "your Lord," who created you, **and the Lord of your forefathers of old.** So Pharaoh said, when Moses said that to them, he informed them of what Pharaoh and his people were calling to, **Indeed, your Messenger who has been sent to you is mad,** meaning: This Messenger of yours who claims to have been sent to you is demented, because he says something that we do not know or understand. He only said that and attributed to Moses, the enemy of God, Paradise, because he and his people believed that there is no Lord other than Him to be worshipped, and that what Moses called him to is false and has no reality. Then Moses said, arguing with them, and making them know their Lord by His description and His proofs, since the people of Pharaoh believed that the one they knew as their Lord at that time was Pharaoh, and that the one they knew as their fathers were other kings, lords who had been before Pharaoh, who had passed away, so they did not believe that Moses had told them anything with a meaning that they could understand but not comprehend. Therefore, Pharaoh said to them: He is mad, because his words were words they did not understand, meaning: The one I call you and Pharaoh to worship is the Lord of the East and the West and what is between them, meaning the King of the rising of the sun and its setting, and what is between them of anything, not to worship the kings of Egypt who were its kings before Pharaoh for your fathers and they went away, nor to worship Pharaoh who is its king **if you understand** meaning: If you have minds with which you understand what is said to you, and with which you comprehend what you hear of what is assigned to you. When he, peace be upon him, informed them of the matter which they knew to be the clear truth, since the kingdom of Pharaoh and the kings of Egypt before him

did not extend beyond the throne of Egypt, and it became clear to Pharaoh and those of his people around him that the one whom Moses was calling them to worship was the King who ruled over kings, Pharaoh then said, in arrogance towards the truth and persisting in his transgression to Moses, **If you take a god other than me,** meaning: If you acknowledge a god other than me, **I will surely put you among the imprisoned,** meaning: I will imprison you with those of his people in prison.

Tafsir al-Qurtubi

The Almighty's saying: **Do you not listen?** means to tempt and express astonishment at the foolishness of the statement, if the people's belief was that Pharaoh was their Lord and their god, and the Pharaohs before him were the same. So Moses added to the explanation by saying:

Tafsir Ibn Kathir

God the Almighty says, informing about Pharaoh's disbelief, rebellion, tyranny and ingratitude in His statement, **And who is the Lord of the worlds?** That is because he used to say to his people, **I do not know of any god for you other than me.** "So he belittled his people and they obeyed him." They used to deny the Creator, glory be to Him, and they believed that they had no lord other than Pharaoh. So when Moses said to him, "I am the Messenger of the Lord of the worlds, **Pharaoh said to him,** And who is this one whom you claim is the Lord of the worlds other than me?" This is how the scholars of the Salaf and the Imams of the Khalaf interpreted it, until al-Suddi said: This verse is like the saying of God Almighty: **He said, 'Then who is your Lord, O Moses?' He said, 'Our Lord is He who gave each thing its form and nature and then guided it.'** Whoever among the logicians and others claims that this is a question about the essence has made a mistake, because he did not acknowledge the Creator to ask about the essence. Rather, he was apparently denying Him completely, even though the arguments and proofs had been established against him. At that point, when Moses asked him about the Lord of the worlds, he said, **He said, 'The Lord of the heavens and the earth and what is between them.'** That is, the Creator of all that, its Owner and the One who controls it, and His God has no partner. He is the One who created all things: the upper world and what is in it of fixed and luminous planets, and the lower world and what is in it of seas, deserts, mountains, trees, animals, plants and fruits, and what is between that of the air and birds, and what the atmosphere contains. All are His slaves, submissive and humble. **If you are certain,** that is, if you have certain hearts and penetrating eyes. At that point, Pharaoh turned to those around him from his people and the leaders of his state. Saying to them, in a mocking, derisive and refuting manner what Moses said, **They do not hear,** meaning, are you not amazed at what this man says in his claim that you

have a god other than me? Moses said to them, **Your Lord and the Lord of your forefathers**, meaning, your Creator and the Creator of your forefathers, who were before Pharaoh and his time. **He said**, meaning, Pharaoh to his people, **Indeed, your messenger who has been sent to you is mad**, meaning, he has no mind in his claim that there is a lord other than me. "He said, **meaning Moses, to those to whom Pharaoh had suggested the doubt, so Moses answered by saying**, Lord of the East and the West and whatever is between them, if you but use reason." That is, He is the One who made the East an East from which the planets rise, and the West a West in which the planets set: their fixed and moving stars, with this system in which He subjected them and determined them. If the one who claims to be your Lord and God is truthful, then let him reverse the matter and make the East the West and the West the East, as God Almighty said about "He who argued with Abraham concerning his Lord because God had given him the kingdom, when Abraham said, 'My Lord is He who gives life and causes death.' He said, 'I give life and cause death.' Abraham said, 'Indeed, God brings the sun from the East, so bring it from the West.'" **10:1-12**. For this reason, when Pharaoh was defeated and his argument was cut off, he turned to using his prestige, power, and authority, and he believed that this would be beneficial to him and effective in Moses, peace be upon him, so he said what God Almighty had informed him about:

Fath al-Qadir

25- **Pharaoh said to those around him, 'Do you not listen?'** That is, to those around him from the nobles, **Do you not listen to what he said?** meaning Moses was amazed at their weakness in the statement, as if he said, **Do you listen and wonder?** This is a very vague and misleading statement, because he did not find an answer to the argument that Moses presented to him. So when Moses heard what Pharaoh said, he presented to him another argument that was included under the first argument, but it was closer to the understanding of those who heard it.

Tafsir al-Baghawi

25- "He said to those around him," from the nobles of his people. Ibn Abbas said: They were five hundred men wearing bracelets. Pharaoh said to them, rejecting Moses' words: "Do you not listen? **This is because they believed that their gods were their kings, so Moses gave them more clarification.**

Tafsir al-Baidawi

25 - He said to those around him, 'Do you not listen?'" His answer: I asked him about his reality while he was mentioning his actions, or claiming that he is "Lord of the heavens" which are necessary and moveable by themselves as is the doctrine of the materialists, or it is not known that they lack an influence.

Surat al-Shu'ara 26:26

Your Lord and the Lord of your forefathers of old said,

Surat al-Shu'ara 26:26

Your Lord and the Lord of your forefathers of old said,

Tafsir al-Jalalayn

26 - **He said** Moses **your Lord and the Lord of your forefathers of old** and this, even though it was included in what came before it, angers Pharaoh and therefore

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'Your Lord and the Lord of your forefathers of old.'**

Tafsir al-Qurtubi

The Almighty said: **Your Lord and the Lord of your forefathers of old.** So He brought a proof that they could understand from Him, because they knew that they had fathers and that they had perished and that there must be a changer for them, and that they had come into being after they had ceased to be, and that there must be a Creator for them. Then Pharaoh said at that time, in a way that made light of it.

Tafsir Ibn Kathir

God the Almighty says, informing about Pharaoh's disbelief, rebellion, tyranny and ingratitude in His statement, **And who is the Lord of the worlds?** That is because he used to say to his people, **I do not know of any god for you other than me.** "So he belittled his people and they obeyed him." They used to deny the Creator, glory be to Him, and they believed that they had no lord other than Pharaoh. So when Moses said to him, "I am the Messenger of the Lord of the worlds, **Pharaoh said to him,** And who is this one whom you claim is the Lord of the worlds other than me?" This is how the scholars of the Salaf and the Imams of the Khalaf interpreted it, until al-Suddi said: This verse is like the saying of God Almighty: **He said, 'Then who is your Lord, O Moses?' He said, 'Our Lord is He who gave each thing its form and nature and then guided it.'** Whoever among the logicians and others claims that this is a question about the essence has made a mistake, because he did not acknowledge the Creator to ask about the essence. Rather, he was apparently denying Him completely, even though the arguments and proofs had been established against him. At that point, when Moses asked him about the Lord of the worlds, he said, **He said, 'The Lord of the heavens and the earth and what is between them.'** That is, the Creator of all that, its Owner and the One who controls it, and His God has no partner. He is the One who

created all things: the upper world and what is in it of fixed and luminous planets, and the lower world and what is in it of seas, deserts, mountains, trees, animals, plants and fruits, and what is between that of the air and birds, and what the atmosphere contains. All are His slaves, submissive and humble. **If you are certain,** that is, if you have certain hearts and penetrating eyes. At that point, Pharaoh turned to those around him from his people and the leaders of his state. Saying to them, in a mocking, derisive and refuting manner what Moses said, **They do not hear,** meaning, are you not amazed at what this man says in his claim that you have a god other than me? Moses said to them, **Your Lord and the Lord of your forefathers,** meaning, your Creator and the Creator of your forefathers, who were before Pharaoh and his time. **He said,** meaning, Pharaoh to his people, **Indeed, your messenger who has been sent to you is mad,** meaning, he has no mind in his claim that there is a lord other than me. "He said, **meaning Moses, to those to whom Pharaoh had suggested the doubt, so Moses answered by saying,** Lord of the East and the West and whatever is between them, if you but use reason." That is, He is the One who made the East an East from which the planets rise, and the West a West in which the planets set: their fixed and moving stars, with this system in which He subjected them and determined them. If the one who claims to be your Lord and God is truthful, then let him reverse the matter and make the East the West and the West the East, as God Almighty said about "He who argued with Abraham concerning his Lord because God had given him the kingdom, when Abraham said, 'My Lord is He who gives life and causes death.' He said, 'I give life and cause death.' Abraham said, 'Indeed, God brings the sun from the East, so bring it from the West.'" **10: 1-12.** For this reason, when Pharaoh was defeated and his argument was cut off, he turned to using his prestige, power, and authority, and he believed that this would be beneficial to him and effective in Moses, peace be upon him, so he said what God Almighty had informed him about:

Fath al-Qadir

F 26- **He said, 'Your Lord and the Lord of your forefathers of old.'** So he explained to them that Pharaoh was a servant, not a lord as he claimed. The meaning is: This Lord to whom I am calling you is the One who created your forefathers and created you, so how can you worship One whom none of you has been created like you and who has fathers who have perished like your fathers? Then Pharaoh did not answer him with anything that could be relied upon, but rather he came with something that would cast doubt on his people and make them think that what Moses had said was something that rational people would not say.

Tafsir al-Baghawi

26- **He said, 'Your Lord and the Lord of your forefathers of old.'**

Tafsir al-Baidawi

26 - "He said, 'Your Lord and the Lord of your forefathers of old.'" Turning to something that cannot be imagined to be like it and doubting its need for a wise designer, and which is closer to the observer and clearer upon contemplation.

Surat al-Shu'ara 26:27

He said, "Indeed, your messenger who has been sent to you is mad."

Surat al-Shu'ara 26:27

He said, **Indeed, your messenger who has been sent to you is mad.**

Tafsir al-Jalalayn

27 - **He said, Indeed, your messenger who has been sent to you is mad**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'Indeed, your messenger who has been sent to you is mad.'**

Tafsir al-Qurtubi

God Almighty said: **Indeed, your Messenger who has been sent to you is mad.** That is, if they were not, he would answer me about what I ask. So Moses, peace be upon him, answered him about this by saying.

Tafsir Ibn Kathir

God the Almighty says, informing about Pharaoh's disbelief, rebellion, tyranny and ingratitude in His statement, **And who is the Lord of the worlds?** That is because he used to say to his people, **I do not know of any god for you other than me.** "So he belittled his people and they obeyed him." They used to deny the Creator, glory be to Him, and they believed that they had no lord other than Pharaoh. So when Moses said to him, "I am the Messenger of the Lord of the worlds, **Pharaoh said to him,** And who is this one whom you claim is the Lord of the worlds other than me?" This is how the scholars of the Salaf and the Imams of the Khalaf interpreted it, until al-Suddi said: This verse is like the saying of God Almighty: **He said, 'Then who is your Lord, O Moses?' He said, 'Our Lord is He who gave each thing its form and nature and then guided it.'** Whoever among the logicians and others claims that this is a question about the essence has made a mistake, because he did not acknowledge the Creator to ask about the essence. Rather, he was apparently denying Him completely, even though the arguments and proofs had been established against him. At that point, when Moses asked him about the Lord of the worlds, he said, **He said, 'The Lord of the heavens and the earth and what is between them.'** That is, the Creator of all that, its Owner and the One who controls it, and His God has no partner. He is the One who created all things: the upper world and what is in it of fixed and luminous planets, and the lower world and what is in it of seas, deserts, mountains, trees, animals, plants and fruits, and what is between that of the air

and birds, and what the atmosphere contains. All are His slaves, submissive and humble. **If you are certain,** that is, if you have certain hearts and penetrating eyes. At that point, Pharaoh turned to those around him from his people and the leaders of his state. Saying to them, in a mocking, derisive and refuting manner what Moses said, **They do not hear,** meaning, are you not amazed at what this man says in his claim that you have a god other than me? Moses said to them, **Your Lord and the Lord of your forefathers,** meaning, your Creator and the Creator of your forefathers, who were before Pharaoh and his time. **He said,** meaning, Pharaoh to his people, **Indeed, your messenger who has been sent to you is mad,** meaning, he has no mind in his claim that there is a lord other than me. "He said, **meaning Moses, to those to whom Pharaoh had suggested the doubt, so Moses answered by saying,** Lord of the East and the West and whatever is between them, if you but use reason." That is, He is the One who made the East an East from which the planets rise, and the West a West in which the planets set: their fixed and moving stars, with this system in which He subjected them and determined them. If the one who claims to be your Lord and God is truthful, then let him reverse the matter and make the East the West and the West the East, as God Almighty said about "He who argued with Abraham concerning his Lord because God had given him the kingdom, when Abraham said, 'My Lord is He who gives life and causes death.' He said, 'I give life and cause death.' Abraham said, 'Indeed, God brings the sun from the East, so bring it from the West.'" **10: 1-12.** For this reason, when Pharaoh was defeated and his argument was cut off, he turned to using his prestige, power, and authority, and he believed that this would be beneficial to him and effective in Moses, peace be upon him, so he said what God Almighty had informed him about:

Fath al-Qadir

F 27- **He said, 'Indeed, your messenger who has been sent to you is mad,'** intending to mislead and confuse them, showing that he was making light of what Moses had said and mocking it. Then Moses answered him with what was a completion of his first answer.

Tafsir al-Baghawi

27- **He said,** meaning Pharaoh: **Indeed, your messenger who has been sent to you is mad,** speaking words that we do not understand and do not know the authenticity of. They believed that whoever does not believe what they believe is not rational, so Moses added to the explanation.

Tafsir al-Baidawi

27 - "He said, 'Indeed, your messenger who has been sent to you is mad.'" I ask him about one thing and he answers me about another, and he called him a messenger in mockery.

Surat al-Shu'ara 26:28

He said, "The Lord of the East and the West and whatever is between them, if you would but use reason."

Surat al-Shu'ara 26:28

He said, **The Lord of the East and the West and whatever is between them, if you would but use reason.**

Tafsir al-Jalalayn

28 - **He said** Moses **Lord of the East and the West and what is between them, if you would understand** that it is so, so believe in Him alone.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'Lord of the East and the West and what is between them, if you would use reason.'**

Tafsir al-Qurtubi

God the Almighty said: **Lord of the East and the West** meaning that His kingdom is not like your kingdom, because you only own one country and your command is not permissible in any other country. Whoever you do not like to die will die. He who sent me owns the East and the West, **and whatever is between them, if you would but use reason.** It was said that Moses, peace be upon him, knew that his purpose in asking was to know who he was asking about, so he answered with what is the path to knowing the Lord today. When Pharaoh, may God curse him, stopped at the door of argument, he returned to his arrogance and domination, so he threatened Moses with imprisonment, and did not say, **What is your proof that this god sent you?** Because in that is an admission that there is another god besides Him. And in his threat of imprisonment there is weakness. It was narrated that it was killing. And if he imprisoned someone, he would not release him from his prison until he died, so he was frightening. Then, when Moses, peace be upon him, had something to do with God the Almighty that did not frighten him, he threatened Pharaoh *said* to him out of kindness to him and hope that he would believe.

Tafsir Ibn Kathir

God the Almighty says, informing about Pharaoh's disbelief, rebellion, tyranny and ingratitude in His statement, **And who is the Lord of the worlds?** That is because he used to say to his people, **I do not know of any god for you other than me.** "So he belittled his people and they obeyed him." They used to deny the Creator, glory be to Him, and they believed that they

had no lord other than Pharaoh. So when Moses said to him, "I am the Messenger of the Lord of the worlds, **Pharaoh said to him,** And who is this one whom you claim is the Lord of the worlds other than me?" This is how the scholars of the Salaf and the Imams of the Khalaf interpreted it, until al-Suddi said: This verse is like the saying of God Almighty: **He said, 'Then who is your Lord, O Moses?' He said, 'Our Lord is He who gave each thing its form and nature and then guided it.'** Whoever among the logicians and others claims that this is a question about the essence has made a mistake, because he did not acknowledge the Creator to ask about the essence. Rather, he was apparently denying Him completely, even though the arguments and proofs had been established against him. At that point, when Moses asked him about the Lord of the worlds, he said, **He said, 'The Lord of the heavens and the earth and what is between them.'** That is, the Creator of all that, its Owner and the One who controls it, and His God has no partner. He is the One who created all things: the upper world and what is in it of fixed and luminous planets, and the lower world and what is in it of seas, deserts, mountains, trees, animals, plants and fruits, and what is between that of the air and birds, and what the atmosphere contains. All are His slaves, submissive and humble. **If you are certain,** that is, if you have certain hearts and penetrating eyes. At that point, Pharaoh turned to those around him from his people and the leaders of his state. Saying to them, in a mocking, derisive and refuting manner what Moses said, **They do not hear,** meaning, are you not amazed at what this man says in his claim that you have a god other than me? Moses said to them, **Your Lord and the Lord of your forefathers,** meaning, your Creator and the Creator of your forefathers, who were before Pharaoh and his time. **He said,** meaning, Pharaoh to his people, **Indeed, your messenger who has been sent to you is mad,** meaning, he has no mind in his claim that there is a lord other than me. "He said, **meaning Moses, to those to whom Pharaoh had suggested the doubt, so Moses answered by saying,** Lord of the East and the West and whatever is between them, if you but use reason." That is, He is the One who made the East an East from which the planets rise, and the West a West in which the planets set: their fixed and moving stars, with this system in which He subjected them and determined them. If the one who claims to be your Lord and God is truthful, then let him reverse the matter and make the East the West and the West the East, as God Almighty said about "He who argued with Abraham concerning his Lord because God had given him the kingdom, when Abraham said, 'My Lord is He who gives life and causes death.' He said, 'I give life and cause death.' Abraham said, 'Indeed, God brings the sun from the East, so bring it from the West.'" **10:1-12.** For this reason, when Pharaoh was defeated and his argument was cut off, he turned to using his prestige, power, and authority, and he believed that this would be beneficial to him and effective in Moses, peace be upon him, so he said what God Almighty had informed him about:

Fath al-Qadir

F 28- **He said, 'Lord of the East and the West and what is between them.'** Moses did not occupy himself with repelling the madness attributed to him, but rather explained to Pharaoh the comprehensiveness of God's Lordship, glory be to Him, over the East and the West and what is between them, even though that was included under His Lordship, glory be to Him, over the heavens and the earth and what is between them. However, it is in an explicit statement attributing the movements of the heavens and what is in them, and the change of their conditions and situations, sometimes with light and sometimes with darkness, to God, glory be to Him. The dual pronoun in **and what is between them** is the first for the two types of the heavens and the earth, as in the poet's saying:

I moved in the most honorable way between the spears of Nahshal and Malik

"If you understand" means anything, or if you are people of reason: meaning if you, Pharaoh, and those with you are rational, you would know and they would know that there is no answer to your question except what I have mentioned to you. Then, when the accursed one stopped offering his argument, he returned to his haughtiness and domination.

Tafsir al-Baghawi

28- **He said, 'The Lord of the East and the West and whatever is between them, if you would but use reason.'**

Tafsir al-Baidawi

28 - "The Lord of the East and the West and what is between them said," You see every day that He brings the sun from the East and moves it in an orbit different from the orbit of the day before it until it reaches the West in a beneficial way that regulates the affairs of creation. "If you understand," If you have a mind, you would know that you have no answer beyond that. He softened them at first, then when He saw the severity of their resentment, He was harsh with them and confronted them with words similar to theirs.

Surat al-Shu'ara 26:29

He said, "If you take a god other than Me, I will surely put you among the imprisoned."

Surat al-Shu'ara 26:29

He said, **If you take a god other than Me, I will surely put you among the imprisoned.**

Tafsir al-Jalalayn

29 - **Pharaoh said to Moses If you take a god other than me, I will surely make you among the imprisoned** His imprisonment was severe, confining the person in a place underground alone, where he neither sees nor hears anyone.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'If you take a god other than Me, I will surely make you among the imprisoned.'**

Tafsir al-Qurtubi

God Almighty said: **He said, 'If you take a god other than Me, I will surely put you among the imprisoned.'**

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, **If you should take a god other than me, I will surely make you among the imprisoned.** At that point, Moses said, **Or even if I bring you something clear,** meaning with a clear, decisive proof. **He said, 'Then bring it, if you should be of the truthful.'** * **So he threw down his staff, and behold, it was a serpent evident,** meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. **And he took out his hand, meaning from his forehead, and behold, it was white to the observers,** meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, **This is indeed a learned magician,** meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom

and the regions of your state every learned magician who will confront him, and they will bring something similar to what he brought, so you will defeat him, and you will have victory and support. So he agreed to that. This was from the subjugation of God Almighty to them in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be made apparent to the people openly during the day.

Fath al-Qadir

F 29- **He said, 'If you take a god other than me, I will surely make you among the imprisoned.'** That is, I will make you among the people of the prison. Imprisoning Pharaoh was more severe than killing, because if he imprisoned someone, he would not release him until he died. When Moses, peace be upon him, heard that, he was gentle with him, hoping for his response and to loosen the reins of the debate with him, wanting to subdue him with the valid argument in the chapter of prophethood, which is the demonstration of a miracle. So he presented it to him in a way that would compel him to seek a miracle.

Tafsir al-Baghawi

29- **He said,** Pharaoh - when the argument was presented to him and he stopped answering - out of arrogance towards the truth:

If you take a god other than Me, I will surely make you among the imprisoned, among the detained. Al-Kalbi said: His imprisonment was more severe than killing, because he would take a man and throw him in a place alone, where he could neither hear nor see anything, and he would fall with him to the ground.

Tafsir al-Baidawi

29 - "He said, 'If you take a god other than Me, I will surely make you among the imprisoned.'" This is a change from the threat of argument after the interruption. This is the way of the stubborn one who is being argued with. He used it as evidence for his claim to divinity and his denial of the Creator, and his astonishment at his saying, "Do you not listen?" of the attribution of lordship to someone other than Him. Perhaps he was a materialist who believed that whoever owned a country or took charge of its affairs by the power of his horoscope deserved to be worshipped by its people. The lam in "the imprisoned" is for the covenant, meaning from those whose condition I knew in my prisons, for he would throw them into a deep pit until they died. Therefore, he made it more eloquent than "I will imprison you."

Surat al-Shu'ara 26:30

He said, "Even if I bring you something clear

Tafsir al-Jalalayn

30 - **Moses said to him, Would you do that even if I brought you something clear?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Moses said to Pharaoh when he recognized his Lord, and that He is the Lord of the East and the West, and called him to worship Him sincerely as the deity of God, and Pharaoh answered him by saying, **If you take a god other than me, I will surely make you among the imprisoned.** "Would you make me among the imprisoned?" He said, **Even if I brought you something clear** that would make clear to you the truth of what I say, O Pharaoh, and the reality of what I am calling you to. And he said that to him because it is the nature of people to be calm in the face of justice and to respond to the truth after it has been explained. So when Moses said to him what he said of that, Pharaoh said to him: Then bring something that makes clear what you are really saying, for we will not imprison you then if you take a god other than me, if you are of the truthful. He said: If you are right in what you say and truthful in what you describe and report. **So he threw down his staff, and behold, it was a serpent clearly visible.** God Almighty says: So Moses threw down his staff and it was transformed into a serpent, which is the male serpent as I explained before about its description. And His saying *clear* means: He made clear to Pharaoh and the leaders of his people that it was a serpent.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Bakr bin Abdullah, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas, regarding his statement, **Then he threw down his staff, and behold, it was a clear serpent,** meaning: It was clearly created as a snake.

His saying, **And he took out his hand and behold, it was white,** means: Moses took out his hand from his pocket and behold, it was white, shining **for the onlookers,** for whoever looks at it and sees it.

Abu Kurayb told us: Uthman bin Ali told us: Al-A'mash told us, on the authority of Al-Munhal, who said: The snake rose in the sky a mile, then descended until Pharaoh's head was between its fangs. It began to say: O Moses, command me to do whatever you wish. Pharaoh began to say: O Moses, I ask you by the One who sent you. Then his stomach seized him.

Tafsir al-Qurtubi

God Almighty said: **Or if I brought you something clear** that would make my truthfulness clear to you. When Pharaoh heard that, he hoped to find a point of opposition in it.

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, "If you should take a god other than me, I will surely make you among the imprisoned. **At that point, Moses said, Or even if I bring you something clear,**" meaning with a clear, decisive proof. "He said, 'Then bring it, if you should be of the truthful.' * So he threw down his staff, and behold, it was a serpent evident," meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. "And he took out his hand, **meaning from his forehead,** and behold, it was white to the observers," meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, "This is indeed a learned magician," meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom and the regions of your state every learned magician who will confront him, and they will bring something similar to what he brought, so you will defeat him, and you will have victory and support. So he agreed to that. This was from the subjugation of God Almighty to them in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be made apparent to the people openly during the day.

Fath al-Qadir

F 30- **He said, 'Or even if I brought you something clear?'** That is, would you consider me among the imprisoned, even if I brought you something that would prove my truthfulness and make clear to him the validity of my claim? The hamza here is for questioning, and the waw is for linking to something understood, as has been mentioned repeatedly. So when Pharaoh heard that, he asked for what Moses had presented to him.

Surat al-Shu'ara 26:30

He said, "Even if I bring you something clear

Tafsir al-Baghawi

30- Moses said to him when he threatened him with imprisonment: **Or even if I came to you**, meaning: even if I came to you, **with something clear**, with a clear sign. The meaning of the sign is: Would you do that even if I proved you with a clear argument? Moses only said that because it is people's nature to be content with fairness and to respond to the truth after clarification.

Tafsir al-Baidawi

30 - **He said, 'Or even if I brought you something clear?'** That is, would you do that even if I brought you something that would prove the truth of my claim? Meaning, the miracle, for it combines evidence of the existence of the Creator and His wisdom with evidence of the truth of the one claiming his prophethood. So the waw is for the state, and the hamza follows it after the deletion of the verb.

Surat al-Shu'ara 26:31

He said, **Then bring him, if you should be of the truthful.**

Tafsir al-Jalalayn

31 - Pharaoh said to him, **Bring him, if you should be truthful.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "He said: Then bring him, if you should be of the truthful."

Tafsir al-Qurtubi

God Almighty said: **So he said** to him, **Bring him, if you are among the truthful.** The condition did not need an answer according to Sibawayh, because what came before was sufficient.

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, **If you should take a god other than me, I will surely make you among the imprisoned.** At that point, Moses said, **Or even if I bring you something clear,** meaning with a clear, decisive proof. **He said, 'Then bring it, if you should be of the truthful.'** * **So he threw down his staff, and behold, it was a serpent evident,** meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. **And he took out his hand,** meaning from his forehead, **and behold, it was white to the observers,** meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, **This is indeed a learned magician,** meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom and the regions of your state every learned magician who will confront him, and they will bring something similar to what he brought, so you will defeat him, and

you will have victory and support. So he agreed to that. This was from the subjugation of God Almighty to them in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be made apparent to the people openly during the day.

Fath al-Qadir

F 31- **He said, 'Bring him, if you should be truthful'** in your claim. The answer to this condition is omitted, because what indicates it has already been presented, and at that time Moses performed the miracle.

Tafsir al-Baghawi

31- **Pharaoh said,** to him, **Then bring him,** for we will not imprison you then, **if you should be of the truthful.**

Tafsir al-Baidawi

31 - "He said, 'Bring him, if you are truthful.'" That you have evidence or in your claim, for the one claiming prophethood must have an argument.

Surat al-Shu'ara 26:32

Then he threw down his staff, and behold, it was a serpent manifest.

Surat al-Shu'ara 26:32

Then he threw down his staff, and behold, it was a serpent manifest.

Tafsir al-Jalalayn

32 - **So he threw down his staff, and behold, it was a clear serpent** a great snake.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So he threw down his staff, and behold, it was a clear serpent.**

Tafsir al-Qurtubi

God Almighty said: **So he threw down his staff, and behold, it was a clear serpent.**

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, **If you should take a god other than me, I will surely make you among the imprisoned.** At that point, Moses said, **Or even if I bring you something clear,** meaning with a clear, decisive proof. **He said, 'Then bring it, if you should be of the truthful.'** * **So he threw down his staff, and behold, it was a serpent evident,** meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. **And he took out his hand,** meaning from his forehead, **and behold, it was white to the observers,** meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, **This is indeed a learned magician,** meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom and the regions of your state every learned magician who will confront him, and they will bring something similar to what he brought, so you will defeat him, and

you will have victory and support. So he agreed to that. This was from the subjugation of God Almighty to them in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be made apparent to the people openly during the day.

Fath al-Qadir

32- **So he threw down his staff, and behold, it was a serpent manifest.** The explanation of this and what follows has been presented in Surat Al-A'rafa. The derivation of the word *serpent* comes from **the water spewed forth into the earth, fanatha'ab** meaning it made it gush forth and burst forth. In another place, the Almighty has used the term *serpent* instead of *serpent* by saying: **and behold, it was a serpent, darting about.** In another place, He said: **as if it were a jinn.** The jinn is the one who tends toward smallness, and the snake is the one who tends toward largeness. The snake is a genus that includes both large and small. The meaning of **so what do you command** is: What is your opinion of it and what is your advice in such a case? So he showed them his inclination towards what they said in order to win their affection and to gain their friendship, because his claim to divinity was on the verge of extinction, and his deception of them was on the verge of disappearing. Otherwise, he would be too arrogant and too haughty to address them in such a way that would make them feel that he was one of them, even though before this time he claimed that he was their god and they would submit to him on that and believe his claim.

Tafsir al-Baghawi

32- **So he threw down his staff, and behold, it was a clear serpent.** He said: **And is there anything else?**

Tafsir al-Baidawi

32 - "So he threw down his staff, and behold, it was a clear serpent. **Its snake-like nature is apparent, and the derivation of the word serpent comes from the word tha'bat al-ma" to make water spring forth,** meaning to make it burst forth and it explode.

Surat al-Shu'ara 26:33

And he withdrew his hand, and behold, it was white to the onlookers.

Tafsir al-Jalalayn

33 - **And he took out his hand** he took it out of his pocket **and behold, it was white** with rays **to the observers** unlike the skin it had been.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And he withdrew his hand, and behold, it was white to the beholders.**

Tafsir al-Qurtubi

God Almighty said: **And he withdrew his hand, and behold, it was white to the beholders.**

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, **If you should take a god other than me, I will surely make you among the imprisoned.** At that point, Moses said, **Or even if I bring you something clear,** meaning with a clear, decisive proof. **He said, 'Then bring it, if you should be of the truthful.'** * **So he threw down his staff, and behold, it was a serpent evident,** meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. **And he took out his hand,** meaning from his forehead, **and behold, it was white to the observers,** meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, **This is indeed a learned magician,** meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom and the regions of your state every learned magician who will confront him, and they will bring something similar to what he brought, so you will defeat him, and you will have victory and support. So he agreed to that.

This was from the subjugation of God Almighty to them in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be made apparent to the people openly during the day.

Fath al-Qadir

33- "And he withdrew his hand, and behold, it was white to the onlookers.

Tafsir al-Baghawi

33- **And he drew out, Moses, his hand, and behold, it was white to the beholders.**

Tafsir al-Baidawi

33 - And he withdrew his hand, and behold, it was white to the beholders. **It was narrated that when Pharaoh saw the first sign, he said,** Is there anything else?" So he took out his hand. He said, "What is in it?" So he put it in his armpit, then he withdrew it, and it had a ray of light that almost blinded the eyes and blocked the horizon.

Surat al-Shu'ara 26:34

He said to the assembly around him, "This is indeed a learned magician."

Surat al-Shu'ara 26:34

He said to the assembly around him, **This is indeed a learned magician.**

Tafsir al-Jalalayn

34 - **Pharaoh said** to the chiefs around him, **This is indeed a learned magician.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Pharaoh said, when Moses showed him the great power and authority of God, as proof against him, to Moses, regarding the truth of what he had called him to, and the truth of what he had brought him from his Lord, **to the assembly around him**, meaning the nobles of his people who were around him, **Indeed, this is a learned magician.** He says: Moses bewitched his staff until they saw it as a snake. *Knowledgeable*, meaning: one with knowledge of magic and insight into it. **He wants to expel you from your land with his magic.** He says: He wants to expel the Children of Israel from your land to Syria by subjugating you with magic. He only said: He wants to expel you, so he addressed the assembly around him from the Copts, and what is meant by that is the Children of Israel, because the Copts had enslaved the Children of Israel, and had taken them as servants for themselves and humiliated them. So he said to them, **He wants to expel you**, meaning he wants to expel your servants and slaves from the land of Egypt to Syria.

I said the meaning of that is like this, because God sent Moses to Pharaoh to command him to send the Children of Israel with him, so He said to him and his brother, **So go to Pharaoh and say, 'We are messengers from the Lord of the worlds, that you send with us the Children of Israel.'** (Ash-Shu'ara': 16-17).

And His statement, **Then what do you command?** means: What do you command regarding the matter of Moses and what do you advise regarding it? **They said, 'Postpone him and his brother, and send gatherers to the cities.'** God Almighty says: So Pharaoh answered the leaders around him by saying to him, **Postpone Moses and his brother and give him respite, and send gatherers to your land and the cities of Egypt who will gather to you every magician who is knowledgeable in magic.**

Tafsir al-Qurtubi

God Almighty said: **He said to the assembly around him, 'This is indeed a learned magician.'**

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, **If you should take a god other than me, I will surely make you among the imprisoned.** At that point, Moses said, **Or even if I bring you something clear**, meaning with a clear, decisive proof. **He said, 'Then bring it, if you should be of the truthful.'** * **So he threw down his staff, and behold, it was a serpent evident**, meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. **And he took out his hand**, meaning from his forehead, **and behold, it was white to the observers**, meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, **This is indeed a learned magician**, meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom and the regions of your state every learned magician who will confront him, and they will bring something similar to what he brought, so you will defeat him, and you will have victory and support. So he agreed to that. This was from the subjugation of God Almighty to them in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be made apparent to the people openly during the day.

Fath al-Qadir

34- He said to the assembly around him, **This is a learned magician.**

Tafsir al-Baghawi

34- Pharaoh said to the assembly around him, **This is indeed a learned magician.**

Tafsir al-Baidawi

34 - "He said to the assembly around him," settled around him, is a circumstance that acts as a state. "This is indeed a learned magician," excelling in the science of magic.

Surat al-Shu'ara 26:35

He wants to expel you from your land by his magic, so what do you command?

Tafsir al-Jalalayn

35 - **He wants to expel you from your land with his magic, so what do you command?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He wants to expel you from your land by his magic, so what do you command?**

Tafsir al-Qurtubi

God Almighty says: **He wants to expel you from your land by his magic, so what do you command?**

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, **If you should take a god other than me, I will surely make you among the imprisoned.** At that point, Moses said, **Or even if I bring you something clear,** meaning with a clear, decisive proof. **He said, 'Then bring it, if you should be of the truthful.'** * **So he threw down his staff, and behold, it was a serpent evident,** meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. **And he took out his hand,** meaning from his forehead, **and behold, it was white to the observers,** meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, **This is indeed a learned magician,** meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom and the regions of your state every learned magician who will confront him, and they will bring something similar to what he brought, so you will defeat him, and you will have victory and support. So he agreed to that. This was from the subjugation of God Almighty to them

in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be made apparent to the people openly during the day.

Fath al-Qadir

35- "He wants to expel you from your land with his magic, so what do you command?"

Tafsir al-Baghawi

35- He wants to expel you from your land with his magic, so what do you command?

Tafsir al-Baidawi

35 - He wants to expel you from your land by his magic, so what do you command?" The power of the miracle dazzled him until he reduced him from claiming divinity to the people's conspiracy and plotting and alienating them from Moses and showing the feeling of his appearance and his taking over his kingdom.

Surat al-Shu'ara 26:36

They said, "Postpone him and his brother, and send gatherers among the cities."

Surat al-Shu'ara 26:36

They said, **Postpone him and his brother, and send gatherers among the cities.**

Tafsir al-Jalalayn

36 - They said, **Postpone him and his brother, delay their matter, (and send gatherers into the cities to gather.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'Postpone him and his brother, and send gatherers to the cities.'**

Tafsir al-Qurtubi

God Almighty said: **They said, 'Postpone him and his brother, and send gatherers among the cities.'** Surah Ash-Shu'ara'.

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, **If you should take a god other than me, I will surely make you among the imprisoned.** At that point, Moses said, **Or even if I bring you something clear,** meaning with a clear, decisive proof. **He said, 'Then bring it, if you should be of the truthful.'** * **So he threw down his staff, and behold, it was a serpent evident,** meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. **And he took out his hand,** meaning from his forehead, **and behold, it was white to the observers,** meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, **This is indeed a learned magician,** meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom and the regions of your state every learned magician

who will confront him, and they will bring something similar to what he brought, so you will defeat him, and you will have victory and support. So he agreed to that. This was from the subjugation of God Almighty to them in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be made apparent to the people openly during the day.

Fath al-Qadir

The meaning of 36- **Postpone him and his brother** is to delay their matter, from *arja'tuhu* if you postpone it, and it was said that the meaning is to detain them **and send gatherers into the cities** and they are the police who gather the al-Nas 114:that is, they gather them.

Tafsir al-Baghawi

36- They said, **Postpone him and his brother, and send gatherers to the cities.**

Tafsir al-Baidawi

36 - They said, "Postpone him and his brother." That is, delay their matter. It was also said, "Detain them. And send gatherers into the cities." Police to gather the magicians.

Surat al-Shu'ara 26:37

They will bring you every learned magician.

Tafsir al-Jalalayn

37 - **They will bring you every learned magician** Moses is preferred in the world of magic

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They will bring to you every learned magician.**

Tafsir al-Qurtubi

God Almighty says: **They will bring to you every learned magician.** Surah Ash-Shu'ara.

Tafsir Ibn Kathir

When the proof was established against Pharaoh with evidence and reason, he decided to subdue Moses with his hand and authority, and he thought that there was no argument beyond this position, so he said, **If you should take a god other than me, I will surely make you among the imprisoned.** At that point, Moses said, **Or even if I bring you something clear,** meaning with a clear, decisive proof. **He said, 'Then bring it, if you should be of the truthful.'** * **So he threw down his staff, and behold, it was a serpent evident,** meaning apparent, clear, and magnificent, with legs, a large mouth, and a terrifying, formidable form. **And he took out his hand,** meaning from his forehead, **and behold, it was white to the observers,** meaning shining like a piece of the moon. Pharaoh, in his misery, rushed to deny and be stubborn, and said to the leaders around him, **This is indeed a learned magician,** meaning virtuous and skilled in magic. Pharaoh made them believe that this was a type of magic, not a miracle. Then he stirred them up and incited them to oppose him and disbelieve in him, and said, "He wants to expel you from "He wanted to take people's hearts with him because of this, so his supporters, followers and helpers would increase, and he would overpower you in your state, so he would take the country from you, so advise me about him, what should I do with him?" They said, **Postpone him and his brother, and send gatherers to the cities * who will bring to you every learned magician.** That is, delay him and his brother until you gather for him from the cities of your kingdom and the regions of your state every learned magician who will confront him, and they will bring something similar to what he brought, so you will defeat him, and you will have victory and support. So he agreed to that. This was from the subjugation of God Almighty to them in that, so that the people would gather in one place, and the signs, proofs and evidence of God would be

made apparent to the people openly during the day.

Fath al-Qadir

37- **They will bring to you every knowledgeable magician.** This is what they suggested to him. What is meant by **knowledgeable magician** is someone who excels in knowledge of magic and its craft.

Tafsir al-Baghawi

37- **They will bring to you every learned magician.**

Tafsir al-Baidawi

37 - "They will bring you every learned magician." They prefer him in this art, and Ibn Amir, Abu Amr, and Al-Kisa'i made it inclined, and it was read (**every magician**).

Surat al-Shu'ara 26:38

So the magicians were gathered together for the appointed time of a known day.

Surat al-Shu'ara 26:38

So the magicians were gathered together for the appointed time of a known day.

Tafsir al-Jalalayn

38 - **So he gathered the magicians for a specific time on a known day** which is the time of the forenoon on the day of adornment.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: So the gatherers whom Pharaoh had sent to gather the magicians were gathered **for an appointed time on a known day** meaning: for the time Pharaoh had promised Moses to meet with him on a known day, which was the day of adornment **and that the people be gathered in the forenoon** Ta-Ha 20:59 And it was said to the al-Nas 114: Are you gathered to see what the two parties will do, and who will be victorious, Moses or the magicians? Perhaps we will follow the magicians. The meaning of perhaps here is to say: so that we will follow the magicians if they are the ones who will defeat Moses. I only said that meaning because the people of Pharaoh were of the religion of Pharaoh, so it is unreasonable to say: whoever is of a religion should look at the argument of one who is against me so that I may follow my religion. Rather, it is said: I look at it so that I may increase my insight into my religion, so that I may adhere to it. And this is what the people of Pharaoh said, so they meant by their saying: Perhaps we will follow the magicians if they are the ones who will prevail. It was said that their meeting at the appointed time for the meeting of Pharaoh and Moses was in Alexandria.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And it was said to the people, 'Are you gathered together?'** He said: They were in Alexandria. He said: It is said that the tail of the snake reached from beyond the lake on that day. He said: And they fled and submitted to Pharaoh and it wanted to take it, so he said: Take it, O Moses. He said: So Pharaoh was among those who were close to the people because he did not place anything on the ground. He said: So he made a mistake that day under him. He said: And he sent the snake into the red dome.

Tafsir al-Qurtubi

God Almighty says: **So he gathered the magicians for the appointed time of a known day.** Surah Ash-Shu'ara

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them.

"Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the victors.** They did not say, **We will follow the truth, whether it was from the magicians or from Moses.**

Rather, the subjects followed the religion of their king. **So when the magicians came**, that is, to Pharaoh's council, and they had set up a tent for him, and he had gathered his servants, his retinue, his ministers, his heads of state, and the soldiers of his kingdom, the magicians stood before Pharaoh asking him to be kind to them and to draw near to him if they were victorious, meaning, this is what you have gathered us for. They said, **Will there be a reward for us if we are the victors?** He said, **Yes, and then you will be among those brought near**, meaning, more specific than what you are asking, I will make you among those brought near to me and my companions. So they returned to the place of debate. **They said, 'O Moses, either you throw or we will be the first to throw.'** He said, **"Rather, throw.** This was abbreviated here, so he said to them Moses said, "Throw down what you are going to throw down. So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, indeed, it is we who will be the victorious.'" This is like what the ignorant common people say when they do something, **This is for the reward of so-and-so.** God the Almighty mentioned in Surat Al-A'raf that they **bewitched the eyes of the people and intimidated them and produced a great magic.** And He said in Surat Taha, "And behold, their ropes and their staffs appeared to him, because of their magic, to be crawling. So Moses conceived within himself fear. We said, 'Do not fear; indeed, you are the higher. And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he goes.'" And He said here, **So Moses threw down his staff, and behold, it swallowed up what they were fabricating.**

That is, it snatched it up and gathered it from every spot and swallowed it up, leaving nothing of it. God the Almighty said: "So the truth came to pass, and what they were doing was nullified. So they were defeated there and returned humiliated. And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" This was a very great matter, a conclusive proof of the excuse, and a conclusive argument, because the one who sought their help and asked them to be defeated, was defeated and submitted, and believed in Moses at the present moment. They prostrated to God, the Lord of the worlds, who sent Moses and Aaron with the truth and with the dazzling miracle. Pharaoh was defeated in a way the world had never seen before. He was impudent and bold, upon him is the curse of God, the angels, and all of mankind. So he turned to stubbornness, obstinacy, and false claims. He began to threaten and warn them, saying, **He is your leader who taught you magic**, and he said, **This is indeed a plot you plotted in the city**.

Fath al-Qadir

38- So he gathered the magicians for a specific time on a specific day, which is the day of adornment, as in His statement: **He said, 'Your appointment is on the day of adornment.'**

Tafsir al-Baghawi

38- So he gathered the magicians for a specific time, which was the day of decoration. It was narrated on the authority of Ibn Abbas, who said: That day coincided with Saturday, the first day of the year, which is Nowruz.

Tafsir al-Baidawi

38 - So he gathered the magicians for the appointed time of a known day for the hours of a specific day, which is the time of the forenoon of the day of adornment.

Surat al-Shu'ara 26:39

And it will be said to the people, "Are you gathered together?"

Surat al-Shu'ara 26:39

And it will be said to the people, **Are you gathered together?**

Tafsir al-Jalalayn

39 - **And it was said to the people, Are you all gathered together?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And it will be said to the people, 'Are you gathered together?'**

Tafsir al-Qurtubi

God Almighty said: **And it will be said to the people, 'Are you gathered together?'** Surah Ash-Shu'ara.

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the victors.** They did not say, **We will follow the truth, whether it was from the magicians or from Moses.** Rather, the subjects followed the religion of their king. **So when the magicians came,** that is, to Pharaoh's council, and they had set up a tent for him, and he had gathered his servants, his retinue, his ministers, his

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Fath al-Qadir

39- **And it was said to the people, 'Are you gathered together?'** urging them to gather to witness what would happen with Moses and the magicians and who would be victorious. This was out of Pharaoh's confidence in the appearance and his request that it be in a gathering of people so that none of them would believe in Moses. So this happened to Moses in the way he wanted, because he knew that God's proof is the victorious one, and the proof of the disbelievers is the refutation. And in the appearance of God's proof in a gathering of people, there is an increase in the support

of those who are right, and the defeat of those who are wrong.

Tafsir al-Baghawi

39- **And it was said to the people, 'Are you united?'** So that you might see what the two groups would do and who would be victorious?

Tafsir al-Baidawi

39 - **And it was said to the people, 'Are you gathered together?'** This indicates that they are slow to gather and urges them to take the initiative, as in the words of Ta'abbata Sharran:

Are you sending a dinar for our need or a slave of the brother of Aoun bin Mukhraq?

Send one of them to us quickly.

Surat al-Shu'ara 26:40

Perhaps we will follow the magicians if they are the victors.

Surat al-Shu'ara 26:40

Perhaps we will follow the magicians if they are the victors.

Tafsir al-Jalalayn

40 - **Perhaps we will follow the magicians if they are the victors** The question is to encourage the meeting and hope, assuming they are victorious, so that they will continue in their religion and not follow Moses.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Perhaps we will follow the magicians if they are the ones who are victorious.**

Tafsir al-Qurtubi

God Almighty says: **Perhaps we will follow the magicians, if they are the ones who are victorious.** Surah Ash-Shu'ara.

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the victors.** They did not say, **We will follow the truth, whether it was from the magicians or from Moses.** Rather, the subjects followed the religion of their king.

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Fath al-Qadir

The meaning of 40- **Perhaps we will follow the magicians** is to follow them in their religion **if they are the victors.** What is meant by following the magicians in their religion is to remain as they were, because it was the religion of the magicians at that time, and what is meant is to oppose what Moses called them to. At that time, the magicians asked Moses for a reward for what they would do.

Tafsir al-Baghawi

40- **Perhaps we will follow the magicians if they are the victors**, to Moses. It was said that they only said that in mockery, and they meant by the magicians Moses, Aaron, and their people.

Tafsir al-Baidawi

40 - **Perhaps we will follow the magicians if they are the victors**. Perhaps we will follow them in their religion if they are victorious. The hope is based on the victory that requires following. Their original intention was not to follow Moses, not to follow the magicians. So they used the speech as a metaphor because if they followed them, they would not have followed Moses, peace be upon him.

Surat al-Shu'ara 26:41

So when the magicians came, they said to Pharaoh, "Will there be a reward for us if we are the victors?"

Surat al-Shu'ara 26:41

So when the magicians came, they said to Pharaoh,
Will there be a reward for us if we are the victors?

Tafsir al-Jalalayn

41 - **So when the magicians came, they said to Pharaoh, Shall we have a reward if we are the victors?**
By realizing the two hamzas, facilitating the second, and inserting an alif between them in both ways **for us a reward if we are the victors**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **So when the magicians came** to Pharaoh, because of a promise to Moses and an appointment with Pharaoh, **they said to Pharaoh, 'Shall we have a reward for our magic before you, if we are the victors'** Moses, **Pharaoh said to them, 'Yes,' for you is the reward for that.** He mentioned their saying that because God's report about them indicates that Moses said to them, 'Throw down what you are throwing down,' that is, its meaning is, "Moses said to them, 'Throw down what you are throwing down' of your ropes and your staffs," so they threw down their ropes and their staffs from their hands, 'and they said, 'By the might of Pharaoh,'" meaning they swore by the strength of Pharaoh, the power of his authority, and the strength of his kingdom, **Indeed, we are the victors'** Moses.

Tafsir al-Qurtubi

God Almighty says: **So when the magicians came, they said to Pharaoh, 'Will there be a reward for us if we are the victors?'** Surah Ash-Shu'ara

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them

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Fath al-Qadir

F 41- They said to Pharaoh, 'Shall we have a reward?'

That is, a reward that we will be given in the form of money or prestige. It was said that they meant that we will have a great reward, then they restricted that to the appearance of their victory over Moses, so they said, **If we are the victors**, and Pharaoh agreed with them on that.

Tafsir al-Baghawi

41- So when the magicians came, they said to Pharaoh, 'Will there be a reward for us if we are the victors?'

Tafsir al-Baidawi

41 - So when the magicians came, they said to Pharaoh, 'Will there be a reward for us if we are the victors?'

Surat al-Shu'ara 26:42

He said, "Yes, and indeed, you will then be among those brought near."

Surat al-Shu'ara 26:42

He said, **Yes, and indeed, you will then be among those brought near.**

Tafsir al-Jalalayn

42 - **He said, "Yes, and indeed, if you do then you will be among those brought near**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'Yes, and indeed, then you will be among those brought near.'**

Tafsir al-Qurtubi

God Almighty said: **He said, 'Yes, and indeed, then you would be among those brought near.'** Surah Ash-Shu'ara'

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe. And say, 'The truth has come, and falsehood has perished.'" [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the victors.** They did not say, **We will follow the truth, whether it was from the magicians or from Moses.** Rather, the subjects followed the religion of their king. **So when the magicians came**, that is, to Pharaoh's council, and they had set up a tent for him, and he had gathered his

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Fath al-Qadir

And 42- **He said, 'Yes, and indeed you will be among those brought near to Me.'** That is, yes, that is for you with Me, in addition to it being among those brought near to Me.

Tafsir al-Baghawi

42- "He said, 'Yes, and indeed you will be among

those brought near.'

Tafsir al-Baidawi

42 - He said, 'Yes, and indeed you will then be among those brought near.'" He promised them reward and closeness to Him in addition to it if they were overcome, then it is according to what is required of the answer and recompense. "Yes" was read with a kasra, and they are two languages.

Surat al-Shu'ara 26:43

Moses said to them, "Cast down what you are going to cast down."

Surat al-Shu'ara 26:43

Moses said to them, **Cast down what you are going to cast down.**

Tafsir al-Jalalayn

43 - **Moses said to them** after they said to him, **Either you throw or we will throw** **Throw what you are going to throw** so the command in it is to give permission to bring forward their throwing as a means to reveal the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Moses said to them, 'Cast down what you are going to cast down.'**

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Fath al-Qadir

43- **Moses said to them, 'Cast down what you are going to cast down.'** And in another verse, **They said, 'O Moses, either you cast down or we will be the ones casting down.'** So what is here is understood to mean that he said to them, **Cast down** after they had said this statement, and that was not from Moses, peace be upon him, an order for them to do magic, but rather he wanted to subdue them with an argument and show

them that what he had brought was not of the same type with which they wanted to oppose him.

Tafsir al-Baghawi

43- **Moses said to them, 'Throw down what you are going to throw down.'**

Tafsir al-Baidawi

43 - **Moses said to them, 'Throw down what you are going to throw down.'** That is, after they said to him, **Either you throw down or we will be the ones who throw down.** This did not mean ordering them to use magic and deception, but rather permission to present what they were going to do inevitably, as a means to revealing the truth.

Surat al-Shu'ara 26:44

So they threw down their ropes and their staffs and said, "By the might of Pharaoh, we will surely be the victors."

Surat al-Shu'ara 26:44

So they threw down their ropes and their staffs and said, **By the might of Pharaoh, we will surely be the victors.**

Tafsir al-Jalalayn

44 - **So they threw down their ropes and their staffs and said, By the might of Pharaoh, we will surely be the victors.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, indeed we are the victors.'**

Tafsir al-Qurtubi

God Almighty says: **So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, indeed we are the victors.'** Surah Ash-Shu'ara

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the**

victors. They did not say, **We will follow the truth, whether it was from the magicians or from Moses.** Rather, the subjects followed the religion of their king. **So when the magicians came,** that is, to Pharaoh's council, and they had set up a tent for him, and he had gathered his servants, his retinue, his ministers, his heads of state, and the soldiers of his kingdom, the magicians stood before Pharaoh asking him to be kind to them and to draw near to him if they were victorious, meaning, this is what you have gathered us for. They said, **Will there be a reward for us if we are the victors?** He said, **Yes, and then you will be among those brought near,** meaning, more specific than what you are asking, I will make you among those brought near to me and my companions. So they returned to the place of debate. **They said, 'O Moses, either you throw or we will be the first to throw.'** He said, **"Rather, throw.** This was abbreviated here, so he said to them Moses said, "Throw down what you are going to throw down. So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, indeed, it is we who will be the victorious.'" This is like what the ignorant common people say when they do something, **This is for the reward of so-and-so.** God the Almighty mentioned in Surah Al-A'raf that they **bewitched the eyes of the people and intimidated them and produced a great magic.** And He said in Surah Taha, "And behold, their ropes and their staffs appeared to him, because of their magic, to be crawling. So Moses conceived within himself fear. We said, 'Do not fear; indeed, you are the higher. And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he goes.'" And He said here, **So Moses threw down his staff, and behold, it swallowed up what they were fabricating.** That is, it snatched it up and gathered it from every spot and swallowed it up, leaving nothing of it. God the Almighty said: "So the truth came to pass, and what they were doing was nullified. So they were defeated there and returned humiliated. And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" This was a very great matter, a conclusive proof of the excuse, and a conclusive argument, because the one who sought their help and asked them to be defeated, was defeated and submitted, and believed in Moses at the present moment. They prostrated to God, the Lord of the worlds, who sent Moses and Aaron with the truth and with the dazzling miracle. Pharaoh was defeated in a way the world had never seen before. He was impudent and bold, upon him is the curse of God, the angels, and all of mankind. So he turned to stubbornness, obstinacy, and false claims. He began to threaten and warn them, saying, **He is your leader who taught you magic,** and he said, **This is indeed a plot you plotted in the city.**

Fath al-Qadir

44- **So they threw down their ropes and their staffs and said, when throwing down, By the might of Pharaoh, indeed we are the victors.** Their saying **by the might of**

Pharaoh has two possible meanings: The first is that it is an oath, and its answer is **indeed we are the victors**. The second is related to something omitted, and the *ba* is for causality: that is, we will be victorious because of his might, and what is meant by might is greatness.

Tafsir al-Baghawi

44- **So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, we will surely be the victors.'**

Tafsir al-Baidawi

44 - **So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, we will surely be the victors.'** They swore by his might that they would be victorious because of their excessive belief in themselves, or because they had performed the most powerful magic that could be performed.

Surat al-Shu'ara 26:45

Then Moses threw down his staff, and behold, it devoured what they were fabricating.

Surat al-Shu'ara 26:45

Then Moses threw down his staff, and behold, it devoured what they were fabricating.

Tafsir al-Jalalayn

45 - **So Moses threw down his staff, and behold, it swallowed up** by deleting one of the two ta's in the original, **what they were fabricating** they were turning it upside down with their deception, making their ropes and staffs appear to be moving snakes.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then Moses threw down his staff** when the magicians threw down their ropes and staffs **and behold, it devoured what they were fabricating** meaning: Then the staff of Moses swallowed down what they were bringing of falsehood and magic that had no truth to it, but was only deception and trickery. **Then the magicians fell down in prostration** meaning: When the magicians realized that what Moses had brought them was the truth and not magic, and that it was something that no one could do except God, who created the heavens and the earth without a foundation, they fell on their faces in prostration to God, submitting to Him in obedience, acknowledging to Moses what he had brought them from God, that it was the truth, and that what they were doing of magic was false, saying: **We believe in the Lord of the worlds** whom Moses called us to worship without Pharaoh and his people, **the Lord of Moses and Aaron**. He said: **You believed in him before I gave you permission** meaning: His praise was resolved: Pharaoh said to those who were his magicians and they believed: "You believed in Moses that what He brought it to you before I gave you permission to believe in it. "He is your leader who taught you magic." He says: Moses is your leader in magic, and he is the one who taught it to you, and that is why you believed in him. **You will surely know**, when I punish you, the consequences of what you did and the error of what you committed in believing in him.

He says, **I will surely cut off your hands and your feet**, differing in cutting off that from you between cutting off the hands and the feet, that is, I will cut off the right hand and the left foot, then the left hand and the right foot, and something similar to that of cutting off the hand on one side, then the foot on the other side, and that is the cutting off from the opposite of **And I will surely crucify you all**, so He emphasized that with **all together** to inform that He will not spare a single one of them. **They said, 'There is no harm,'** God Almighty says: The magicians said, **There is no harm to us**, and it is a verbal noun derived from the saying of the one who says, **He has harmed so-and-so, so he will harm him**, and its meaning is: There is no harm.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **No harm**, he said: He says: What you say will not harm us, even if you did it to us and crucified us. **Indeed, to our Lord we will return**, he says: Indeed, to our Lord we will return. It is a metaphor for the saying of the one who says: He harmed so-and-so, so he will harm him with harm, and its meaning is: There is no harm.

Tafsir al-Qurtubi

The Almighty said: **Then Moses threw down his staff** from his hand, and what God had told of his story happened. This was explained and clarified⁹ in *Al-A'raf* until the end of the story. The magicians said when Pharaoh threatened them with cutting off their hands and feet, **No harm** meaning, there is no harm to us in the torment of this world that will befall us, meaning, your torment is only for an hour, so we will endure it, and we have met God as believers. This indicates the strength of their insight and the strength of their faith. Malik said: Moses, peace be upon him, called Pharaoh to Islam for forty years, and the magicians believed in him in one day. It is said: **No harm** and **no harm** and **no harm** and **no harm** all mean the same thing, as Al-Harawi said. Abu Ubaidah recited:

For it will not harm you after the year of a gazelle, whether your mother is a gazelle or a donkey.

Al-Jawhari said: **Dharra harm harms him and harms him, meaning it harms him**. Al-Kisa'i said: **I heard some of them say, 'It will neither benefit me nor harm me.'** Tadhur is screaming and writhing when beaten or hungry. Dhawra **with the dammah** is a lowly man who is of small stature. **Indeed, to our Lord we shall return** means we will return to a Generous and Merciful Lord. **Indeed, we hope that our Lord will forgive us our sins if we were the first of the believers**. "That" is in the accusative case, meaning because we were. Al-Farra' permitted the kasra of it as a punctuation mark. The meaning of **the first of the believers** is when the sign appears from among those who were with Pharaoh. Al-Farra' said: **The first believers of our time**. Al-Zajaj denied this and said: **It has been narrated that six hundred and seventy thousand believed with him, and they are the small group about whom Pharaoh said, 'Indeed, these are a small group.'** This was narrated on the authority of Ibn Mas'ud and others.

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete

His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the victors.** They did not say, **We will follow the truth, whether it was from the magicians or from Moses.** Rather, the subjects followed the religion of their king. **So when the magicians came,** that is, to Pharaoh's council, and they had set up a tent for him, and he had gathered his servants, his retinue, his ministers, his heads of state, and the soldiers of his kingdom, the magicians stood before Pharaoh asking him to be kind to them and to draw near to him if they were victorious, meaning, this is what you have gathered us for. They said, **Will there be a reward for us if we are the victors?** He said, **Yes, and then you will be among those brought near,** meaning, more specific than what you are asking, I will make you among those brought near to me and my companions. So they returned to the place of debate. **They said, 'O Moses, either you throw or we will be the first to throw.'** He said, **"Rather, throw.** This was abbreviated here, so he said to them Moses said, "Throw down what you are going to throw down. So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, indeed, it is we who will be the victorious.'" This is like what the ignorant common people say when they do something, **This is for the reward of so-and-so.** God the Almighty mentioned in Surah Al-A'raf that they **bewitched the eyes of the people and intimidated them and produced a great magic.** And He said in Surah Taha, "And behold, their ropes and their staffs appeared to him, because of their magic, to be crawling. So Moses conceived within himself fear. We said, 'Do not fear; indeed, you are the higher. And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he goes.'" And He said here, **So Moses threw down his staff, and behold, it swallowed up what they were fabricating.** That is, it snatched it up and gathered it from every spot and swallowed it up, leaving nothing of it. God the Almighty said: "So the truth came to pass, and what they were doing was nullified. So they were defeated there and returned humiliated. And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" This was a very great matter, a conclusive proof of the excuse, and a conclusive argument, because the one who

sought their help and asked them to be defeated, was defeated and submitted, and believed in Moses at the present moment. They prostrated to God, the Lord of the worlds, who sent Moses and Aaron with the truth and with the dazzling miracle. Pharaoh was defeated in a way the world had never seen before. He was impudent and bold, upon him is the curse of God, the angels, and all of mankind. So he turned to stubbornness, obstinacy, and false claims. He began to threaten and warn them, saying, **He is your leader who taught you magic,** and he said, **This is indeed a plot you plotted in the city.**

Fath al-Qadir

45- Then Moses threw down his staff, and behold, it swallowed up what they were fabricating. A full explanation of this has already been given. The meaning is that it swallowed up the falsehood they had fabricated by distorting something from its true form.

Tafsir al-Baghawi

45- Then Moses threw down his staff, and behold, it swallowed up what they were fabricating.

Tafsir al-Baidawi

45 - Then Moses threw down his staff, and behold, it swallowed up. Hafis read *talqaf* with a light pronunciation. **What they fabricate** is what they turn upside down in his face with their deception and fraud, making their ropes and staffs appear to be moving snakes, or their fabrication is a name for what is fabricated, as an exaggeration.

Surat al-Shu'ara 26:46

So the magicians fell down, prostrating.

Surat al-Shu'ara 26:46

So the magicians fell down, prostrating.

Tafsir al-Jalalayn

46 - So the magicians fell down in prostration

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So the magicians fell down in prostration.**

Tafsir al-Qurtubi

God Almighty said: **So the magicians fell down in prostration.**

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the victors.** They did not say, **We will follow the truth, whether it was from the magicians or from Moses.** Rather, the subjects followed the religion of their king. **So when the magicians came,** that is, to Pharaoh's council, and they had set up a tent for him, and he had gathered his servants, his retainers, his ministers, his heads of state, and the soldiers of his kingdom, the magicians stood before Pharaoh asking him to be kind to them and to draw near to him if they were victorious,

meaning, this is what you have gathered us for. They said, **Will there be a reward for us if we are the victors?** He said, **Yes, and then you will be among those brought near,** meaning, more specific than what you are asking, I will make you among those brought near to me and my companions. So they returned to the place of debate. **They said, 'O Moses, either you throw or we will be the first to throw.'** He said, **"Rather, throw.** This was abbreviated here, so he said to them Moses said, "Throw down what you are going to throw down. So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, indeed, it is we who will be the victorious.'" This is like what the ignorant common people say when they do something, **This is for the reward of so-and-so.** God the Almighty mentioned in Surah Al-A'raf that they **bewitched the eyes of the people and intimidated them and produced a great magic.** And He said in Surah Taha, "And behold, their ropes and their staffs appeared to him, because of their magic, to be crawling. So Moses conceived within himself fear. We said, 'Do not fear; indeed, you are the higher. And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he goes.'" And He said here, **So Moses threw down his staff, and behold, it swallowed up what they were fabricating.** That is, it snatched it up and gathered it from every spot and swallowed it up, leaving nothing of it. God the Almighty said: "So the truth came to pass, and what they were doing was nullified. So they were defeated there and returned humiliated. And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" This was a very great matter, a conclusive proof of the excuse, and a conclusive argument, because the one who sought their help and asked them to be defeated, was defeated and submitted, and believed in Moses at the present moment. They prostrated to God, the Lord of the worlds, who sent Moses and Aaron with the truth and with the dazzling miracle. Pharaoh was defeated in a way the world had never seen before. He was impudent and bold, upon him is the curse of God, the angels, and all of mankind. So he turned to stubbornness, obstinacy, and false claims. He began to threaten and warn them, saying, **He is your leader who taught you magic,** and he said, **This is indeed a plot you plotted in the city.**

Fath al-Qadir

46- **So the magicians fell down in prostration.** That is, when they saw that and knew that it was the work of a wise Creator, not the work of humans nor the trickery of magicians, they believed in God and prostrated to Him and answered Moses' call and accepted his prophethood. The meaning of **threw down** and its subject were explained previously, as it was explicitly stated.

Tafsir al-Baghawi

46- **So the magicians fell down in prostration.**

Tafsir al-Baidawi

46 - **So the magicians fell down in prostration**, because they knew that something like that could not be achieved by magic. This is evidence that the ultimate in magic is deception and embellishment, making one imagine something that has no reality, and that deep study in every art is beneficial. The falling down by throwing down indicates that it is similar to what came before it, and that when they saw what they saw, they could not control themselves, as if they had been seized and thrown down on their faces, and that God Almighty threw them down with the success He had granted them.

Surat al-Shu'ara 26:47

They said, "We believe in the Lord of the worlds."

Surat al-Shu'ara 26:47

They said, **We believe in the Lord of the worlds.**

Tafsir al-Jalalayn

47 - They said, **We believe in the Lord of the worlds.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'We believe in the Lord of the worlds.'**

Tafsir al-Qurtubi

God Almighty said: **They said, 'We believe in the Lord of the worlds.'** Surah Ash-Shu'ara

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the victors.** They did not say, **We will follow the truth, whether it was from the magicians or from Moses.** Rather, the subjects followed the religion of their king. **So when the magicians came**, that is, to Pharaoh's council, and they had set up a tent for him, and he had gathered his servants, his retinue, his ministers, his heads of state, and the soldiers of his kingdom, the magicians stood before Pharaoh asking him to be kind

to them and to draw near to him if they were victorious, meaning, this is what you have gathered us for. They said, **Will there be a reward for us if we are the victors?** He said, **Yes, and then you will be among those brought near**, meaning, more specific than what you are asking, I will make you among those brought near to me and my companions. So they returned to the place of debate. **They said, 'O Moses, either you throw or we will be the first to throw.'** He said, **"Rather, throw.** This was abbreviated here, so he said to them Moses said, "Throw down what you are going to throw down. So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, indeed, it is we who will be the victorious.'" This is like what the ignorant common people say when they do something, **This is for the reward of so-and-so.** God the Almighty mentioned in Surah Al-A'raf that they **bewitched the eyes of the people and intimidated them and produced a great magic.** And He said in Surah Taha, "And behold, their ropes and their staffs appeared to him, because of their magic, to be crawling. So Moses conceived within himself fear. We said, 'Do not fear; indeed, you are the higher. And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he goes.'" And He said here, **So Moses threw down his staff, and behold, it swallowed up what they were fabricating.** That is, it snatched it up and gathered it from every spot and swallowed it up, leaving nothing of it. God the Almighty said: "So the truth came to pass, and what they were doing was nullified. So they were defeated there and returned humiliated. And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" This was a very great matter, a conclusive proof of the excuse, and a conclusive argument, because the one who sought their help and asked them to be defeated, was defeated and submitted, and believed in Moses at the present moment. They prostrated to God, the Lord of the worlds, who sent Moses and Aaron with the truth and with the dazzling miracle. Pharaoh was defeated in a way the world had never seen before. He was impudent and bold, upon him is the curse of God, the angels, and all of mankind. So he turned to stubbornness, obstinacy, and false claims. He began to threaten and warn them, saying, **He is your leader who taught you magic**, and he said, **This is indeed a plot you plotted in the city.**

Fath al-Qadir

And when they prostrated 47- **They said, 'We believe in the Lord of the worlds.'**

Tafsir al-Baghawi

47- They said, **We believe in the Lord of the worlds.**

Tafsir al-Baidawi

47 - They said, 'We believe in the Lord of the worlds.'

This is a substitute for *alqa* as a substitute for inclusion or a state of the omission of *qad*.

Surat al-Shu'ara 26:48
Lord of Moses and Aaron

Surat al-Shu'ara 26:48

Lord of Moses and Aaron

Tafsir al-Jalalayn

48 - **Lord of Moses and Aaron** because they knew that what they saw of the staff could not have been achieved by magic.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Lord of Moses and Aaron**.

Tafsir al-Qurtubi

God Almighty says: **The Lord of Moses and Aaron**.

Tafsir Ibn Kathir

God Almighty mentioned this actual debate between Moses, peace be upon him, and the Copts in Surat Al-A'raf, Surat Taha, and in this Surah. That is because the Copts wanted to extinguish God's light with their mouths, but God refused except to complete His light, even though the disbelievers hate it. This is the case with disbelief and faith. When they confront and confront each other, faith overcomes them. "Rather, We hurl the truth upon falsehood, and it destroys it. And thereupon, woe to you for what you describe." **And say, 'The truth has come, and falsehood has perished.'** [The verse], and for this reason, when the magicians came and gathered them from the regions of Egypt, they were at that time among the most skilled and skilled magicians of people, and the most imaginative in that. The magicians were a large group and a great multitude. It was said that they were twelve thousand, and it was said fifteen thousand, and it was said seventeen thousand, and it was said nineteen thousand, and it was said thirty-some thousand, and it was said eighty thousand, and other things were said. And God knows best about their number. Ibn Ishaq said: Their affair was up to four of them, who were their leaders, and they were: Sabur, Adhur, Hathat, and Yesfa. The people strove to gather that day, and one of them said, **Perhaps we will follow the magicians if they are the victors.** They did not say, **We will follow the truth, whether it was from the magicians or from Moses.** Rather, the subjects followed the religion of their king. **So when the magicians came**, that is, to Pharaoh's council, and they had set up a tent for him, and he had gathered his servants, his retinue, his ministers, his heads of state, and the soldiers of his kingdom, the magicians stood before Pharaoh asking him to be kind

to them and to draw near to him if they were victorious, meaning, this is what you have gathered us for. They said, **Will there be a reward for us if we are the victors?** He said, **Yes, and then you will be among those brought near**, meaning, more specific than what you are asking, I will make you among those brought near to me and my companions. So they returned to the place of debate. **They said, 'O Moses, either you throw or we will be the first to throw.'** He said, **"Rather, throw.** This was abbreviated here, so he said to them Moses said, "Throw down what you are going to throw down. So they threw down their ropes and their staffs and said, 'By the might of Pharaoh, indeed, it is we who will be the victorious.'" This is like what the ignorant common people say when they do something, **This is for the reward of so-and-so.** God the Almighty mentioned in Surat Al-A'raf that they **bewitched the eyes of the people and intimidated them and produced a great magic.** And He said in Surat Taha, "And behold, their ropes and their staffs appeared to him, because of their magic, to be crawling. So Moses conceived within himself fear. We said, 'Do not fear; indeed, you are the higher. And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he goes.'" And He said here, **So Moses threw down his staff, and behold, it swallowed up what they were fabricating.** That is, it snatched it up and gathered it from every spot and swallowed it up, leaving nothing of it. God the Almighty said: "So the truth came to pass, and what they were doing was nullified. So they were defeated there and returned humiliated. And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" This was a very great matter, a conclusive proof of the excuse, and a conclusive argument, because the one who sought their help and asked them to be defeated, was defeated and submitted, and believed in Moses at the present moment. They prostrated to God, the Lord of the worlds, who sent Moses and Aaron with the truth and with the dazzling miracle. Pharaoh was defeated in a way the world had never seen before. He was impudent and bold, upon him is the curse of God, the angels, and all of mankind. So he turned to stubbornness, obstinacy, and false claims. He began to threaten and warn them, saying, **He is your leader who taught you magic**, and he said, **This is indeed a plot you plotted in the city.**

Fath al-Qadir

48- **The Lord of Moses and Aaron.** The Lord of Moses is an apposition to the Lord of the Worlds. God Almighty added it to them because they were the ones calling to Him at that time. It is a rebuke to Pharaoh that he is not a Lord, and that this is the Lord in reality. When Pharaoh heard that from them and saw them prostrating to God,

Tafsir al-Baghawi

48- **The Lord of Moses and Aaron.**

Tafsir al-Baidawi

48 - **The Lord of Moses and Aaron** is a substitution for clarification, to dispel misconception, and to indicate that what caused their faith was what He brought about through their hands.

Surat al-Shu'ara 26:49

He said, "You believed in him before I gave you permission. Indeed, he is your chief who taught you magic. So you will surely know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you, all."

Surat al-Shu'ara 26:49

He said, "You believed in him before I gave you permission. Indeed, he is your chief who taught you magic. So you will surely know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you, all."

Tafsir al-Jalalayn

49 - **He said** Pharaoh **Have you believed** by realizing the two hamzas and replacing the second with an alif **in him** to Moses **before I give you permission** **I that he is your chief who has taught you magic** so he taught you some of it and defeated you with another **so you will surely know** what will happen to you from me **that I will surely cut off your hands and your feet on opposite sides** meaning the right hand of each one and his left foot **and I will surely crucify you all**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said, **He said, 'Did you believe in him before I gave you permission? Indeed, he is your leader who taught you magic.'**

Tafsir al-Qurtubi

And the Almighty said: "He said, 'You believed in him before I gave you permission. Indeed, he is your chief who taught you magic. So you will surely know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all.'"

Tafsir Ibn Kathir

He threatened them, but that did not stop them, and he threatened them, but it only increased their faith and submission. This is because the veil of disbelief was removed from their hearts, and the truth was made clear to them through their knowledge of what their people did not know, that what Moses brought could not have come from a human being unless God had supported him with it, and made it for him an argument and proof of the truth of what he brought from his Lord. For this reason, when Pharaoh said to them, **Did you believe in him before I gave you permission?** meaning, you should have asked my permission for what you did, and not rebelled against me in that. If I gave you permission, you would have done it, and if I prevented you, you would have refused, for my permission is that of the ruler whose obedience is due. **He is your leader who taught you magic.** This is stubbornness that

everyone knows is false, because they had not met Moses before that day, so how could he be their leader who taught them the art of magic? No sane person would say this.

Then Pharaoh threatened them with cutting off their hands and feet and with crucifixion, but they said, **No harm**, meaning, "It will not harm us, and we do not care about it. "Indeed, to our Lord we will return," meaning, the return is to God, the Almighty, and He does not waste the reward of one who does good, and what you did to us is not hidden from Him, and He will reward us for it with the fullest reward. For this reason, they said, "Indeed, we hope that our Lord will forgive us our sins, **meaning, the sins we committed and the magic you forced us to do**, because we were the first to believe," meaning, because we were the first of our people, the Copts, to believe. So he killed them all.

Fath al-Qadir

49- "He said, 'You believed in him before I gave you permission,' meaning without my permission. Then he said, deceiving the magicians who believed, and making the people think that Moses' magic was of the same kind as that magic, 'He is your greatest who taught you magic.' He only acknowledged that he was their greatest, even though he did not like to acknowledge anything that would raise Moses' status, because everyone present knew that what Moses had done was more amazing than what the magicians had done. So he wanted to cast doubt on the people that what they had seen, even if it was superior to what those magicians had done, was the work of their greatest and their master from whom they had taken this craft. So do not think that it is an act that humans are not capable of, and that it is the work of the Lord to which Moses was calling. Then he threatened those magicians who had believed in God when God's proof defeated them, and he said, 'Then you will surely know.' He made the threat general at first for the sake of intimidation, then he separated it and said, 'I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all.' When they heard that from his words.

Tafsir al-Baghawi

49- He said, "You believed in him before I gave you permission. Indeed, he is your chief who taught you magic. So you will surely know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all.

Tafsir al-Baidawi

49 - He said, 'Did you believe in him before I gave you permission? Indeed, he is your chief who has taught you magic.'" So he taught you something without

anything else and that is why he defeated you, or he made a promise to you on that and you conspired on it, and he wanted to confuse his people so that they would not think that they believed with insight and the appearance of the truth. Hamzah, Al-Kisa'i, Abu Bakr and Ruh read (*Aa'mantum*) with two hamzas. "You will surely know" and the consequences of what you did. And his saying, "I will surely cut off your hands and your feet on opposite sides and crucify you all" is an explanation of that.

Surat al-Shu'ara 26:50

They said, "No harm. Indeed, to our Lord we will return."

Surat al-Shu'ara 26:50

They said, "No harm. Indeed, to our Lord we will return."

Tafsir al-Jalalayn

50 - (They said, "There is no harm in that. Indeed, to our Lord we will return.") After our death, in whatever way it may be.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'No harm, indeed, to our Lord we will return.'**

Tafsir al-Qurtubi

The Almighty says: **Indeed, to our Lord we will return.** He means that we have returned to a Most Merciful Lord.

Tafsir Ibn Kathir

He threatened them, but that did not stop them, and he threatened them, but it only increased their faith and submission. This is because the veil of disbelief was removed from their hearts, and the truth was made clear to them through their knowledge of what their people did not know, that what Moses brought could not have come from a human being unless God had supported him with it, and made it for him an argument and proof of the truth of what he brought from his Lord. For this reason, when Pharaoh said to them, **Did you believe in him before I gave you permission?** meaning, you should have asked my permission for what you did, and not rebelled against me in that. If I gave you permission, you would have done it, and if I prevented you, you would have refused, for my permission is that of the ruler whose obedience is due. **He is your leader who taught you magic.** This is stubbornness that everyone knows is false, because they had not met Moses before that day, so how could he be their leader who taught them the art of magic? No sane person would say this.

Then Pharaoh threatened them with cutting off their hands and feet and with crucifixion, but they said, **No harm,** meaning, "It will not harm us, and we do not care about it." "Indeed, to our Lord we will return," meaning, the return is to God, the Almighty, and He does not waste the reward of one who does good, and what you did to us is not hidden from Him, and He will reward us for it with the fullest reward. For this reason, they said, "Indeed, we hope that our Lord will forgive

us our sins, **meaning, the sins we committed and the magic you forced us to do,** because we were the first to believe," meaning, because we were the first of our people, the Copts, to believe. So he killed them all.

Fath al-Qadir

50- **They said, 'No harm, indeed, to our Lord we will return.'** That is, there is no harm to us from the punishment of this world, for that will pass away and we will return after it to our Lord, and He will give us eternal bliss that is limitless and indescribable.

Al-Harawi said: **No harm, no harm, and no harm have the same meaning.** Abu Ubaidah recited:

After a year, it will not harm you whether your mother is a gazelle or a donkey.

Al-Jawhari said: **Dharahu yudhuru wa dharan wa dhawaran** means harmed him. Al-Kisa'i said: "I heard some of them say: 'It will neither benefit me nor harm me. We hope that our Lord will forgive us our sins.' Then they explained this by saying: 'If we were the first believers,' in the accusative case of 'an', meaning because we were the first believers." Al-Farra' and Al-Kisa'i permitted the kasra of the word on the basis that it is a metaphor. The meaning of **the first believers** is that they were the first of Pharaoh's people to believe after the revelation of the verse. Al-Farra' said: **The first believers of their time.** Al-Zajaj denied this. He said: "It has been narrated that six hundred and seventy thousand believed with them, and they are the small group that Pharaoh meant when he said: "Indeed, these are a small group."

Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **So he threw down his staff, and behold, it was a serpent evident,** meaning: The creation of a snake was evident to him. **And he took out his hand,** meaning: Moses took his hand out of his sack, **and behold, it was white,** shining **to the onlookers,** for those who looked at it and saw it. Ibn Jarir narrated on the authority of Ibn Zayd regarding his statement: **And it was said to the people, 'Are you gathered together?'** He said: They were in Alexandria. He said: It is said that a wolf reached the snake from beyond the lake on that day. He said: They fled and submitted to Pharaoh, and it tempted him, so he said: Take it, O Moses. Among the things that afflicted the people from him was that he would not place anything on the ground, meaning he would make them think that he would not relieve himself, but he relieved himself that day under him. Ibn Jarir narrated on the authority of Ibn Zayd regarding his statement: **No harm,** he said: They say: What you say will not harm us, even if you did to us and crucified us. **Indeed, to our Lord we will return,** they say: Indeed, to our Lord we will return, and He will reward us for our patience in the face of Your punishment of us and our steadfastness in His Oneness and our innocence from disbelief.

Tafsir al-Baghawi

50- **They said, 'No harm,' no harm, 'Indeed, to our Lord**

we will return.'

Tafsir al-Baidawi

50 - "They said, 'No harm.'" There is no harm to us in that. "Indeed, to our Lord we will return." With what you have promised us, for patience in it erases sins and brings about reward and closeness to God Almighty, or because of one of the most beneficial and hopeful causes of death and killing.

Surat al-Shu'ara 26:51

Indeed, we hope that our Lord will forgive us our sins, if we were the first of the believers.

Surat al-Shu'ara 26:51

Indeed, we hope that our Lord will forgive us our sins, if we were the first of the believers.

Tafsir al-Jalalayn

51 - **We hope** we hope **that our Lord will forgive us our sins if we are** that is, **the first believers** in our time

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what the magicians said: We hope that our Lord will reveal to us our sins that we committed before our faith in Him, and not punish us for them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, we hope that our Lord will forgive us our sins**, he said: The magic and disbelief that they were in. **If we were the first of the believers**, he said: Because we were the first to believe in Moses and to confirm what he brought of the Oneness of God and to deny Pharaoh's claim to divinity in this age and our time.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **that we were the first of the believers**, he said: They were like that on that day, the first to believe in His signs when they saw them.

And His statement, **And We inspired Moses, 'Travel by night with My servants,'** means: And We inspired Moses, when Pharaoh persisted in his transgression and refused to do anything but persist in his transgression after We showed him Our signs, **Travel by night with My servants**, meaning, travel with the Children of Israel from the land of Egypt at night. **You will be pursued**, Pharaoh and his soldiers are pursuing you and your people from the Children of Israel, to prevent you from leaving their land, the land of Egypt.

Tafsir al-Qurtubi

The Almighty said: **Indeed, we hope that our Lord will forgive us our sins, if we were the first of the believers.** *An* is in the accusative case because we were.

Al-Farra' allowed it to be kasra as a punctuation mark. The meaning of **the first of the believers** is when the verse was revealed, from among those who were with Pharaoh. Al-Farra' said: The first believers of our time. Al-Zajjaj denied it and said: It has been narrated that six hundred and seventy thousand believed with him,

and they are the small group about whom Pharaoh said: **Indeed, these are a small group.** This was narrated on the authority of Ibn Mas'ud and others.

Tafsir Ibn Kathir

He threatened them, but that did not stop them, and he threatened them, but it only increased their faith and submission. This is because the veil of disbelief was removed from their hearts, and the truth was made clear to them through their knowledge of what their people did not know, that what Moses brought could not have come from a human being unless God had supported him with it, and made it for him an argument and proof of the truth of what he brought from his Lord. For this reason, when Pharaoh said to them, **Did you believe in him before I gave you permission?** meaning, you should have asked my permission for what you did, and not rebelled against me in that. If I gave you permission, you would have done it, and if I prevented you, you would have refused, for my permission is that of the ruler whose obedience is due. **He is your leader who taught you magic.** This is stubbornness that everyone knows is false, because they had not met Moses before that day, so how could he be their leader who taught them the art of magic? No sane person would say this.

Then Pharaoh threatened them with cutting off their hands and feet and with crucifixion, but they said, **No harm**, meaning, "It will not harm us, and we do not care about it. "Indeed, to our Lord we will return," meaning, the return is to God, the Almighty, and He does not waste the reward of one who does good, and what you did to us is not hidden from Him, and He will reward us for it with the fullest reward. For this reason, they said, "Indeed, we hope that our Lord will forgive us our sins, **meaning, the sins we committed and the magic you forced us to do**, because we were the first to believe," meaning, because we were the first of our people, the Copts, to believe. So he killed them all.

Fath al-Qadir

And in His saying: 51- **If we were the first believers**, they said that they were thus on that day the first to believe in His signs when they saw them.

Tafsir al-Baghawi

51- **We hope that our Lord will forgive us our sins if we are the first believers**, from the people of our time.

Tafsir al-Baidawi

51 - "Indeed, we hope that our Lord will forgive us our sins if we were" because we were. "the first of the believers" from among Pharaoh's followers, or from among the people of the scene. The sentence in meaning is a second explanation for the negation of

the pronoun, or an explanation for the previous reason. "If we were" was read as a condition to suppress the soul and lack of confidence in the ending, or in the manner of indicating with his command like if I do good to you then do not forget my right.

Surat al-Shu'ara 26:52

And We inspired Moses, "Travel by night with My servants. Indeed, you will be pursued."

Surat al-Shu'ara 26:52

And We inspired Moses, "Travel by night with My servants. Indeed, you will be pursued."

Tafsir al-Jalalayn

52 - **And We inspired Moses** after years during which he had lived among them calling them to the truth with the verses of God, but they only increased in their rebellion **saying, By night, My servants** the Children of Israel. And in a reading with a kasra on the noon and a connecting hamza of asra from sara, a dialect for asra, he took them by night to the sea **Indeed, you are pursued** Pharaoh and his soldiers will pursue you and they will enter the sea after you, so save you and drown them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And We inspired Moses, 'Travel by night with My servants. Indeed, you will be pursued.'"

Tafsir al-Qurtubi

God the Almighty says: "And We inspired Moses, 'Travel by night with My servants. Indeed, you will be pursued.'" When He recounted His tradition in His worship of saving the believing, truthful ones among His allies, who acknowledge the message of His Messengers and Prophets, and destroying the disbelieving enemies who denied them, He commanded Moses to go out to the Children of Israel at night and called them His servants because they believed in Moses. The meaning of **you will be pursued** is that Pharaoh and his people will follow you to destroy you. Within this statement is their being informed that God will save them from them. So Moses, peace be upon him, went out with the Children of Israel at dawn, leaving the road to Syria on his left and heading towards the sea. So the man from the Children of Israel would tell him about leaving the road, and he would say: This is what you have been commanded to do. When Pharaoh learned of Moses's travels with the Israelites, he set out after them and sent to the cities of Egypt to join him with armies. It was narrated that he caught up with Moses and with him one hundred thousand black men from Hebron, in addition to all other colors. It was narrated that the number of the Israelites' prophets was six hundred thousand and seventy thousand. And God knows best whether it is true or not. What is necessary from the verse that proves that Moses, peace be upon him, set out with a huge army from the Israelites and that Pharaoh followed him with many times that number. Ibn Abbas said: **There were with Pharaoh a thousand tyrants, each wearing a crown and each with a cavalry**

commander. A group is a small, despised group, and the plural is sharadhim. Al-Jawhari said: A group of people or a piece of something. A piece of cloth means it was cut. Al-Tha'labi recited the following verse of the rajaz poet:

Winter has come and my clothes are like the morals of a group of scum that the camels laugh at

The camel is a man who tames things and fixes them. He said in

As-Sahah. The lam in his statement: **for a group** is a lam of emphasis and it often enters into the predicate of *in*, except that the Kufians do not permit **in Zaid will soon stand**. The evidence that it is permissible is the statement of God Almighty: **Then you will surely know** (Ash-Shu'ara': 49). This is the same lam of emphasis and it entered into *sawfa*, as An-Nahhas said.

Tafsir Ibn Kathir

When Moses, peace be upon him, stayed in Egypt for a long time, and he established God's proofs and evidence against Pharaoh and his people, and they were still stubborn and obstinate, nothing remained for them but torment and humiliation. So God Almighty commanded Moses, peace be upon him, to take the Children of Israel out of Egypt at night, and to go with them wherever he was commanded. Moses, peace be upon him, did what his Lord, the Almighty, commanded him to do. He took them out after they had borrowed many ornaments from Pharaoh's people. His taking them out, as mentioned by more than one of the commentators, was at the time of moonrise. Mujahid, may God have mercy on him, mentioned that the moon was eclipsed that night, and God knows best. Moses, peace be upon him, asked about the grave of Joseph, peace be upon him, and an old woman from the Children of Israel directed him to it, so he carried his coffin with them. It is said that he was the one who carried it himself, peace be upon them both. Joseph, peace be upon him, had ordered that if the Children of Israel left, they should carry it with them.

A hadith was narrated on this matter by Ibn Abi Hatim, may God have mercy on him, who said: Ali ibn al-Husayn told us, Abdullah ibn Umar ibn Aban ibn Salih told us, Ibn Fadil told us, on the authority of Yunus ibn Abi Ishaq, on the authority of Ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, stayed with a Bedouin and honored him. The Messenger of God, may God bless him and grant him peace, said to him: 'Take care of us.' So the Bedouin came to him, and the Messenger of God, may God bless him and grant him peace, said to him: 'What do you need?' He said: 'A she-camel with her saddle and goats for my family to milk.' He said: 'Are you unable to be like the old woman of the Children of Israel?' His companions said to him: 'And what is the old woman of the Children of Israel, O Messenger of God?' He said: 'When Moses, peace be upon him, wanted to travel with the Children

of Israel, he lost his way. So he said to the Children of Israel: 'What is this?' The scholars of the Children of Israel said to him: 'We tell you that when death approached, Joseph, peace be upon him, took a covenant from us in the name of God that we would not leave Egypt until we transported his coffin with us.' Moses said to them: 'Which of you knows where Joseph's grave is?' They said: 'Only an old woman of the Children of Israel knows.'" So he sent to her and said to her: Guide me to the grave of Joseph. She said: By God, I will not do so until you give me my judgment. He said to her: What is your judgment? She said: My judgment is that I will be with you in Paradise. It was as if that was too much for him, so he was told: Give her her judgment. He said: So she went with them to a lake - a swamp - and she said to them: Drain this water. When they drained it, she said: Dig. When they dug, they extracted the grave of Joseph. When they carried it, behold, the road was like daylight. This is a very strange hadith, and it is most likely that it is suspended, and God knows best. So when they woke up and there was no one in their assembly who called or answered, that angered Pharaoh, and his anger against the Children of Israel intensified because of the destruction God wanted for them. So he quickly sent gatherers throughout his land, that is, someone who would gather the army and assemble them like captains and chamberlains, and he called out to them: **Indeed, these** - meaning the Children of Israel - **are but a small group** - that is, a small group. **And indeed, they are to us a source of anger** - that is, every time something comes to us from them that angers us. **And indeed, we are all together.** "Beware" means that we are always on guard against their evil, and I want to eradicate their influence and destroy their greenery, so He rewarded him and his soldiers with what He wanted for them. God Almighty said: **So We brought them out from gardens and springs, and treasures and a noble station** meaning that they were brought out from this bliss to Hell, and left those high houses, orchards, rivers, wealth, provisions, and abundant kingdom and prestige in this world. **Thus, We gave it as an inheritance to the Children of Israel** as God Almighty said: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed** 17:20. God Almighty also said: **And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors** 17:20.

Fath al-Qadir

His saying: 52- **To take My servants by night.** God Almighty commanded Moses to go out with the Children of Israel at night, and He called them His servants because they believed in Moses and what he brought. An explanation of something like this was presented in Surat Al-A'raf, and the phrase **You will be pursued** is an explanation of the previous command: that is, Pharaoh and his people will pursue you in order to destroy you.

Tafsir al-Baghawi

52- "And We inspired Moses, 'Travel by night with My

servants. Indeed, you are being pursued.'" Pharaoh and his people were pursuing you to prevent you from leaving Egypt.

It was narrated on the authority of Ibn Jurayj that he said: God the Almighty revealed to Moses: Gather the Children of Israel, four people in a house, then slaughter the young sheep and strike their blood on your doors, for I will command the angels not to enter a house on which there is blood, and I will command them to kill the firstborn of Pharaoh's family from themselves and their wealth, then bake unleavened bread for that is faster for you, then take My servants on a journey until you reach the sea, and My command will come to you. So he did that, and when morning came, Pharaoh said: This is what Moses and his people did; they killed our firstborn from ourselves and took our wealth. So He sent after him one million five hundred thousand walled angels, with each angel a thousand, and Pharaoh went out on the great throne.

Tafsir al-Baidawi

52- **And We inspired Moses, 'Take My servants by night.'** This was after years during which he had lived among them, calling them to the truth and showing them signs, but they did not increase in their transgression and corruption. Ibn Kathir and Nafi' read, **that I take My servants by night**, with a kasra on the noon and a connected alif from *sara*. It was also read, **that I took them by night**. "Indeed, you will be pursued." Pharaoh and his soldiers will follow you, and this is the reason for the command to take them by night, meaning that you will be ahead of them until they follow you in the morning, so that you will be ahead of them, such that they will not catch up with you before you reach the sea, but will be right behind you when you enter the sea, and they will enter your entrance, so it will close over them and drown them.

Surat al-Shu'ara 26:53

Then Pharaoh sent gatherers into the cities

Surat al-Shu'ara 26:53

Then Pharaoh sent gatherers into the cities

Tafsir al-Jalalayn

53 - **So Pharaoh sent** when he was informed of their march **into the cities** it was said that he had a thousand cities and twelve thousand villages *gatherers* assembling the army, saying:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Pharaoh sent word to the cities, gathering his soldiers and people for him, and saying to them, *These* meaning by *these*: the Children of Israel, **are but a small group** meaning by **the group**: the sect and the remaining group of a group of people, and the group of everything is its small remainder, and from this the rajaz poet says:

Winter has come and my shirt is a scumbag that the yearning one laughs at

It was said: Few, because every group of them was bound to the meaning of fewness, so when he gathered their group together, it was said: Few, as Al-Kumait said:

The Qawasir of the neighborhoods among them have become like one of our neighborhoods

He mentioned that the group that Pharaoh called a small group were six hundred and seventy thousand.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, **Indeed, these are a small group**. He said: They were six hundred and seventy thousand.

He said: Abd al-Rahman told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, he said: The group: six hundred thousand and seventy thousand.

Ibn Hamid told us: Yahya bin Wadh told us: Musa bin Ubaidah told us, on the authority of Muhammad bin Ka'b al-Qurazi, on the authority of Abdullah bin Shaddad bin al-Haad, who said: Jacob and his sons gathered with Joseph, and they were seventy-two, and they went out with Moses and five hundred thousand, and Pharaoh said, **Indeed, these are a small group**. And Pharaoh went out on a black horse, a horse the color of his horse, with eight hundred thousand in his army.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Saeed al-Jariry, on the authority of Abu al-Salil, on the authority of Qays ibn Abbad, who said:

He was one of the most knowledgeable people or one of the most up-to-date people about the Children of Israel. He said: So he told us that the group that Pharaoh named from the Children of Israel were six hundred thousand. He said: And the vanguard of Pharaoh was seven hundred thousand, each man of them on a horse with a spear on his head and a spear in his hand, and he was behind them in the thick of the darkness. So when Moses brought the Children of Israel to the sea, the Children of Israel said: O Moses, where is what you promised us? This sea is before us, and here is Pharaoh and his soldiers, and we are being destroyed behind us. So Moses said to the sea: Part, Abu Khalid. It said: No, I will not part for you, O Moses. I am more ancient than you in creation. He said: Then he was called to strike the sea with his staff. So he struck it, and the sea parted, and they were twelve tribes. Al-Jariry said: I think he said that each tribe had a path. He said: When the first of Pharaoh's soldiers reached the sea, the horses were afraid of the flames. K said: And one of them was like a thin horse, and it smelled its scent and became strong, so the horses followed it. He said: When the last of Pharaoh's soldiers were in the sea, and the last of the Children of Israel came out, he ordered the sea to close in on them, and the Children of Israel said: Pharaoh did not die, and he would never die. So God heard their denial of His Prophet, peace be upon him. K said: So He threw him on the shore, like a red bull that the Children of Israel could see.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Indeed, these are a small group**, meaning the Children of Israel.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, these are but a small group**, he said: They will be on that day six hundred thousand, and the number of Pharaoh's companions cannot be counted.

Al-Qasim told me, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, "And We inspired Moses, 'Travel by night with My servants. Indeed, you will be pursued.'" He said: God inspired Moses, 'Gather the Children of Israel, four houses to a house, then slaughter the young sheep and mark the doors with their blood. I will command the angels not to enter a house with blood on its door. I will command them to kill the firstborn of Pharaoh's family, including their lives and their wealth. Then bake unleavened bread, for that will be quicker for you. Then travel by night with My servants until you reach the sea, and My command will come to you.' So he did, and when morning came, Pharaoh said, 'This is what Moses and his people did; they killed our firstborn, including our wealth and our lives.' So he sent after them one million five hundred thousand walled angels, with each angel a thousand men. Pharaoh went out in the great belly and said, 'Indeed, these are but a small group.' He said, 'A group.' They were six hundred thousand, two hundred thousand of

whom were between twenty and forty years old.

He said: Hajjaj narrated to me, on the authority of Abu Bakr bin Hawshab, on the authority of Ibn Abbas, who said: There were with Pharaoh on that day a thousand tyrants, each of them wearing a crown, and each of them a prince on horseback.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: There were thirty angels in the rearguard behind Pharaoh, thinking that they were with him, and Gabriel was in front of them, turning the front of the horses back to the rear. He followed them until he reached the sea. And His statement, **And indeed, they are a source of anger to us**, means: And indeed, this group is a source of anger to us. So he mentioned that their anger towards them was because the angels killed those of their virgins that they had killed.

Who said that?

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **And indeed, they are enraging to us**, meaning: because they killed our virgins from ourselves and our wealth. It may also be possible that its meaning is: And indeed, they are enraging to us because they took from them the things they had borrowed from the tribe. It may also be possible that it was because of their separation from them and their leaving their land because of their hatred for that.

And his saying, **And indeed, we are all on guard**. The reciters differed in their recitation of that. The majority of the reciters of Kufa recited it, **And indeed, we are all on guard**, meaning that they are prepared and capable, possessing tools, strength, and weapons. The majority of the reciters of Medina and Barsa recited it, **And indeed, we are all on guard**, without an alif. Al-Farra' used to say, **It is as if the one who is on guard is warning you now, and it is as if the created caution is a caution that you do not meet except...**

Be careful, be careful saying that is red:

Have I ever been around someone else? I am cautious.

The correct thing to say about this is that there are two readings that are widespread in the readings of the regions and are close in meaning. So whichever one the reader reads, he is correct in it.

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

Who said that?

Ibn Bashar told us: Sufyan told us, on the authority of Abu Ishaq, who said: I heard Al-Aswad bin Yazid recite, **And indeed, we are all present**. He said: Strengthened and fulfilling.

Ibn Hamid told us: Yahya bin Wadh told us: Isa bin Ubaid told us, on the authority of Ayoub, on the authority of Abu Al-Arja, on the authority of Al-Dahhak bin Muzahim, that he used to recite, **And indeed, we are all present**, meaning: performing.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his

statement, **And indeed, we are all on guard**, he said: We are prepared with weapons and hooves.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj Abu Ma'shar told us, on the authority of Muhammad bin Qais, he said: Pharaoh had six hundred thousand black horses, in addition to all other types of horses.

Amr bin Ali told us, he said: Abu Dawud told us, he said: Sulayman bin Muadh Al-Dhabi told us, on the authority of Asim bin Bahdalal, on the authority of Abu Razin, on the authority of Ibn Abbas, that he recited it: **And indeed, we are all present**. He said: Performing and strengthening.

Tafsir al-Qurtubi

God Almighty said: **So Pharaoh sent gatherers into the cities**. Surah Ash-Shu'ara

Tafsir Ibn Kathir

When Moses, peace be upon him, stayed in Egypt for a long time, and he established God's proofs and evidence against Pharaoh and his people, and they were still stubborn and obstinate, nothing remained for them but torment and humiliation. So God Almighty commanded Moses, peace be upon him, to take the Children of Israel out of Egypt at night, and to go with them wherever he was commanded. Moses, peace be upon him, did what his Lord, the Almighty, commanded him to do. He took them out after they had borrowed many ornaments from Pharaoh's people. His taking them out, as mentioned by more than one of the commentators, was at the time of moonrise. Mujahid, may God have mercy on him, mentioned that the moon was eclipsed that night, and God knows best. Moses, peace be upon him, asked about the grave of Joseph, peace be upon him, and an old woman from the Children of Israel directed him to it, so he carried his coffin with them. It is said that he was the one who carried it himself, peace be upon them both. Joseph, peace be upon him, had ordered that if the Children of Israel left, they should carry it with them.

A hadith was narrated on this matter by Ibn Abi Hatim, may God have mercy on him, who said: Ali ibn al-Husayn told us, Abdullah ibn Umar ibn Aban ibn Salih told us, Ibn Fadil told us, on the authority of Yunus ibn Abi Ishaq, on the authority of Ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, stayed with a Bedouin and honored him. The Messenger of God, may God bless him and grant him peace, said to him: 'Take care of us.' So the Bedouin came to him, and the Messenger of God, may God bless him and grant him peace, said to him: 'What do you need?' He said: 'A she-camel with her saddle and goats for my family to milk.' He said: 'Are you unable to be like the old woman of the Children of Israel?' His companions said to him: 'And what is the old woman of the Children of Israel, O Messenger of God?' He said: 'When Moses,

peace be upon him, wanted to travel with the Children of Israel, he lost his way. So he said to the Children of Israel: What is this?' The scholars of the Children of Israel said to him: 'We tell you that when death approached, Joseph, peace be upon him, took a covenant from us in the name of God that we would not leave Egypt until we transported his coffin with us.' Moses said to them: 'Which of you knows where Joseph's grave is?' They said: 'Only an old woman of the Children of Israel knows.'" So he sent to her and said to her: Guide me to the grave of Joseph. She said: By God, I will not do so until you give me my judgment. He said to her: What is your judgment? She said: My judgment is that I will be with you in Paradise. It was as if that was too much for him, so he was told: Give her her judgment. He said: So she went with them to a lake - a swamp - and she said to them: Drain this water. When they drained it, she said: Dig. When they dug, they extracted the grave of Joseph. When they carried it, behold, the road was like daylight. This is a very strange hadith, and it is most likely that it is suspended, and God knows best. So when they woke up and there was no one in their assembly who called or answered, that angered Pharaoh, and his anger against the Children of Israel intensified because of the destruction God wanted for them. So he quickly sent gatherers throughout his land, that is, someone who would gather the army and assemble them like captains and chamberlains, and he called out to them: **Indeed, these** - meaning the Children of Israel - **are but a small group** - that is, a small group. **And indeed, they are to us a source of anger** - that is, every time something comes to us from them that angers us. **And indeed, we are all together.** "Beware" means that we are always on guard against their evil, and I want to eradicate their influence and destroy their greenery, so He rewarded him and his soldiers with what He wanted for them. God Almighty said: **So We brought them out from gardens and springs, and treasures and a noble station** meaning that they were brought out from this bliss to Hell, and left those high houses, orchards, rivers, wealth, provisions, and abundant kingdom and prestige in this world. **Thus, We gave it as an inheritance to the Children of Israel** as God Almighty said: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed** *17:20*. God Almighty also said: **And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors** *17:20*.

magicians. It was said: so that they could gather an army for him. Some of them mentioned: that he had a thousand cities and twelve thousand villages.

Tafsir al-Baidawi

53 - **So Pharaoh sent** when he was informed of their secret. **Into the cities, musterers** of armies to follow them.

Fath al-Qadir

And 53- **So Pharaoh sent gatherers into the cities**, when he heard of their march. What is meant by gatherers are those who gathered the army from the places where Pharaoh's followers were. Then Pharaoh said to his people after they had gathered with him.

Tafsir al-Baghawi

53- **So Pharaoh sent gatherers into the cities**, to gather the people, meaning: the police, to gather the

Surat al-Shu'ara 26:54

Indeed, these are but a small band.

Tafsir al-Jalalayn

54 - **Indeed, these are a small group** a group of **few** It was said that they were six hundred thousand and seventy thousand and the vanguard of his army was seven hundred thousand, so he made them small in comparison to the large number of his army.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, these are a small group.**

Tafsir al-Qurtubi

God Almighty says: **Indeed, these are a small group.** Surah Ash-Shu'ara

Tafsir Ibn Kathir

When Moses, peace be upon him, stayed in Egypt for a long time, and he established God's proofs and evidence against Pharaoh and his people, and they were still stubborn and obstinate, nothing remained for them but torment and humiliation. So God Almighty commanded Moses, peace be upon him, to take the Children of Israel out of Egypt at night, and to go with them wherever he was commanded. Moses, peace be upon him, did what his Lord, the Almighty, commanded him to do. He took them out after they had borrowed many ornaments from Pharaoh's people. His taking them out, as mentioned by more than one of the commentators, was at the time of moonrise. Mujahid, may God have mercy on him, mentioned that the moon was eclipsed that night, and God knows best. Moses, peace be upon him, asked about the grave of Joseph, peace be upon him, and an old woman from the Children of Israel directed him to it, so he carried his coffin with them. It is said that he was the one who carried it himself, peace be upon them both. Joseph, peace be upon him, had ordered that if the Children of Israel left, they should carry it with them.

A hadith was narrated on this matter by Ibn Abi Hatim, may God have mercy on him, who said: Ali ibn al-Husayn told us, Abdullah ibn Umar ibn Aban ibn Salih told us, Ibn Fadil told us, on the authority of Yunus ibn Abi Ishaq, on the authority of Ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, stayed with a Bedouin and honored him. The Messenger of God, may God bless him and grant him peace, said to him: 'Take care of us.' So the Bedouin came to him, and the

Messenger of God, may God bless him and grant him peace, said to him: 'What do you need?' He said: 'A she-camel with her saddle and goats for my family to milk.' He said: 'Are you unable to be like the old woman of the Children of Israel?' His companions said to him: 'And what is the old woman of the Children of Israel, O Messenger of God?' He said: 'When Moses, peace be upon him, wanted to travel with the Children of Israel, he lost his way. So he said to the Children of Israel: What is this?' The scholars of the Children of Israel said to him: 'We tell you that when death approached, Joseph, peace be upon him, took a covenant from us in the name of God that we would not leave Egypt until we transported his coffin with us.' Moses said to them: 'Which of you knows where Joseph's grave is?' They said: 'Only an old woman of the Children of Israel knows.'" So he sent to her and said to her: Guide me to the grave of Joseph. She said: By God, I will not do so until you give me my judgment. He said to her: What is your judgment? She said: My judgment is that I will be with you in Paradise. It was as if that was too much for him, so he was told: Give her her judgment. He said: So she went with them to a lake - a swamp - and she said to them: Drain this water. When they drained it, she said: Dig. When they dug, they extracted the grave of Joseph. When they carried it, behold, the road was like daylight. This is a very strange hadith, and it is most likely that it is suspended, and God knows best. So when they woke up and there was no one in their assembly who called or answered, that angered Pharaoh, and his anger against the Children of Israel intensified because of the destruction God wanted for them. So he quickly sent gatherers throughout his land, that is, someone who would gather the army and assemble them like captains and chamberlains, and he called out to them: **Indeed, these** - meaning the Children of Israel - **are but a small group** - that is, a small group. **And indeed, they are to us a source of anger** - that is, every time something comes to us from them that angers us. **And indeed, we are all together.** "Beware" means that we are always on guard against their evil, and I want to eradicate their influence and destroy their greenery, so He rewarded him and his soldiers with what He wanted for them. God Almighty said: **So We brought them out from gardens and springs, and treasures and a noble station** meaning that they were brought out from this bliss to Hell, and left those high houses, orchards, rivers, wealth, provisions, and abundant kingdom and prestige in this world. **Thus, We gave it as an inheritance to the Children of Israel** as God Almighty said: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed 17:20.** God Almighty also said: **And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors 17:20.**

Fath al-Qadir

54- **These are but a small group** meaning the Children of Israel. The group is a small, insignificant group, and the plural is sharadhim. Al-Jawhari said: The group is a sect of people and a piece of something, and the garment of sharadhim means it is cut, and from this the poet said:

Surat al-Shu'ara 26:54

Indeed, these are but a small band.

Winter has come and my shirt is a bunch of scum that the Creator laughs at

Al-Farra' said: It is said, **A small group**, "few, many, **and** many." Al-Mubarrad said: "A group of people who are not many, and its plural is sharadhim." Al-Wahidi said: The commentators said: The group of people whom Pharaoh reduced was six hundred thousand, and the number of Pharaoh's companions is incalculable."

Tafsir al-Baghawi

54- **These are a small group**, a gang, and a group is a small group of people, and its plural is sharadhum. The commentators said: The group that Pharaoh reduced was six hundred thousand. And Ibn Masoud said: They were six hundred and seventy thousand, and the number of Pharaoh's companions cannot be counted.

Tafsir al-Baidawi

54 - **These are but a small group** according to the intent of the saying, but he considered them small and they were six hundred thousand and seventy thousand in addition to his soldiers, as it was narrated that he went out and his vanguard was seven hundred thousand, and the small group is a small group, and among them is a garment of small groups when it was worn out and torn, and *few* considering that they are tribes, each tribe of them is small.

Surat al-Shu'ara 26:55

And indeed, they are enraging to us.

Tafsir al-Jalalayn

55 - **And indeed, they are enraging to us** They do what enrages us.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, they are enraged by us.**

Tafsir al-Qurtubi

The Almighty said: **And indeed, they are enraged to us** meaning, they are enemies of us because they have disobeyed our religion and taken our money which they had borrowed as mentioned above. And their virgins died that night. This has been discussed in detail in *Al-A'raf* and *Ta-Ha*. It is also said: **This and such enraged me and angered me.** Anger is wrath, and from it comes enragement and rage. Meaning, they have enraged us by their going out without permission. **And indeed, we are all on our guard** meaning, all prepared, we have taken our precautions and weapons. And the villages of *Hadirun* and *Hadirun* are afraid. Al-Nahhas said: *Hadhoorun* is the reading of the Medinans and Abu Amr, and the reading of the people of Kufa is *Hadhoorun* and it is known from Abdullah bin Mas'ad and Ibn Abbas, and *Hadhoorun* with the unvoiced dal is the reading of Abu Ibad and Al-Mahdawi narrated it from Ibn Abi Ammar, and Al-Mawardi and Al-Tha'labi from Samit bin Ajlan. Al-Nahhas said: Abu Ubaidah believes that the meaning of *Hadhoorun* is *Waha'dhoorun*.

This is what Sibawayh said, and he permitted: He warned Zayd, just as one says: He warned Zayd, and he recited:

Beware of things that do not harm and believe in what does not save you from fate

Abu Omar Al-Jarmi claimed that it is permissible to say **he warned Zaid** without deleting *min*. As for most grammarians, they differentiate between *hadhar* and *hadhir*, including Al-Kisa'i, Al-Farra' and Muhammad bin Yazid. They say that the meaning of *hadhar* in his creation is *hadhir*, meaning alert and awake, so if he is like this, he does not get used to it. The meaning of *hadhir* is *ready*, and this is how the explanation came from the predecessors. Abdullah bin Mas'ud said about the statement of God the Almighty: **And indeed, we are all on guard**, he said: A muezzin in arms and legs, strengthened, so this is exactly that. And his statement:

Tafsir Ibn Kathir

When Moses, peace be upon him, stayed in Egypt for a long time, and he established God's proofs and evidence against Pharaoh and his people, and they were still stubborn and obstinate, nothing remained for them but torment and humiliation. So God Almighty commanded Moses, peace be upon him, to take the Children of Israel out of Egypt at night, and to go with them wherever he was commanded. Moses, peace be upon him, did what his Lord, the Almighty, commanded him to do. He took them out after they had borrowed many ornaments from Pharaoh's people. His taking them out, as mentioned by more than one of the commentators, was at the time of moonrise. Mujahid, may God have mercy on him, mentioned that the moon was eclipsed that night, and God knows best. Moses, peace be upon him, asked about the grave of Joseph, peace be upon him, and an old woman from the Children of Israel directed him to it, so he carried his coffin with them. It is said that he was the one who carried it himself, peace be upon them both. Joseph, peace be upon him, had ordered that if the Children of Israel left, they should carry it with them.

A hadith was narrated on this matter by Ibn Abi Hatim, may God have mercy on him, who said: Ali ibn al-Husayn told us, Abdullah ibn Umar ibn Aban ibn Salih told us, Ibn Fadil told us, on the authority of Yunus ibn Abi Ishaq, on the authority of Ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, stayed with a Bedouin and honored him. The Messenger of God, may God bless him and grant him peace, said to him: 'Take care of us.' So the Bedouin came to him, and the Messenger of God, may God bless him and grant him peace, said to him: 'What do you need?' He said: 'A she-camel with her saddle and goats for my family to milk.' He said: 'Are you unable to be like the old woman of the Children of Israel?' His companions said to him: 'And what is the old woman of the Children of Israel, O Messenger of God?' He said: 'When Moses, peace be upon him, wanted to travel with the Children of Israel, he lost his way. So he said to the Children of Israel: What is this?' The scholars of the Children of Israel said to him: 'We tell you that when death approached, Joseph, peace be upon him, took a covenant from us in the name of God that we would not leave Egypt until we transported his coffin with us.' Moses said to them: 'Which of you knows where Joseph's grave is?' They said: 'Only an old woman of the Children of Israel knows.'" So he sent to her and said to her: Guide me to the grave of Joseph. She said: By God, I will not do so until you give me my judgment. He said to her: What is your judgment? She said: My judgment is that I will be with you in Paradise. It was as if that was too much for him, so he was told: Give her her judgment. He said: So she went with them to a lake - a swamp - and she said to them: Drain this water. When they drained it, she said: Dig. When they dug, they extracted the grave of Joseph. When they carried it, behold, the road was like daylight. This is a very strange hadith, and it is most likely that it is suspended, and God knows best. So when they woke up and there was no one in their assembly who called or answered, that angered Pharaoh, and his anger against the

Surat al-Shu'ara 26:55

And indeed, they are enraging to us.

Children of Israel intensified because of the destruction God wanted for them. So he quickly sent gatherers throughout his land, that is, someone who would gather the army and assemble them like captains and chamberlains, and he called out to them: **Indeed, these** - meaning the Children of Israel - **are but a small group** - that is, a small group. **And indeed, they are to us a source of anger** - that is, every time something comes to us from them that angers us. **And indeed, we are all together.** "Beware" means that we are always on guard against their evil, and I want to eradicate their influence and destroy their greenery, so He rewarded him and his soldiers with what He wanted for them. God Almighty said: **So We brought them out from gardens and springs, and treasures and a noble station** meaning that they were brought out from this bliss to Hell, and left those high houses, orchards, rivers, wealth, provisions, and abundant kingdom and prestige in this world. **Thus, We gave it as an inheritance to the Children of Israel** as God Almighty said: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed** 17:20. God Almighty also said: **And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors** 17:20.

Fath al-Qadir

55- **And they are indeed a source of irritation to us.** It is said, **So-and-so angered me** and **angered me**. Anger is wrath, and from it comes *anger* and *angerment*. That is, they angered us by their going out without my permission.

Tafsir al-Baghawi

55- **And indeed, they are a source of anger to us.** It is said: **He angered him, enraged him, and made him angry.** Anger and anger are the same. He says: **They angered us by violating our religion, killing our virgins, taking our money that they borrowed, and leaving our land without our permission.**

Tafsir al-Baidawi

55 - **And indeed, they are enraging to us.** They do what enrages us.

Surat al-Shu'ara 26:56

And indeed, we are all on guard.

Tafsir al-Jalalayn

56 - **And indeed, We are all on guard** alert, and in another reading, alert, ready.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, we are all on guard**.

Tafsir al-Qurtubi

The Almighty said: **And indeed, We are all on guard**. He said: A caller in arms and strong legs, so this is exactly that. And his saying: **Performers with them** is a tool. It has been said that the meaning is: Peace is with us and they do not have weapons to incite them to fight. As for *Hadirun* with the silent dāl, it is derived from their saying **Ayn hadrah** meaning full, meaning we are full of rage against them, and from this is the saying of the poet:

And her eyes were filled with a full moon, and I saw their eyes from the end

Linguists say that a man is called *Hadir* if he is full of flesh, so the meaning may be full of weapons. Al-Mahdawi: the strong, powerful, and powerful man.

Tafsir Ibn Kathir

When Moses, peace be upon him, stayed in Egypt for a long time, and he established God's proofs and evidence against Pharaoh and his people, and they were still stubborn and obstinate, nothing remained for them but torment and humiliation. So God Almighty commanded Moses, peace be upon him, to take the Children of Israel out of Egypt at night, and to go with them wherever he was commanded. Moses, peace be upon him, did what his Lord, the Almighty, commanded him to do. He took them out after they had borrowed many ornaments from Pharaoh's people. His taking them out, as mentioned by more than one of the commentators, was at the time of moonrise. Mujahid, may God have mercy on him, mentioned that the moon was eclipsed that night, and God knows best. Moses, peace be upon him, asked about the grave of Joseph, peace be upon him, and an old woman from the Children of Israel directed him to it, so he carried his coffin with them. It is said that he was the one who carried it himself, peace be upon them both. Joseph, peace be upon him, had ordered that if the Children of Israel left, they should carry it with them.

A hadith was narrated on this matter by Ibn Abi Hatim,

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Surat al-Shu'ara 26:56

And indeed, we are all on guard.

Fath al-Qadir

56- **And indeed, we are all on guard.** It has been read as hazirun, hazirun, and hazirun with a damma on the dhal. This was narrated by Al-Akhfash. Al-Farra' said: The one who is wary of you now, and the created wariness is likewise, you will only meet him with wariness. Al-Zajjaj said: The one who is prepared, and the one who is alert, and Al-Kisa'i and Muhammad bin Yazid said the same. Al-Nahhas said: Hazirun is the reading of the Medinans and Abu Amr, and hazirun is the reading of the people of Kufa. He said: Abu Ubaidah believes that the meaning of hazirun and hazirun is one, and this is the saying of Sibawayh, and Sibawayh recited:

Beware of things that do not harm you, and beware of what does not save you from fate.

Tafsir al-Baghawi

56- **And indeed, we are all on guard.** The people of Hijaz and Basra read: *Hadhirun* and *Farihin* without an alif, while others read *Hadhirun* and *Farihin* with an alif in both of them, and they are two dialects.

The commentators said: Haazirun, meaning performing and strengthening, meaning: those with tools and strength, ready and armed. The meaning of Haazirun is: fearing their evil. Al-Zajjaj said: Al-Haazirun is the prepared, and Al-Hadhara is the alert. Al-Farra' said: Al-Haazirun is the one who warns you now, and Al-Hadhar is the one who is frightened. Likewise, you will not meet him except with caution, and Al-Hadhar is avoiding something out of fear of it.

Tafsir al-Baidawi

56 - **And indeed, we are all on guard.** And indeed, it is our custom to be cautious and to use firmness in matters. He first indicated that there is nothing that prevents following them from their strength, then to the realization of what he calls for from their extreme hostility and the necessity of being vigilant in their matter, urging it, or he apologized for that to the people of Madain so that nothing would be thought of him that would break his authority. Ibn Amir read, according to the narration of Ibn Dhakwan and the Kufians, *Hadhirun*, and the first is for steadfastness and the second for renewal. It was said that the cautious one is the one who performs the weapon, and it is also from caution because that is only done out of caution. It was read (*Hadhirun*) with the silent dal, meaning strong. He said:

The boy loved the bad thing for his mother's sake and hated it because of her hatred when he was a child

Or complete the weapon, as this will cause sharpness in their bodies.

Surat al-Shu'ara 26:57

So We brought them out from gardens and springs.

Tafsir al-Jalalayn

57 - **So We brought them out** meaning Pharaoh and his people from Egypt to join Moses and his people **from gardens** orchards that were on both sides of the Nile **and springs** rivers flowing in the regions of the Nile

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We brought Pharaoh and his people out from gardens and springs of water, and treasures and silver, and a noble station. It was said that that noble station is the pulpits. His statement, *thus* means: We brought them out from that as I described to you in this verse and the one before it. **And We gave them inheritance** means: And We gave them inheritance from those gardens from which We brought them out, and the springs and treasures, and the noble station, because of their destruction of the Children of Israel. His statement, **And they pursued them at sunrise** means: So Pharaoh and his companions pursued the Children of Israel at sunrise when the sun rose, and it was said when they became morning.

Muhammad ibn Amr told me, he said: Abu Asim told me, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Najih, on the authority of Mujahid, **So follow them at sunrise**. He said: Moses went out at night and the moon was eclipsed and the earth became dark, and his companions said: Joseph told us that we would be saved from Pharaoh, and he took a covenant from us that we would take his bones out with us. So Moses went out that night asking about his grave, and he found an old woman whose house was over his grave. So she brought it out for him according to her ruling, and her ruling or a word similar to this was that she said: Carry me and take me out with you. So he put Joseph's bones in his cloak, then he carried the old woman on his cloak and put it around his neck, and Pharaoh's horses were full of reins present in their eyes, and they did not leave Moses and his companions until they disappeared.

Al-Qasim told us, he said: Al-Hussein told us, he said: It was narrated by Hajjaj, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And they pursued them from the east**, he said: Pharaoh and his companions, and Pharaoh's horses were full of reins in their sight, and they did not stop, and they were prevented from seeing Moses and his companions until they disappeared.

Tafsir al-Qurtubi

The Almighty said: **So We brought them forth from gardens and springs** meaning from the land of Egypt. On the authority of Abdullah bin Amr, he said: The gardens were on both banks of the Nile in both directions from Aswan to Rashid, and between the gardens were crops. The Nile has seven gulfs: the gulf of Alexandria, the gulf of Sakha, the gulf of Damietta, the gulf of Sardos, the gulf of Memphis, the gulf of Fayoum, and the gulf of Minha, connected by sixteen cubits according to what they planned and estimated of qintars, bridges, and gulfs. For this reason, when the Nile closed by sixteen cubits, it was called the Nile of the Sultan, and Ibn Abi al-Raddad was given a robe of honor. This situation continues to this day. It was called the Nile of the Sultan because at that time, the tax was due from the people. The entire land of Egypt was irrigated by one finger out of seventeen cubits. If the Nile closed by seventeen cubits and a call was made for it by one finger out of eighteen cubits, its tax would increase by one million dinars. If it exceeds that and a call is made for it as one finger out of nineteen cubits, its tax will be reduced by one million dinars. The reason for this is that it used to be spent on services, gulfs, bridges, and the care taken to build them. Now, however, most of them are not irrigated until a call is made for one finger out of nineteen cubits according to the Egyptian standard. As for the works of Upper Egypt, there are those that are not fully irrigated until the water enters the twenty-second cubit in Upper Egypt.

I said: As for the land of Egypt, it is not irrigated now in its entirety except by twenty cubits and fingers, due to the high ground and the lack of attention to building its bridges, and it is one of the wonders of the world, because it increases when the water pours out over the entire land until it flows over the entire land of Egypt, and the countries remain like landmarks that cannot be reached except by boats and measurements. It was narrated on the authority of Abdullah bin Amr bin Al-As that he said: The Nile of Egypt blocks the rivers. God subjected to it every river between the east and the west, and God subdued the rivers. When God wants the Nile of Egypt to flow, He orders every river to replenish it, so the rivers replenish it with their water, and God causes springs to gush forth for it. When it reaches what God Almighty wants, God Almighty inspires every water to return to its origin. Qais bin Al-Hajjaj said: When Egypt was conquered, its people came to Amr bin Al-As when he entered Ba'una, one of the months of the Copts, and they said to him: O Prince, our Nile has a law that it does not flow except according to it. He said to them: What is that? They said: When there are not twelve nights left of this month, we will take a virgin girl who is still with her parents, please her parents, and load her with the best jewelry and clothes, then throw her into this Nile. Amr said to them: This will not happen in Islam, and Islam will destroy what came before it. So they stayed in Abib and Masra, neither flowing little nor much, and they intended to leave. When Amr saw that, he wrote to Umar ibn al-Khattab **may God be pleased with them both** and informed him of the story. Umar wrote back to him: You have done the right thing in what you did, and Islam will destroy what came before

it, and this will not happen. He sent him a card inside his letter. And he wrote to Amr: I have sent you a card inside my letter, so throw it into the Nile when my letter reaches you. When Omar's letter was delivered to Amr ibn al-As, he took the card, opened it and found in it: From the servant of God, Commander of the Faithful, Omar, to the Nile of Egypt. "Now then, if it flows from you, then do not flow. But if it is God, the One, the Compeller, who is making you flow, then we ask God, the One, the Compeller, to make you flow." He said: So he threw the card into the Nile the day before the crucifixion, and the people of Egypt had prepared for evacuation and departure from it, because their interest there would be no benefit except through the Nile. So when he threw the card into the Nile, on the day of the crucifixion, they woke up and God had made it flow sixteen cubits in one night, and God put an end to that practice for the people of Egypt from that year. Kaab al-Ahbar said: Four rivers from Paradise that God placed in this world: Seyhan, Jahan, the Nile and the Euphrates. Glory be to the river of water in Paradise, and Jahan is the river of milk in Paradise, and the Nile is the river of honey and the Euphrates. Seyhan is the river of water in Paradise, and Jahan is the river of milk in Paradise, and the Nile is the river of honey in Paradise, and the Euphrates is the river of wine in Paradise. Ibn Lahi'ah said: The Tigris is the river of milk in Paradise.

I said: What is in the Sahih of this is the hadith of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **Sayhan and Jayhan, the Nile and the Euphrates are all rivers of Paradise.** This is the wording of Muslim. In the hadith of the Isra' **Night Journey** on the authority of Anas ibn Malik on the authority of Malik ibn Sa'sa'ah, a man from his people who said: "The Prophet of God (peace and blessings of God be upon him) narrated that he saw four rivers, from the roots of which flowed two apparent rivers and two hidden rivers. I said, 'O Gabriel, what are these rivers?' He said, 'The two hidden rivers are rivers in Paradise, and the two apparent ones are the Nile and the Euphrates.'" This is the wording of Muslim. Al-Bukhari said on the authority of Sharik on the authority of Anas: "And suddenly he was in the lowest heaven by two rivers flowing. He said, 'What are these two rivers, O Gabriel?' He said, 'This is the Nile and the Euphrates, their origin.' Then he continued in the heaven by another river in which was a palace of pearls and emeralds. He struck it with his hand and it was the most fragrant musk. He said, 'What is this, O Gabriel?' He said, 'This is the Kauthar that your Lord has hidden for you.'" And he mentioned the hadith. The majority are of the view that what is meant by *springs* are springs of water. Saeed bin Jubair said: What is meant are golden springs. And in al-Dukhan 44: **How many gardens and springs did they leave behind, and crops?** (al-Dukhan 44:25-26) It was said that they used to cultivate what was between the two mountains from the beginning of Egypt to the end. And in Ad-Dukhan there is no **and treasures**. "And treasures" is the plural of treasure, and this was mentioned previously in Surah Bara'ah, and what is meant by it here are the treasures. It was also said that it means the buried treasures. Ad-Dahhak said:

Rivers, and there is a problem with that because the springs include them.

Tafsir Ibn Kathir

When Moses, peace be upon him, stayed in Egypt for a long time, and he established God's proofs and evidence against Pharaoh and his people, and they were still stubborn and obstinate, nothing remained for them but torment and humiliation. So God Almighty commanded Moses, peace be upon him, to take the Children of Israel out of Egypt at night, and to go with them wherever he was commanded. Moses, peace be upon him, did what his Lord, the Almighty, commanded him to do. He took them out after they had borrowed many ornaments from Pharaoh's people. His taking them out, as mentioned by more than one of the commentators, was at the time of moonrise. Mujahid, may God have mercy on him, mentioned that the moon was eclipsed that night, and God knows best. Moses, peace be upon him, asked about the grave of Joseph, peace be upon him, and an old woman from the Children of Israel directed him to it, so he carried his coffin with them. It is said that he was the one who carried it himself, peace be upon them both. Joseph, peace be upon him, had ordered that if the Children of Israel left, they should carry it with them.

A hadith was narrated on this matter by Ibn Abi Hatim, may God have mercy on him, who said: Ali ibn al-Husayn told us, Abdullah ibn Umar ibn Aban ibn Salih told us, Ibn Fadil told us, on the authority of Yunus ibn Abi Ishaq, on the authority of Ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, stayed with a Bedouin and honored him. The Messenger of God, may God bless him and grant him peace, said to him: 'Take care of us.' So the Bedouin came to him, and the Messenger of God, may God bless him and grant him peace, said to him: 'What do you need?' He said: 'A she-camel with her saddle and goats for my family to milk.' He said: 'Are you unable to be like the old woman of the Children of Israel?' His companions said to him: 'And what is the old woman of the Children of Israel, O Messenger of God?' He said: 'When Moses, peace be upon him, wanted to travel with the Children of Israel, he lost his way. So he said to the Children of Israel: What is this?' The scholars of the Children of Israel said to him: 'We tell you that when death approached, Joseph, peace be upon him, took a covenant from us in the name of God that we would not leave Egypt until we transported his coffin with us.' Moses said to them: 'Which of you knows where Joseph's grave is?' They said: 'Only an old woman of the Children of Israel knows.'" So he sent to her and said to her: Guide me to the grave of Joseph. She said: By God, I will not do so until you give me my judgment. He said to her: What is your judgment? She said: My judgment is that I will be with you in Paradise. It was as if that was too much for him, so he was told: Give her her judgment. He said: So she went with them to a lake - a swamp - and she said to them: Drain this water.

When they drained it, she said: Dig. When they dug, they extracted the grave of Joseph. When they carried it, behold, the road was like daylight. This is a very strange hadith, and it is most likely that it is suspended, and God knows best. So when they woke up and there was no one in their assembly who called or answered, that angered Pharaoh, and his anger against the Children of Israel intensified because of the destruction God wanted for them. So he quickly sent gatherers throughout his land, that is, someone who would gather the army and assemble them like captains and chamberlains, and he called out to them: **Indeed, these** - meaning the Children of Israel - **are but a small group** - that is, a small group. **And indeed, they are to us a source of anger** - that is, every time something comes to us from them that angers us. **And indeed, we are all together.** "Beware" means that we are always on guard against their evil, and I want to eradicate their influence and destroy their greenery, so He rewarded him and his soldiers with what He wanted for them. God Almighty said: **So We brought them out from gardens and springs, and treasures and a noble station** meaning that they were brought out from this bliss to Hell, and left those high houses, orchards, rivers, wealth, provisions, and abundant kingdom and prestige in this world. **Thus, We gave it as an inheritance to the Children of Israel** as God Almighty said: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed** 17:20. God Almighty also said: **And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors** 17:20.

Fath al-Qadir

57- **So We brought them out from gardens and springs.**

Tafsir al-Baghawi

57- **So We brought them out from gardens**, and in the story: the gardens were extending along the banks of the Nile, **and springs**, flowing rivers.

Tafsir al-Baidawi

57 - **So We brought them out** by creating a call to go out for this reason, so We made them do it. **From gardens and springs.**

Surat al-Shu'ara 26:58

And treasures and a noble station.

Surat al-Shu'ara 26:58

And treasures and a noble station.

Tafsir al-Jalalayn

58 - **And treasures** apparent wealth of gold and silver, and they are called treasures because God Almighty's right to them has not been given to them. **And a noble station** a fine assembly for princes and ministers, surrounded by their followers.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And treasures and a noble station.**

Tafsir al-Qurtubi

God the Almighty said: **And a noble station.** Ibn Omar, Ibn Abbas, and Mujahid said: The noble station is the pulpits, and there were a thousand pulpits for a thousand tyrants who would glorify Pharaoh and his kingdom on them. It was also said: The assemblies of the chiefs and princes, as related by Ibn Issa, and it is close to the first. Saeed bin Jubair said: The beautiful dwelling. Ibn Lah'ah said: I heard that the noble station is Fayyum. It was also said that Joseph, peace be upon him, wrote on one of his assemblies: **There is no god but God, Abraham is the friend of God**, so God named it noble because of this. It was also said: The horse stables because the leaders were distinguished by their equipment and adornments, so its station became the most noble house because of this, as mentioned by Al-Mawardi. It appears that they are the beautiful dwellings that were honored by them. In the language, the station can be a place or a verbal noun. An-Nahhas said: In the language, the station is a place, from your saying **qama yaqum**, thus the stations, one of which is maqama, as he said.

They have beautiful faces and clubs that are filled with words and deeds.

The place is also the verbal noun of the verb qama yaqoom. The place **with dammah** is the position of the verb aqama. The verbal noun is also the verb iqama yaqoom.

Tafsir Ibn Kathir

When Moses, peace be upon him, stayed in Egypt for a long time, and he established God's proofs and evidence against Pharaoh and his people, and they were still stubborn and obstinate, nothing remained for them but torment and humiliation. So God Almighty

commanded Moses, peace be upon him, to take the Children of Israel out of Egypt at night, and to go with them wherever he was commanded. Moses, peace be upon him, did what his Lord, the Almighty, commanded him to do. He took them out after they had borrowed many ornaments from Pharaoh's people. His taking them out, as mentioned by more than one of the commentators, was at the time of moonrise. Mujahid, may God have mercy on him, mentioned that the moon was eclipsed that night, and God knows best. Moses, peace be upon him, asked about the grave of Joseph, peace be upon him, and an old woman from the Children of Israel directed him to it, so he carried his coffin with them. It is said that he was the one who carried it himself, peace be upon them both. Joseph, peace be upon him, had ordered that if the Children of Israel left, they should carry it with them.

A hadith was narrated on this matter by Ibn Abi Hatim, may God have mercy on him, who said: Ali ibn al-Husayn told us, Abdullah ibn Umar ibn Aban ibn Salih told us, Ibn Fadil told us, on the authority of Yunus ibn Abi Ishaq, on the authority of Ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, stayed with a Bedouin and honored him. The Messenger of God, may God bless him and grant him peace, said to him: 'Take care of us.' So the Bedouin came to him, and the Messenger of God, may God bless him and grant him peace, said to him: 'What do you need?' He said: 'A she-camel with her saddle and goats for my family to milk.' He said: 'Are you unable to be like the old woman of the Children of Israel?' His companions said to him: 'And what is the old woman of the Children of Israel, O Messenger of God?' He said: 'When Moses, peace be upon him, wanted to travel with the Children of Israel, he lost his way. So he said to the Children of Israel: What is this?' The scholars of the Children of Israel said to him: 'We tell you that when death approached, Joseph, peace be upon him, took a covenant from us in the name of God that we would not leave Egypt until we transported his coffin with us.' Moses said to them: 'Which of you knows where Joseph's grave is?' They said: 'Only an old woman of the Children of Israel knows.'" So he sent to her and said to her: Guide me to the grave of Joseph. She said: By God, I will not do so until you give me my judgment. He said to her: What is your judgment? She said: My judgment is that I will be with you in Paradise. It was as if that was too much for him, so he was told: Give her her judgment. He said: So she went with them to a lake - a swamp - and she said to them: Drain this water. When they drained it, she said: Dig. When they dug, they extracted the grave of Joseph. When they carried it, behold, the road was like daylight. This is a very strange hadith, and it is most likely that it is suspended, and God knows best. So when they woke up and there was no one in their assembly who called or answered, that angered Pharaoh, and his anger against the Children of Israel intensified because of the destruction God wanted for them. So he quickly sent gatherers throughout his land, that is, someone who would gather the army and assemble them like captains and chamberlains, and he called out to them:

Indeed, these - meaning the Children of Israel - **are but a small group** - that is, a small group. **And indeed, they are to us a source of anger** - that is, every time something comes to us from them that angers us. **And indeed, we are all together.** "Beware" means that we are always on guard against their evil, and I want to eradicate their influence and destroy their greenery, so He rewarded him and his soldiers with what He wanted for them. God Almighty said: **So We brought them out from gardens and springs, and treasures and a noble station** meaning that they were brought out from this bliss to Hell, and left those high houses, orchards, rivers, wealth, provisions, and abundant kingdom and prestige in this world. **Thus, We gave it as an inheritance to the Children of Israel** as God Almighty said: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed** 17:20. God Almighty also said: **And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors** 17:20.

Fath al-Qadir

58- **And treasures and a noble position.** Meaning, Pharaoh and his people were expelled by God from the land of Egypt, which contained gardens, springs, and treasures. This is the plural of garden, spring, and treasure. What is meant by treasures are treasuries, and it was said that they mean buried treasures, and it was said that they mean rivers. This is questionable because what is meant by springs, according to the majority of commentators, is springs of water, so rivers are included under them.

There is disagreement about the noble station. Some say it is the beautiful houses, some say it is the pulpits, some say it is the seats of leaders and princes, and some say it is the stables of horses. The first is more apparent. An example of this is the poet's saying:

They have beautiful positions, faces, and clubs that are filled with words and deeds.

Tafsir al-Baghawi

58- **And treasures**, meaning apparent wealth of gold and silver. Mujahid said: He called them treasures because he was not given God's right from them, and whatever God's right is not given is a treasure, even if it is apparent. It was said: Pharaoh had eight hundred thousand slaves, each slave was on an old horse, and around the neck of each horse was a necklace of gold. **And a noble station**, meaning a fine assembly. The commentators said: He meant the assemblies of the princes and leaders which were surrounded by followers. Mujahid and Sa'id ibn Jubayr said: They are the pulpits. Some of them mentioned: When he sat on his throne, three hundred golden chairs were placed before him, and the nobles would sit on them, wearing brocade canopies embroidered with gold.

Tafsir al-Baidawi

58 - **And treasures and a noble station** meaning good houses and beautiful gatherings.

Surat al-Shu'ara 26:59

Thus, We caused the Children of Israel to inherit it.

Surat al-Shu'ara 26:59

Thus, We caused the Children of Israel to inherit it.

Tafsir al-Jalalayn

59 - *Likewise* We brought it out as We described **and gave it as an inheritance to the Children of Israel** after drowning Pharaoh and his people.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Thus did We cause the Children of Israel to inherit it.**

Tafsir al-Qurtubi

The Almighty's saying: **Thus We gave it as an inheritance to the Children of Israel** means that everything that God Almighty mentioned of gardens, springs, treasures, and noble status, God gave it to the Children of Israel as an inheritance. Al-Hasan and others said: The Children of Israel returned to Egypt after the destruction of Pharaoh and his people. It was said: What is meant by inheritance here is what they borrowed from the jewelry of Pharaoh's family by God's command. I say: They obtained both. Praise be to God.

Tafsir Ibn Kathir

When Moses, peace be upon him, stayed in Egypt for a long time, and he established God's proofs and evidence against Pharaoh and his people, and they were still stubborn and obstinate, nothing remained for them but torment and humiliation. So God Almighty commanded Moses, peace be upon him, to take the Children of Israel out of Egypt at night, and to go with them wherever he was commanded. Moses, peace be upon him, did what his Lord, the Almighty, commanded him to do. He took them out after they had borrowed many ornaments from Pharaoh's people. His taking them out, as mentioned by more than one of the commentators, was at the time of moonrise. Mujahid, may God have mercy on him, mentioned that the moon was eclipsed that night, and God knows best. Moses, peace be upon him, asked about the grave of Joseph, peace be upon him, and an old woman from the Children of Israel directed him to it, so he carried his coffin with them. It is said that he was the one who carried it himself, peace be upon them both. Joseph, peace be upon him, had ordered that if the Children of Israel left, they should carry it with them.

A hadith was narrated on this matter by Ibn Abi Hatim,

may God have mercy on him, who said: Ali ibn al-Husayn told us, Abdullah ibn Umar ibn Aban ibn Salih told us, Ibn Fadil told us, on the authority of Yunus ibn Abi Ishaq, on the authority of Ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, stayed with a Bedouin and honored him. The Messenger of God, may God bless him and grant him peace, said to him: 'Take care of us.' So the Bedouin came to him, and the Messenger of God, may God bless him and grant him peace, said to him: 'What do you need?' He said: 'A she-camel with her saddle and goats for my family to milk.' He said: 'Are you unable to be like the old woman of the Children of Israel?' His companions said to him: 'And what is the old woman of the Children of Israel, O Messenger of God?' He said: 'When Moses, peace be upon him, wanted to travel with the Children of Israel, he lost his way. So he said to the Children of Israel: What is this?' The scholars of the Children of Israel said to him: 'We tell you that when death approached, Joseph, peace be upon him, took a covenant from us in the name of God that we would not leave Egypt until we transported his coffin with us.' Moses said to them: 'Which of you knows where Joseph's grave is?' They said: 'Only an old woman of the Children of Israel knows.'" So he sent to her and said to her: Guide me to the grave of Joseph. She said: By God, I will not do so until you give me my judgment. He said to her: What is your judgment? She said: My judgment is that I will be with you in Paradise. It was as if that was too much for him, so he was told: Give her her judgment. He said: So she went with them to a lake - a swamp - and she said to them: Drain this water. When they drained it, she said: Dig. When they dug, they extracted the grave of Joseph. When they carried it, behold, the road was like daylight. This is a very strange hadith, and it is most likely that it is suspended, and God knows best. So when they woke up and there was no one in their assembly who called or answered, that angered Pharaoh, and his anger against the Children of Israel intensified because of the destruction God wanted for them. So he quickly sent gatherers throughout his land, that is, someone who would gather the army and assemble them like captains and chamberlains, and he called out to them: **Indeed, these** - meaning the Children of Israel - **are but a small group** - that is, a small group. **And indeed, they are to us a source of anger** - that is, every time something comes to us from them that angers us. **And indeed, we are all together.** "Beware" means that we are always on guard against their evil, and I want to eradicate their influence and destroy their greenery, so He rewarded him and his soldiers with what He wanted for them. God Almighty said: **So We brought them out from gardens and springs, and treasures and a noble station** meaning that they were brought out from this bliss to Hell, and left those high houses, orchards, rivers, wealth, provisions, and abundant kingdom and prestige in this world. **Thus, We gave it as an inheritance to the Children of Israel** as God Almighty said: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed 17:20.** God Almighty also said: **And We desired to bestow a**

favor upon those who were oppressed in the land and make them leaders and make them inheritors 17:20.

Fath al-Qadir

59- **Likewise, and We gave it as an inheritance to the Children of Israel.** It is possible that *Likewise* is in the accusative case: meaning, We brought them out like the outing that we described. It is possible that it is in the genitive case as a description: meaning, a noble position like the position that they had. It is possible that it is in the nominative case as the predicate of a deleted subject: meaning, the matter is like this. The meaning of **And We gave it as an inheritance to the Children of Israel** is that We made it their property, and it is conjoined with **So We brought them out.**

Tafsir al-Baghawi

59- *Likewise*, as we have described, **and We gave it as an inheritance, through their destruction, to the Children of Israel.** That is because God Almighty returned the Children of Israel to Egypt after He had drowned Pharaoh and his people, and He gave them all the wealth and dwellings that Pharaoh and his people had.

Tafsir al-Baidawi

59 - *Likewise* is like that expulsion. We expelled it, so it is a source, or like that position that they had, as it is an attribute of a position, or the matter is like that, so it is the report of the deleted word. **And We gave it as an inheritance to the Children of Israel.**

Surat al-Shu'ara 26:60

So they followed them at sunrise.

Surat al-Shu'ara 26:60

So they followed them at sunrise.

Tafsir al-Jalalayn

60 - **So they followed them** they caught up with them **at sunrise** at the time of sunrise

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So they followed them to the east.**

Tafsir al-Qurtubi

The Almighty says: **So they followed them at the east.** That is, Pharaoh and his people followed the Children of Israel. Al-Suddi said: When the sun shone with rays. Qatadah said: When the earth shone with light. Al-Zajjaj said: It is said that the sun rose when it rose, and it shone when it illuminated. There are two opinions about Pharaoh and his people being late after Moses and the Children of Israel. The first opinion is that they were busy burying their firstborn children that night, because an epidemic had befallen them that night. So His statement, **at the east**, is a description of Pharaoh's people. The second opinion is that God, the Almighty, shaded them with darkness, so they said, **We are still in the night**, but the darkness did not clear from them until morning. Abu Ubaidah said: The meaning of **So they followed them at the east** is towards the east. Al-Hasan and Amr bin Maimon read: **So they followed them eastwards** with emphasis and the alif of connection, meaning towards the east, taken from their saying: east and west, if he went towards the east and west. The meaning of the statement is that we decreed that the Children of Israel would inherit it, so the people of Pharaoh followed the Children of Israel eastwards and they perished, and the Children of Israel inherited their country.

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel,

and God Almighty knows best, and what the Qur'an has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at sunrise** meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken.** He said, **No! Indeed, with me is my Lord; He will guide me.** That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said, Yes. So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

Ibn Abi Hatim narrated: Abu Zur'ah told us, Sufyan ibn Salih told us, Al-Walid told us, Muhammad ibn Hamza ibn Muhammad ibn Yusuf told us, on the authority of Abdullah ibn Salam, that when Moses, peace be upon him, reached the sea, he said: O He who was before all things, and who created all things, and who will be after all things, make a way out for us. So God revealed to him: **Strike the sea with your staff.** Qatadah said: God revealed to the sea that night that if Moses strikes you with his staff, listen to him and obey him. So the sea spent that night in turmoil, and it did not know from which side Moses should strike it. When Moses reached it, his servant Joshua ibn Nun said to him: O Prophet of God, where did your Lord, the Almighty and Majestic, command you? He said: He commanded me to strike the sea. He said: Strike it. Muhammad bin Ishaq said, **God revealed to the sea, as I was told, that if Moses strikes you with his staff, it will split for him.** He said, "So the sea remained turbulent and striking each other out of fear of God the Most High, and waiting for what God had commanded him to do. God revealed to Moses, 'Strike the sea with your staff,' so he struck it with it, and in it was the authority of God that He had given him, and it split." More than one person mentioned that it came and they gave him a nickname, saying, **It split for me, Abu Khalid, by the power of God.**

God the Almighty said: **Then it split, and each portion was like a great towering mountain.** That is, like a huge mountain. This was said by Ibn Masoud, Ibn Abbas, Muhammad ibn Ka'b, Ad-Dahhak, Qatadah, and others. Ata' Al-Khurasani said: It is the gap between the two mountains. Ibn Abbas said: The sea

became twelve paths, one for each tribe. As-Suddi added: And there were openings in it, some of them looking at others, and the water stood on a stratum like walls. God sent a wind to the bottom of the sea, which lashed it, so it became dry land like the surface of the earth. God the Almighty said: **Then strike for them a path through the sea, dry land, fearing neither overtaking nor being afraid.** And He said in this story: **And We brought near then the others.** That is, there. Ibn Abbas, Ata' al-Khurasani, Qatadah, and al-Suddi said: **And We brought near** means We brought Pharaoh and his soldiers close to the sea, and brought them close to it. **And We saved Moses and all those with him, then We drowned the others** means We saved Moses and the Children of Israel and those who followed their religion, so not one of them perished, and We drowned Pharaoh and his soldiers, so not a single man of them remained who did not perish.

Ibn Abi Hatim narrated: Ali bin Al-Hussein told us, Abu Bakr bin Abi Shaybah told us, Shababah told us, Yunus bin Abi Ishaq told us, on the authority of Abi Ishaq, on the authority of Amr bin Maymun, on the authority of Abdullah - he is Ibn Masoud - that when Moses, peace be upon him, was taken on the Night Journey with the Children of Israel, Pharaoh was informed of that, so he ordered a sheep to be slaughtered, and he said: No, by God, I will not finish skinning it until six hundred thousand Copts have gathered around me. So Moses set out until he reached the sea, and the sea said to him: Disperse. The sea said to him: You have been arrogant, O Moses. Have you ever dispersed for any of the children of Adam, so should I disperse for you? Moses said: And with Moses was a man on his horse, so that man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, and I did not lie. Then he plunged into it a second time, glorified God, and then came out. Moses said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, nor did I lie. He said: Then God revealed to Moses: Strike the sea with your staff. Moses struck it with his staff, and it split, and there were twelve tribes in it, each tribe had a path, and they could see each other. When Moses' companions went out, and Pharaoh's companions were complete, the sea met them and drowned them.

In the narration of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, he said: When the last of Moses' companions went out, and the companions of Pharaoh were complete, the sea closed over them, and no blackness was seen more than that day, and Pharaoh, may God curse him, drowned. Then God Almighty said: **Indeed in that is a sign** meaning in this story and what it contains of wonders, victory and support for the believing servants of God, as evidence, conclusive proof and profound wisdom "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful" Its interpretation has been presented.

Fath al-Qadir

60- **So they followed them at sunrise.** The reading of the majority is by cutting off the hamza, while Al-Hasan and Al-Harith Al-Dinari read it by connecting it and doubling the taa: meaning, they caught up with them while they were at sunrise: meaning, entering the time of sunrise. It is said that the sun rose when it rose, like asbaha and amsa: meaning, it entered these two times. It is also said that it entered towards the east, like Najd and atham. It is also said that the meaning of two shining sunrises. Al-Zajjaj said: It is said that the sun rose when it rose, and that it shone when it illuminated.

Tafsir al-Baghawi

60- **So they followed them at sunrise**, meaning they caught up with them at the time of sunrise, which is its illumination, meaning: Pharaoh's people caught up with Moses and his companions at the time of sunrise.

Tafsir al-Baidawi

60 - **Then follow them.** It was also read as **(they followed them).** In the morning entering the time of sunrise.

Surat al-Shu'ara 26:61

So when the two hosts saw each other, the companions of Moses said, "Indeed, we are to be overtaken."

Surat al-Shu'ara 26:61

So when the two hosts saw each other, the companions of Moses said, **Indeed, we are to be overtaken.**

Tafsir al-Jalalayn

61 - **So when the two hosts saw each other** each saw the other **the companions of Moses said, Indeed, we are to be overtaken** Pharaoh's army will overtake us, and we will have no power over it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "So when the two armies debated: the army of Moses, who were the Children of Israel, and the army of Pharaoh, who were the Copts, the companions of Moses said, 'We are surely to be overtaken.'" That is, we are surely to be overtaken. Now Pharaoh and his soldiers will catch up with us and kill us. He mentioned that they said that to Moses, as a bad omen for Moses.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us, on the authority of his father, who said: I said to Abd al-Rahman, **So when the two hosts saw each other, the companions of Moses said, 'Indeed, we are to be overtaken.'** He said: They had a bad omen about Moses and said, **We were harmed before you came to us, and after you came to us.**

Musa told us, he said: Asbat told us, on the authority of al-Suddi, **So when the two hosts saw each other**, and the Children of Israel saw Pharaoh staring at them, they said, **Indeed, we are to be overtaken.** They said, **O Moses, we were harmed before you came to us and after you came to us.** al-A'raf 7:129 Today Pharaoh will overtake us and kill us. Indeed, we are to be overtaken. The sea is before us, and Pharaoh is behind us.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Bakr, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas, he said: When Moses reached the sea, and the violent wind blew, the companions of Moses looked behind them at the wind and at the sea in front of them. **The companions of Moses said, 'Indeed, we are to be overtaken.'** He said, 'No! Indeed, my Lord is with me; He will guide me.'

The reciters differed in their recitation of this. The majority of reciters in the regions, except for Al-A'raj, recited it as **Inna lamdrikoon**, and Al-A'raj recited it as **Inna lamdrikoon**, just as one says *nazalat revealed* and *anzalat*.

And the reading we have is what the readers of the countries follow, due to the consensus of the proof readers on it.

And his saying, **No indeed, my Lord is with me; He will guide me.** Moses said to his al-Nas 114: The matter is not as you have described. No indeed, you will not attain it. Indeed, my Lord is with me; He will guide me. He says: He will guide me to a path in which I will be saved from Pharaoh and his people.

Ibn Humayd also told me, saying: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abdullah ibn Shaddad ibn al-Haad, who said: It was mentioned to me that Pharaoh went out in pursuit of Moses with seventy thousand of the most dangerous horses, in addition to the horses that were in his army. Moses went out until the sea met him and there was no way to turn back. Then Pharaoh appeared with his army from behind them. **So when the two hosts saw each other, the companions of Moses said, 'Indeed, we are to be overtaken.'** He said, 'No! Indeed, with me is my Lord; He will guide me.' That is, to safety, and He has promised me that, and He does not break His promise.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, "He said: No indeed, my Lord is with me; He will guide me." He said: He will suffice me. And he said: Perhaps your Lord will destroy your enemy and grant you dominion over the land and see how you will act. al-A'raf 7:129. And His statement, **Then We inspired Moses, 'Strike the sea with your staff,' and it parted.** He mentioned that God had ordered the sea not to part until Moses struck it with his staff.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Aaron went forward and struck the sea, but it refused to open, and he said: Who is this tyrant who is striking me? Until Musa came to it and called him Abu Khalid, and he struck it and it split.

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq told us: God revealed to the sea, as he mentioned: When Moses strikes you with his staff, it will split for him. He said: So the sea spent the night striking each other out of fear of God and awaiting His command. God revealed to Moses: Strike the sea with your staff. So he struck it with it, and in it was the authority of God that He had given him, and it split.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, Sulayman al-Taymi thought, on the authority of Abu al-Sall, he said: When Moses struck the sea with his staff, he said: O Abu Khalid, and it was seized by a fright.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated from Ibn Jurayj, and Hajjaj from Abu Bakr ibn Abdullah and others, they said: When Moses reached the sea and the wind raged and the sea was throwing its fires and surging like mountains, and God had revealed to the sea not to part until Moses struck it with

his staff, Joshua said to him: O Speaker to God, where are you commanded? He said: Here. So the sea crossed over so far that the water concealed its hooves. The people tried to do the same, but they could not. The one who concealed his faith said to him: O Speaker to God, where are you commanded? He said: Here. So he reined in his horse with its bridle until the foam flew from its horns. Then the sea threw it into the water and it sank. God revealed to Moses: Strike the sea with your staff. So Moses struck the sea with his staff and it parted. There was a man standing on his horse, neither his saddle nor his felt getting wet.

And His statement, **And each part was like a great mountain**, God Almighty says: So each part of the sea, when Moses struck it, was like a great mountain. And He mentioned that it split into twelve parts, the number of the tribes, each of which had a part.

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

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi: **Then it split and each section was like a great mountain**. He said: Like a great mountain. So the Children of Israel entered, and there were twelve paths in the sea, on each path a tribe. The path was like walls splitting, so each tribe said: Our companions have been killed. When Musa saw that, he called upon God, and He made them into arches like arches. The last of them looked at the first of them until they had all come out.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, and Hajjaj, on the authority of Abu Bakr ibn Abdullah and others, they said: The sea split, and each part was like a huge mountain, with twelve paths in each path a tribe, and the Children of Israel were twelve tribes, and the paths had walls, so each tribe said: Our companions have been killed. When Moses saw that, he called upon God, and He made them into arches like arches, so that they could look at one another, and on dry land as if water had never touched it until it had crossed.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: When the sea split for them, there were windows in it so that some of them could look at one another.

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, **And each group was like a great mountain**, meaning like a mountain on a high part of the earth.

Ali told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **So each group was like a great mountain**, meaning: like a mountain.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say: Regarding His statement, **like a great mountain**, he said: like a great mountain. And from this is the statement of Al-Aswad bin Ya'fur:

They settled in Ankara, and the water of the Euphrates flowed down upon them from the mountains.

It means by *mountains*: the plural of *mountain*.

Tafsir al-Qurtubi

The Almighty said: **And when the two armies saw each other** meaning, the armies faced each other such that each side could see the other, and this is an active participle from seeing. **The companions of Moses said, 'Indeed, we are to be overtaken'** meaning, the enemy is close to us and we will be unable to withstand him. The reading of the group is: *لمدريكون* / with a lightened *akdaraka* from *akdaraka*. And from this is: **until, when the drowning overtook him** (Yunus 10:90). Ubayd ibn Umair, Al-A'waj, and Al-Zuhri read: *لمدريكون* / with a stressed *dal* from *idrak*. Al-Farra' said: *هفرة* and *هفتر* / have the same meaning, and likewise *لمدريكون* and *لمدريكون* have the same meaning. An-Nahhas said: The clever grammarians do not say this. Rather, they say: *المدريكون* is attached to them, and *المدريكون* is someone who strives to catch up with them, just as one says: *كسابت* means I hit and *خافت* means I strove and *طلب*. This is what Sibawayh said.

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel, and God Almighty knows best, and what the Qur'an has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at sunrise** meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken**. He said, **No! Indeed, with me is my Lord; He will guide me**. That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said,

So when the two hosts saw each other, the companions of Moses said, "Indeed, we are to be overtaken."

Yes. So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

Ibn Abi Hatim narrated: Abu Zur'ah told us, Sufyan ibn Salih told us, Al-Walid told us, Muhammad ibn Hamza ibn Muhammad ibn Yusuf told us, on the authority of Abdullah ibn Salam, that when Moses, peace be upon him, reached the sea, he said: O He who was before all things, and who created all things, and who will be after all things, make a way out for us. So God revealed to him: **Strike the sea with your staff.** Qatada said: God revealed to the sea that night that if Moses strikes you with his staff, listen to him and obey him. So the sea spent that night in turmoil, and it did not know from which side Moses should strike it. When Moses reached it, his servant Joshua ibn Nun said to him: O Prophet of God, where did your Lord, the Almighty and Majestic, command you? He said: He commanded me to strike the sea. He said: Strike it. Muhammad bin Ishaq said, **God revealed to the sea, as I was told, that if Moses strikes you with his staff, it will split for him.** He said, "So the sea remained turbulent and striking each other out of fear of God the Most High, and waiting for what God had commanded him to do. God revealed to Moses, 'Strike the sea with your staff,' so he struck it with it, and in it was the authority of God that He had given him, and it split." More than one person mentioned that it came and they gave him a nickname, saying, **It split for me, Abu Khalid, by the power of God.**

God the Almighty said: **Then it split, and each portion was like a great towering mountain.** That is, like a huge mountain. This was said by Ibn Masoud, Ibn Abbas, Muhammad ibn Ka'b, Ad-Dahhak, Qatadah, and others. Ata' Al-Khurasani said: It is the gap between the two mountains. Ibn Abbas said: The sea became twelve paths, one for each tribe. As-Suddi added: And there were openings in it, some of them looking at others, and the water stood on a stratum like walls. God sent a wind to the bottom of the sea, which lashed it, so it became dry land like the surface of the earth. God the Almighty said: **Then strike for them a path through the sea, dry land, fearing neither overtaking nor being afraid.** And He said in this story: **And We brought near then the others.** That is, there. Ibn Abbas, Ata' al-Khurasani, Qatadah, and al-Suddi said: **And We brought near** means We brought Pharaoh and his soldiers close to the sea, and brought them close to it. **And We saved Moses and all those with him, then We drowned the others** means We saved Moses and the Children of Israel and those who followed their religion, so not one of them perished, and We drowned Pharaoh and his soldiers, so not a single man of them remained who did not perish.

Ibn Abi Hatim narrated: Ali bin Al-Hussein told us, Abu Bakr bin Abi Shaybah told us, Shababah told us, Yunus bin Abi Ishaq told us, on the authority of Abi Ishaq, on the authority of Amr bin Maymun, on the authority of Abdullah - he is Ibn Masoud - that when Moses, peace be upon him, was taken on the Night

Journey with the Children of Israel, Pharaoh was informed of that, so he ordered a sheep to be slaughtered, and he said: No, by God, I will not finish skinning it until six hundred thousand Copts have gathered around me. So Moses set out until he reached the sea, and the sea said to him: Disperse. The sea said to him: You have been arrogant, O Moses. Have you ever dispersed for any of the children of Adam, so should I disperse for you? Moses said: And with Moses was a man on his horse, so that man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, and I did not lie. Then he plunged into it a second time, glorified God, and then came out. Moses said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, nor did I lie. He said: Then God revealed to Moses: Strike the sea with your staff. Moses struck it with his staff, and it split, and there were twelve tribes in it, each tribe had a path, and they could see each other. When Moses' companions went out, and Pharaoh's companions were complete, the sea met them and drowned them.

In the narration of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, he said: When the last of Moses' companions went out, and the companions of Pharaoh were complete, the sea closed over them, and no blackness was seen more than that day, and Pharaoh, may God curse him, drowned. Then God Almighty said: **Indeed in that is a sign** meaning in this story and what it contains of wonders, victory and support for the believing servants of God, as evidence, conclusive proof and profound wisdom "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful" Its interpretation has been presented.

Fath al-Qadir

61- **When the two armies saw each other** The majority of scholars read *taraa* with a stressed hamza, while Ibn Wathab and Al-A'mash read it without a hamza. The meaning is: they met so that each group could see the other. It is a reflexive verb from *saw'a*. The two groups also read *taraa'at* **the two groups saw each other. The companions of Moses said, 'We are surely overtaken.'** That is, Pharaoh's army will overtake us and we will have no power over them. The majority of scholars read *inna lamdaqun* as a passive participle from *idrak* to overtake, and from this comes **until the drowning overtook him.** Al-A'raj and Ubaid ibn Umair read it with a stressed dal and a kasra on the ra. Al-Farra' said: They have the same meaning. Al-Nahas said: The clever grammarians do not say this. Rather, they say *mudarraquun* with a stressed hamza, and *muhadridun* with a stressed hamza. He said: This is the meaning of Sibawayh's statement. Al-Zamakhshari said: The meaning of this reading is: we will surely perish at their hands until not one of us remains.

Tafsir al-Baghawi

61- **So when the two hosts saw each other**, meaning: they met so that each group could see the other. Hamzah broke the ra' of tarā'a and the others opened it. **The companions of Moses said, 'We are surely to be overtaken,'** meaning: Pharaoh's people will overtake us and we will be powerless against them.

Tafsir al-Baidawi

61 - **So when the two hosts saw each other** they came close so that each one of them saw the other, and it was read **(the two groups saw each other)** **The companions of Moses said**, Indeed, we are to be overtaken **they will be overtaken, and it was read (will be overtaken) from the word** adaraq" which means to follow one another and then perish, meaning: they will follow one another in destruction at their hands.

Surat al-Shu'ara 26:62

He said, "No indeed! My Lord is with me; He will guide me."

Surat al-Shu'ara 26:62

He said, **No indeed! My Lord is with me; He will guide me.**

Tafsir al-Jalalayn

62 - **He said** Moses *No* meaning they will not catch up with us **my Lord is with me** with His victory **He will guide me** to the path of salvation.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'No! Indeed, my Lord is with me; He will guide me.'**

Tafsir al-Qurtubi

God the Almighty says: **He said, 'No! Indeed, my Lord is with me; He will guide me.'** When Pharaoh caught up with Moses' army and drew near to them, and the Children of Israel saw the powerful enemy and the sea before them, their bellies became sour. They said to Moses, as a rebuke and a harsh word: **Indeed, we will be overtaken.** He responded to their words, rebuked them, and reminded them of God's promise to him of guidance and victory. *No!* That is, they have not overtaken you. **Indeed, my Lord is with me.** That is, of victory over the enemy. **He will guide me.** That is, He will show me the path to salvation. When the affliction befell the Children of Israel, and they saw armies that they could not withstand, God the Almighty commanded Moses to strike the sea with his staff. This is because God the Almighty wanted the verse to be connected to Moses and related to an action that he would perform. Otherwise, striking the staff would not be separate from the sea, nor would it be an aid to that in and of itself, except through the power and invention of God the Almighty. The story of this sea has already been mentioned in *Al-Baqarah*. When it split, it had twelve paths, the number of the tribes of the Children of Israel, and the water stood between them like a great mountain. A mountain is a mountain, and from it is the saying of Imru' al-Qais:

While a person is in the neighborhoods, he is a mountain that people throw at him from close range, but he does not

Al-Aswad bin Ya'far said:

They settled in Ankara, and the water of the Euphrates flowed down upon them from the mountains.

Plural of Tud means mountain. It separated a dry path for Moses and his companions in the sea. When Moses' companions had gone out and the last of Pharaoh's companions had arrived, as mentioned in

Yunus, the winds attacked them and Pharaoh drowned. Some of Moses' companions said, **Pharaoh has not drowned.** So he was thrown to the shore so that they could look at him. Ibn al-Qasim narrated on the authority of Malik who said: Two merchants went out with Moses, peace be upon him, to the sea. When they came to him, they said to him, **What has God commanded you?** He said, **I have been commanded to strike the sea with this staff of mine so that it will split.** They said to him, **Do as God has commanded you, and He will not disobey you.** Then they threw their noses into the sea in confirmation of what he had said. The sea remained like that until Pharaoh and those with him entered, then it returned as it was. This meaning has already been mentioned in Surah al-Baqarah.

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel, and God Almighty knows best, and what the Qur'an has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at sunrise** meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken.** He said, **No! Indeed, with me is my Lord; He will guide me.** That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said, **Yes.** So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

Ibn Abi Hatim narrated: Abu Zur'ah told us, Sufyan ibn Salih told us, Al-Walid told us, Muhammad ibn Hamza ibn Muhammad ibn Yusuf told us, on the authority of Abdullah ibn Salam, that when Moses, peace be upon him, reached the sea, he said: O He who was before all things, and who created all things, and who will be after all things, make a way out for us. So God revealed to him: **Strike the sea with your staff.** Qatadah said: God revealed to the sea that night that if Moses strikes you with his staff, listen to him and obey him. So the sea spent that night in turmoil, and it did not know from which side Moses should strike it. When Moses reached it, his servant Joshua ibn Nun said to him: O Prophet of God, where did your Lord, the Almighty and Majestic, command you? He said: He commanded me to strike the sea. He said: Strike it. Muhammad bin Ishaq said, **God revealed to the sea, as I was told, that if Moses strikes you with his staff, it will split for him.** He said, "So the sea remained turbulent and striking each other out of fear of God the Most High, and waiting for what God had commanded him to do. God revealed to Moses, 'Strike the sea with your staff,' so he struck it with it, and in it was the authority of God that He had given him, and it split." More than one person mentioned that it came and they gave him a nickname, saying, **It split for me, Abu Khalid, by the power of God.**

God the Almighty said: **Then it split, and each portion was like a great towering mountain.** That is, like a huge mountain. This was said by Ibn Masoud, Ibn Abbas, Muhammad ibn Ka'b, Ad-Dahhak, Qatadah, and others. Ata' Al-Khurasani said: It is the gap between the two mountains. Ibn Abbas said: The sea became twelve paths, one for each tribe. As-Suddi added: And there were openings in it, some of them looking at others, and the water stood on a stratum like walls. God sent a wind to the bottom of the sea, which lashed it, so it became dry land like the surface of the earth. God the Almighty said: **Then strike for them a path through the sea, dry land, fearing neither overtaking nor being afraid.** And He said in this story: **And We brought near then the others.** That is, there. Ibn Abbas, Ata' al-Khurasani, Qatadah, and al-Suddi said: **And We brought near** means We brought Pharaoh and his soldiers close to the sea, and brought them close to it. **And We saved Moses and all those with him, then We drowned the others** means We saved Moses and the Children of Israel and those who followed their religion, so not one of them perished, and We drowned Pharaoh and his soldiers, so not a single man of them remained who did not perish.

Ibn Abi Hatim narrated: Ali bin Al-Hussein told us, Abu Bakr bin Abi Shaybah told us, Shababah told us, Yunus bin Abi Ishaq told us, on the authority of Abi Ishaq, on the authority of Amr bin Maymun, on the authority of Abdullah - he is Ibn Masoud - that when Moses, peace be upon him, was taken on the Night Journey with the Children of Israel, Pharaoh was informed of that, so he ordered a sheep to be slaughtered, and he said: No, by God, I will not finish skinning it until six hundred thousand Copts have gathered around me. So Moses set out until he reached the sea, and the sea said to him: Disperse. The sea said to him: You have been arrogant, O Moses. Have you ever dispersed for any of the children of Adam, so should I disperse for you? Moses

said: And with Moses was a man on his horse, so that man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, and I did not lie. Then he plunged into it a second time, glorified God, and then came out. Moses said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, nor did I lie. He said: Then God revealed to Moses: Strike the sea with your staff. Moses struck it with his staff, and it split, and there were twelve tribes in it, each tribe had a path, and they could see each other. When Moses' companions went out, and Pharaoh's companions were complete, the sea met them and drowned them.

In the narration of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, he said: When the last of Moses' companions went out, and the companions of Pharaoh were complete, the sea closed over them, and no blackness was seen more than that day, and Pharaoh, may God curse him, drowned. Then God Almighty said: **Indeed in that is a sign** meaning in this story and what it contains of wonders, victory and support for the believing servants of God, as evidence, conclusive proof and profound wisdom "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful" Its interpretation has been presented.

Fath al-Qadir

62- **He said, 'No! My Lord is with me; He will guide me.'** Moses said this statement to deter and warn them, meaning that they will not catch up with you. He reminded them of God's promise of guidance and victory, meaning that my Lord is with me, with victory and guidance, He will guide me: that is, He will show me the path to salvation. So when the affliction was great upon the Children of Israel and they saw from the armies what they could not bear, God Almighty commanded Moses to strike the sea with his staff.

Tafsir al-Baghawi

62- **He said,** Moses, trusting in God's promise to him: *No*, they will not overtake us, **my Lord is with me; He will guide me**, showing me the path to salvation.

Tafsir al-Baidawi

62 - He said, *No*. They will not overtake you, for God has promised you deliverance from them. **My Lord is with me** with protection and victory. **He will guide me** to the path of salvation from them. It was narrated that the believer from the family of Pharaoh was in front of Moses and he said: **Where are you commanded? This sea is in front of you and the people of Pharaoh have overwhelmed you.** He said: **I have been commanded by the sea and perhaps I will be commanded what I should do.**

Surat al-Shu'ara 26:63

Then We inspired Moses, "Strike the sea with your staff." So it parted, and each portion was like a great towering mountain.

Surat al-Shu'ara 26:63

Then We inspired Moses, **Strike the sea with your staff.** So it parted, and each portion was like a great towering mountain.

Tafsir al-Jalalayn

63 - **Then We inspired Moses, Strike the sea with your staff** So he struck it **and it split** and split into twelve sections **and each section was like a great mountain** The huge mountain between which were paths that they took so that the rider's saddle and felt did not get wet from them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Then We inspired Moses, 'Strike the sea with your staff.' So it parted, and each part was like a great towering mountain.**

Tafsir al-Qurtubi

God Almighty says: "And We saved Moses and those with him, all together. Then We drowned the others."

Meaning Pharaoh and his people. **Indeed in that is a sign** meaning an indication of the power of God Almighty.

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel, and God Almighty knows best, and what the Qur'an has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at sunrise** meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of

Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken.** He said, **No! Indeed, with me is my Lord; He will guide me.** That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said, Yes. So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

Ibn Abi Hatim narrated: Abu Zur'ah told us, Sufyan ibn Salih told us, Al-Walid told us, Muhammad ibn Hamza ibn Muhammad ibn Yusuf told us, on the authority of Abdullah ibn Salam, that when Moses, peace be upon him, reached the sea, he said: O He who was before all things, and who created all things, and who will be after all things, make a way out for us. So God revealed to him: **Strike the sea with your staff.** Qatada said: God revealed to the sea that night that if Moses strikes you with his staff, listen to him and obey him. So the sea spent that night in turmoil, and it did not know from which side Moses should strike it. When Moses reached it, his servant Joshua ibn Nun said to him: O Prophet of God, where did your Lord, the Almighty and Majestic, command you? He said: He commanded me to strike the sea. He said: Strike it. Muhammad bin Ishaq said, **God revealed to the sea, as I was told, that if Moses strikes you with his staff, it will split for him.** He said, "So the sea remained turbulent and striking each other out of fear of God the Most High, and waiting for what God had commanded him to do. God revealed to Moses, 'Strike the sea with your staff,' so he struck it with it, and in it was the authority of God that He had given him, and it split." More than one person mentioned that it came and they gave him a nickname, saying, **It split for me, Abu Khalid, by the power of God.**

God the Almighty said: **Then it split, and each portion was like a great towering mountain.** That is, like a huge mountain. This was said by Ibn Masoud, Ibn Abbas, Muhammad ibn Ka'b, Ad-Dahhak, Qatadah, and others. Ata' Al-Khurasani said: It is the gap between the two mountains. Ibn Abbas said: The sea became twelve paths, one for each tribe. As-Suddi added: And there were openings in it, some of them looking at others, and the water stood on a stratum like walls. God sent a wind to the bottom of the sea, which lashed it, so it became dry land like the surface of the earth. God the Almighty said: **Then strike for them a path through the sea, dry land, fearing neither overtaking nor being afraid.** And He said in this story:

And We brought near then the others. That is, there. Ibn Abbas, Ata' al-Khurasani, Qatadah, and al-Suddi said: **And We brought near** means We brought Pharaoh and his soldiers close to the sea, and brought them close to it. **And We saved Moses and all those with him, then We drowned the others** means We saved Moses and the Children of Israel and those who followed their religion, so not one of them perished, and We drowned Pharaoh and his soldiers, so not a single man of them remained who did not perish.

Ibn Abi Hatim narrated: Ali bin Al-Hussein told us, Abu Bakr bin Abi Shaybah told us, Shababah told us, Yunus bin Abi Ishaq told us, on the authority of Abi Ishaq, on the authority of Amr bin Maymun, on the authority of Abdullah - he is Ibn Masoud - that when Moses, peace be upon him, was taken on the Night Journey with the Children of Israel, Pharaoh was informed of that, so he ordered a sheep to be slaughtered, and he said: No, by God, I will not finish skinning it until six hundred thousand Copts have gathered around me. So Moses set out until he reached the sea, and the sea said to him: Disperse. The sea said to him: You have been arrogant, O Moses. Have you ever dispersed for any of the children of Adam, so should I disperse for you? Moses said: And with Moses was a man on his horse, so that man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, and I did not lie. Then he plunged into it a second time, glorified God, and then came out. Moses said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, nor did I lie. He said: Then God revealed to Moses: Strike the sea with your staff. Moses struck it with his staff, and it split, and there were twelve tribes in it, each tribe had a path, and they could see each other. When Moses' companions went out, and Pharaoh's companions were complete, the sea met them and drowned them.

In the narration of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, he said: When the last of Moses' companions went out, and the companions of Pharaoh were complete, the sea closed over them, and no blackness was seen more than that day, and Pharaoh, may God curse him, drowned. Then God Almighty said: **Indeed in that is a sign** meaning in this story and what it contains of wonders, victory and support for the believing servants of God, as evidence, conclusive proof and profound wisdom "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful" Its interpretation has been presented.

Fath al-Qadir

And that is His saying: 63- **So We inspired Moses, saying, 'Strike the sea with your staff.'** When Moses said, **Indeed, my Lord is with me; He will guide me,** God Almighty showed him the path of guidance, so He ordered him to strike the sea, and with it the Children of Israel were saved and their enemy was destroyed. The *fa* in *fanfalaq* is eloquent: that is, he struck and it split and became twelve parts, the number of the tribes,

and the water rose to the right of the road and to its left like a great mountain, and this is the meaning of His saying: **So each part was like a great mountain.** The part is a part of the sea, and it was read *falaq* with a lam instead of a ra', and the mountain is the mountain. Imru' al-Qais said:

While a person is in the neighborhoods, he is a mountain that people throw at him from close range, but he does not

Al-Aswad bin Ya'far said:

They settled in Ankara, and the water of the Euphrates flowed down upon them from the mountains.

Tafsir al-Baghawi

63- **Then We inspired Moses, 'Strike the sea with your staff,' and it parted,** meaning, he struck it and it parted and split, **and each part was like a great mountain,** like a huge mountain. Ibn Jurayj and others said: When Moses reached the sea, the wind raged, and the sea was throwing up waves like mountains, so Joshua said: O speaker of God, where have you been commanded? For Pharaoh has overwhelmed us and the sea is before us. Moses said: Here. So Joshua waded into the water and crossed the sea, the water not covering the hoof of his beast. And the one who concealed his faith said: O speaker of God, where have you been commanded? He said: Here. So he reined his horse with its bridle until foam flew from its jaws. Then he threw it into the sea, and it sank into the water. The people tried to do the same, but they could not. Moses did not know what to do. Then God revealed to him: Strike the sea with your staff. So he struck it, and it parted. There was a man standing on his horse, and neither his saddle nor his felt was wet.

Tafsir al-Baidawi

63 - **Then We inspired Moses, 'Strike the sea with your staff,'** the Red Sea or the Nile. **So it parted,** meaning he struck it and it parted and became twelve divisions with paths between them. **And each division was like a great mountain,** like a lofty mountain firmly fixed in its place. So they entered its valleys, each tribe in a valley.

Surat al-Shu'ara 26:64

And We brought near then the others.

Surat al-Shu'ara 26:64

And We brought near then the others.

Tafsir al-Jalalayn

64 - **And We brought near** We brought near *then* there **the others** Pharaoh and his people until they took their paths.

Tafsir al-Suyuti

Tafsir al-Tabari

He means by His Almighty's saying, **And We brought near then the others**, that is, We brought near the people of Pharaoh to the sea, and presented them to it. From this is His saying, **And Paradise will be brought near to the righteous** (Ash-Shu'ara': 90 - Qaf: 31), meaning: brought near and permitted. From this is the saying of Al-Ajjaj:

The nights are folding up one by one, its sky is the crescent moon until it darkens.

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

Who said that?

Al-Qasim told me, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement, **And We brought near then the others**, he said: We brought them close.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And We brought near then the others**, he said: They are the people of Pharaoh, whom God brought near until He drowned them in the sea.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Pharaoh and his companions approached the sea after Moses had crossed the sea with the Children of Israel. When Pharaoh saw the sea split, he said: Do you not see the sea splitting away from me? It will be opened for me so that I may catch up with my enemies and kill them. This is what God says: **And We brought near, then the others**. He says: We brought near, then the others, they are the people of Pharaoh. When Pharaoh stood on the roads and his cavalry refused to rush, Gabriel, peace be upon him, descended upon Madyanah. The fortress was smitten by the scent of Madyanah, so it rushed after it until the first of them were about to leave and the last of them had entered, he ordered the sea to take them, so it crashed over them. Gabriel took hold of an eye from the eyes of the sea and began to put it in his mouth.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of

Abu Bakr bin Abdullah, who said: Pharaoh approached, and when he came to the surface of the water, the companions of Moses said: O speaker of God, the people are following us on the road, so strike the sea with your staff and mix it. Moses wanted to do that, but God revealed to him: Leave the sea at rest - meaning: Order it to remain calm. **They are a drowned army** (al-Dukhan 44:24). I am only plotting against them, so if they take your path, I will drown them. When Pharaoh looked at the sea, he said: Do you not see that the sea is afraid of me until it is opened for me so that I may catch up with my enemies and kill them? When he stood at the mouths of the roads while he was on a horse, and the horse saw the sea in it like mountains, he was afraid and feared, and Pharaoh said: I am going back. So Gabriel, peace be upon him, plotted against him, so he approached on a female horse and brought it close to Pharaoh's horse, but his horse did not stop, and Gabriel kept saying: Go forward, and saying: No one has more right to the roads than you. The fortresses gloated, but what... Pharaoh's king ordered his horse to enter after him. When Pharaoh reached the middle of the sea, God revealed to the sea: Take my unjust servant and my unjust servants, my authority over you, for I have given you authority over them. He said: So those groups of waves swarmed over him like mountains, and they struck each other. When he was drowning, he said: I believe that there is no god except the one in whom the Children of Israel believe, and I am of the Muslims. Yunus 10:90 Gabriel, peace be upon him, was very sorry for him because of the signs of God that he had rejected, and because of the lengthy treatment Moses had given him. So he entered the bottom of the sea, brought out clay, and stuffed it in Pharaoh's mouth so that he would not say it a second time, lest mercy overtake him. He said: So God sent Michael to him, taunting him: **Now, when you disobeyed before and were among the corrupters?** Yunus 10:91 And Gabriel said: O Muhammad, I have not hated anyone among God's creation as much as I have hated two, one of them from the jinn, who was Iblis, and the other Pharaoh. He said: I am your Lord, the Most High. **And you have seen me, O Muhammad, and I was stuffing something in his mouth out of fear.** To say a word that God will have mercy on him with. Some of them claimed that the meaning of his saying, **And We brought near, then the others**, is **And We gathered**. He said: And from this is the Night of Muzdalifah. He said: And the meaning of that is: It is the Night of Gathering. Some of them said: And We brought near, then We destroyed. And His statement, **And We saved Moses and those with him, all together**, means, the Most High, the Glorious, says: And We saved Moses from what We had followed Pharaoh and his people with, of drowning in the sea, and those with Moses from the Children of Israel, all together. And His statement, **Then We drowned the others**, means: Then We drowned Pharaoh and his people from the Copts in the sea after We had saved Moses and those with him from it. And His statement, **Indeed in that is a sign**, means, the Most High, the Glorious, says: Indeed, in what I did to Pharaoh and those with him, of drowning them in the sea when they denied My Messenger Moses and disobeyed My command after I had

excused them and warned them, is a clear proof, O Muhammad, for your people from Quraysh, that this is My way with those who follow their path of denying My Messengers, and a lesson and a warning to them, that they remember and consider, lest they do as they did in denying you, despite the proof and signs that I have given them, so that a punishment similar to what happened to them will befall them. And for You is a sign in My action with Moses, and My saving him after the length of his treatment of Pharaoh and his people from him. And I will make him appear and inherit his house, his land and his wealth, and I will follow his path in your case. If you are patient as he was patient, I will convey the message to the one to whom it was sent as he was able, and I will make you appear over those who deny you and make you prevail over them.

And most of them were not believers. He says: "And most of your people, O Muhammad, were not believers in what God gave you of the clear truth. It precedes my knowledge that they would not believe. "And indeed, your Lord is the Exalted in Might" in His vengeance upon those of His enemies who disbelieved in Him and denied His messengers, **the Most Merciful** He who saved His messengers and their followers from drowning and the torment with which He tormented the disbelievers.

Tafsir al-Qurtubi

The Almighty said: **And We brought near the others** meaning We brought them close to the sea, meaning Pharaoh and his people. This was said by Ibn Abbas and others. The poet said:

And every day or night that passes, souls are approaching their appointed times.

Abu Ubaidah: *azlafna* means we gathered, and from this the night of Muzdalifah is called the night of gathering. Abu Abdullah bin Al-Harith, Abu Kaab and Ibn Abbas read: *azlafna* with a qaf, meaning we destroyed them, from the saying **the she-camel slipped and the horse slipped**, so it is *mazlaq* if it makes its young slip.

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel, and God Almighty knows best, and what the Qur'an has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at**

sunrise meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken.** He said, **No! Indeed, with me is my Lord; He will guide me.** That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said, Yes. So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

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God the Almighty said: **Then it split, and each portion was like a great towering mountain.** That is, like a huge mountain. This was said by Ibn Masoud, Ibn Abbas, Muhammad ibn Ka'b, Ad-Dahhak, Qatadah, and others. Ata' Al-Khurasani said: It is the gap between the two mountains. Ibn Abbas said: The sea became twelve paths, one for each tribe. As-Suddi added: And there were openings in it, some of them looking at others, and the water stood on a stratum like walls. God sent a wind to the bottom of the sea, which lashed it, so it became dry land like the surface of the earth. God the Almighty said: **Then strike for them a**

And We brought near then the others.

path through the sea, dry land, fearing neither overtaking nor being afraid. And He said in this story: **And We brought near then the others.** That is, there. Ibn Abbas, Ata' al-Khurasani, Qatadah, and al-Suddi said: **And We brought near** means We brought Pharaoh and his soldiers close to the sea, and brought them close to it. **And We saved Moses and all those with him, then We drowned the others** means We saved Moses and the Children of Israel and those who followed their religion, so not one of them perished, and We drowned Pharaoh and his soldiers, so not a single man of them remained who did not perish.

Ibn Abi Hatim narrated: Ali bin Al-Hussein told us, Abu Bakr bin Abi Shaybah told us, Shababah told us, Yunus bin Abi Ishaq told us, on the authority of Abi Ishaq, on the authority of Amr bin Maymun, on the authority of Abdullah - he is Ibn Masoud - that when Moses, peace be upon him, was taken on the Night Journey with the Children of Israel, Pharaoh was informed of that, so he ordered a sheep to be slaughtered, and he said: No, by God, I will not finish skinning it until six hundred thousand Copts have gathered around me. So Moses set out until he reached the sea, and the sea said to him: Disperse. The sea said to him: You have been arrogant, O Moses. Have you ever dispersed for any of the children of Adam, so should I disperse for you? Moses said: And with Moses was a man on his horse, so that man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, and I did not lie. Then he plunged into it a second time, glorified God, and then came out. Moses said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, nor did I lie. He said: Then God revealed to Moses: Strike the sea with your staff. Moses struck it with his staff, and it split, and there were twelve tribes in it, each tribe had a path, and they could see each other. When Moses' companions went out, and Pharaoh's companions were complete, the sea met them and drowned them.

In the narration of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, he said: When the last of Moses' companions went out, and the companions of Pharaoh were complete, the sea closed over them, and no blackness was seen more than that day, and Pharaoh, may God curse him, drowned. Then God Almighty said: **Indeed in that is a sign** meaning in this story and what it contains of wonders, victory and support for the believing servants of God, as evidence, conclusive proof and profound wisdom "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful" Its interpretation has been presented.

Fath al-Qadir

64- **And We brought the others near** meaning We brought them close to the sea: meaning Pharaoh and his people. The poet said:

And every day or night that passes, souls are

approaching their appointed times.

Abu Ubaidah said: **We brought near Jam'ana**, and from this the night of Muzdalifah is called **the night of gathering**. "Thum" is an adverb of place for something far away. It was also said that the meaning is: **We brought near Jam'ana to salvation**, and what is meant by **the others** is Moses and his companions, but the first is more appropriate. Al-Hasan and Abu Haywah read *Zalafna* as a trilateral verb. Abi, Ibn Abbas, and Abdullah ibn Al-Harith read *Azlaqna* with a qaf: meaning we made the horse slip and perish, from their saying: **The mare slipped when she miscarried**.

Tafsir al-Baghawi

64- **And We brought near**, meaning: We brought near, **then the others**, meaning: the people of Pharaoh. He says: We brought them forward to the sea, and brought them near to destruction. Abu Ubaidah said: We brought near means we gathered, and from this comes the Night of Muzdalifah, meaning: the Night of Gathering. In the story, Gabriel was between the Children of Israel and the people of Pharaoh, and he was driving the Children of Israel, and they were saying: We have never seen better driving than this man. He was driving the people of Pharaoh, and they were saying: We have never seen better driving than this.

Tafsir al-Baidawi

64 - **And We brought near** and brought close. **Then the others** Pharaoh and his people until they entered their entrances after them.

Surat al-Shu'ara 26:65

And We saved Moses and those with him, all together.

Tafsir al-Jalalayn

65 - **And We saved Moses and all those with him** by bringing them out of the sea in the aforementioned form.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And We saved Moses and those with him, all together.**

Tafsir al-Qurtubi

God Almighty says: **And We saved Moses and those with him, all together.**

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel, and God Almighty knows best, and what the Qur'an has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at sunrise** meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken.** He said, **No! Indeed, with me is my Lord; He will guide me.** That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the

believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said, **Yes.** So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

Ibn Abi Hatim narrated: Abu Zur'ah told us, Sufyan ibn Salih told us, Al-Walid told us, Muhammad ibn Hamza ibn Muhammad ibn Yusuf told us, on the authority of Abdullah ibn Salam, that when Moses, peace be upon him, reached the sea, he said: O He who was before all things, and who created all things, and who will be after all things, make a way out for us. So God revealed to him: **Strike the sea with your staff.** Qatadah said: God revealed to the sea that night that if Moses strikes you with his staff, listen to him and obey him. So the sea spent that night in turmoil, and it did not know from which side Moses should strike it. When Moses reached it, his servant Joshua ibn Nun said to him: O Prophet of God, where did your Lord, the Almighty and Majestic, command you? He said: He commanded me to strike the sea. He said: Strike it. Muhammad bin Ishaq said, **God revealed to the sea, as I was told, that if Moses strikes you with his staff, it will split for him.** He said, "So the sea remained turbulent and striking each other out of fear of God the Most High, and waiting for what God had commanded him to do. God revealed to Moses, 'Strike the sea with your staff,' so he struck it with it, and in it was the authority of God that He had given him, and it split." More than one person mentioned that it came and they gave him a nickname, saying, **It split for me, Abu Khalid, by the power of God.**

God the Almighty said: **Then it split, and each portion was like a great towering mountain.** That is, like a huge mountain. This was said by Ibn Masoud, Ibn Abbas, Muhammad ibn Ka'b, Ad-Dahhak, Qatadah, and others. Ata' Al-Khurasani said: It is the gap between the two mountains. Ibn Abbas said: The sea became twelve paths, one for each tribe. As-Suddi added: And there were openings in it, some of them looking at others, and the water stood on a stratum like walls. God sent a wind to the bottom of the sea, which lashed it, so it became dry land like the surface of the earth. God the Almighty said: **Then strike for them a path through the sea, dry land, fearing neither overtaking nor being afraid.** And He said in this story: **And We brought near then the others.** That is, there. Ibn Abbas, Ata' al-Khurasani, Qatadah, and al-Suddi said: **And We brought near** means We brought Pharaoh and his soldiers close to the sea, and brought them close to it. **And We saved Moses and all those with him, then We drowned the others** means We saved Moses and the Children of Israel and those who followed their religion, so not one of them perished, and We drowned Pharaoh and his soldiers, so not a single man of them remained who did not perish.

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Surat al-Shu'ara 26:65

And We saved Moses and those with him, all together.

Journey with the Children of Israel, Pharaoh was informed of that, so he ordered a sheep to be slaughtered, and he said: No, by God, I will not finish skinning it until six hundred thousand Copts have gathered around me. So Moses set out until he reached the sea, and the sea said to him: Disperse. The sea said to him: You have been arrogant, O Moses. Have you ever dispersed for any of the children of Adam, so should I disperse for you? Moses said: And with Moses was a man on his horse, so that man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, and I did not lie. Then he plunged into it a second time, glorified God, and then came out. Moses said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, nor did I lie. He said: Then God revealed to Moses: Strike the sea with your staff. Moses struck it with his staff, and it split, and there were twelve tribes in it, each tribe had a path, and they could see each other. When Moses' companions went out, and Pharaoh's companions were complete, the sea met them and drowned them.

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Fath al-Qadir

65- **And We saved Moses and those with him, all together** by their passing through the sea after God had made it paths for them to walk on.

Tafsir al-Baghawi

65- **And We saved Moses and those with him, all together.**

Tafsir al-Baidawi

65 - **And We saved Moses and those with him, all together** by keeping the sea in that condition until they crossed.

Surat al-Shu'ara 26:66

Then We drowned the others.

Tafsir al-Jalalayn

66 - **Then We drowned the others** Pharaoh and his people by closing the sea around them when they entered the sea and the Children of Israel left it.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Then We drowned the others.**

Tafsir al-Qurtubi

God Almighty says: **Then We drowned the others**, meaning Pharaoh and his people. **Indeed in that is a sign**, meaning an indication of God Almighty's power.

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel, and God Almighty knows best, and what the Qur'an has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at sunrise** meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken**. He said, **No! Indeed, with me is my Lord; He will guide me**. That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the

believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said, **Yes**. So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

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God the Almighty said: **Then it split, and each portion was like a great towering mountain**. That is, like a huge mountain. This was said by Ibn Masoud, Ibn Abbas, Muhammad ibn Ka'b, Ad-Dahhak, Qatadah, and others. Ata' Al-Khurasani said: It is the gap between the two mountains. Ibn Abbas said: The sea became twelve paths, one for each tribe. As-Suddi added: And there were openings in it, some of them looking at others, and the water stood on a stratum like walls. God sent a wind to the bottom of the sea, which lashed it, so it became dry land like the surface of the earth. God the Almighty said: **Then strike for them a path through the sea, dry land, fearing neither overtaking nor being afraid**. And He said in this story: **And We brought near then the others**. That is, there. Ibn Abbas, Ata' al-Khurasani, Qatadah, and al-Suddi said: **And We brought near** means We brought Pharaoh and his soldiers close to the sea, and brought them close to it. **And We saved Moses and all those with him, then We drowned the others** means We saved Moses and the Children of Israel and those who followed their religion, so not one of them perished, and We drowned Pharaoh and his soldiers, so not a single man of them remained who did not perish.

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Surat al-Shu'ara 26:66

Then We drowned the others.

Journey with the Children of Israel, Pharaoh was informed of that, so he ordered a sheep to be slaughtered, and he said: No, by God, I will not finish skinning it until six hundred thousand Copts have gathered around me. So Moses set out until he reached the sea, and the sea said to him: Disperse. The sea said to him: You have been arrogant, O Moses. Have you ever dispersed for any of the children of Adam, so should I disperse for you? Moses said: And with Moses was a man on his horse, so that man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, and I did not lie. Then he plunged into it a second time, glorified God, and then came out. Moses said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, nor did I lie. He said: Then God revealed to Moses: Strike the sea with your staff. Moses struck it with his staff, and it split, and there were twelve tribes in it, each tribe had a path, and they could see each other. When Moses' companions went out, and Pharaoh's companions were complete, the sea met them and drowned them.

In the narration of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, he said: When the last of Moses' companions went out, and the companions of Pharaoh were complete, the sea closed over them, and no blackness was seen more than that day, and Pharaoh, may God curse him, drowned. Then God Almighty said: **Indeed in that is a sign** meaning in this story and what it contains of wonders, victory and support for the believing servants of God, as evidence, conclusive proof and profound wisdom "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful" Its interpretation has been presented.

Fath al-Qadir

66- **Then We drowned the others** meaning Pharaoh and his people. God drowned them by closing the sea around them after they entered it following Moses and his people.

Tafsir al-Baghawi

66- **Then We drowned the others**, Pharaoh and his people. Saeed bin Jubair said: The sea was calm before that, but when Moses struck it with the staff, it became agitated and began to ebb and flow.

Tafsir al-Baidawi

66 - **Then We drowned the others** by crushing them.

Surat al-Shu'ara 26:67

Indeed in that is a sign, but most of them were not to be believers.

Tafsir al-Jalalayn

67 - **Indeed in that** the drowning of Pharaoh and his people **is a sign** a lesson for those who came after them **but most of them were not believers** in God. None of them believed except Asiya, the wife of Pharaoh, and Ezekiel, the believer of Pharaoh's family, and Mary, the daughter of Moses, who pointed out the bones of Joseph, peace be upon him.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed in that is a sign, but most of them were not to be believers.**

Tafsir al-Qurtubi

God the Almighty said: **And most of them were not believers** because none of Pharaoh's people believed except the believer from Pharaoh's family, whose name was Ezekiel, and his daughter Asiya, the wife of Pharaoh, and Maryam, the daughter of Dhu'l-Musa, the old woman who pointed out the grave of Joseph the Truthful, peace be upon him. This is because when Moses, peace be upon him, left Egypt with the Children of Israel, the moon became dark for them, so he said to his al-Nas 114: What is this? Their scholars said: When death approached, Joseph, peace be upon him, took a covenant from us in the name of God that we would not leave Egypt until we removed his bones with us. Moses said: Who among you knows his grave? He said: No one knows it except an old woman of the Children of Israel. So he sent to her and said: Guide me to Joseph's grave. She said: No, by God, I will not do so until you give me my judgment. He said: What is your judgment? She said: My judgment is that I will be with you in Paradise. This was difficult for him, so he was told: Give her her judgment. She directed them to it, so they dug it and extracted his bones. When they had removed them, the road was as clear as daylight. In another narration: God inspired him to give it to her, so he did. She brought them to a lake and said to them: Drain this water. So they drained it and extracted the bones of Joseph, peace be upon him. The road was clear to them as clear as daylight. This has already been mentioned in *Joseph*. Abu Burdah narrated on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, stopped for a Bedouin and honored him. The Messenger of God, may God bless him and grant him peace, said: **What do you need?** He said: **A she-camel to saddle and a goat to milk.** The Messenger of God, may God bless him and grant him peace, said: **Then why were you unable to be like the old woman of the Children of**

Israel? His companions said: **Who is the old woman of the Children of Israel?** So he mentioned to them the situation of this old woman who had begged Moses to be with him in Paradise.

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel, and God Almighty knows best, and what the Qur'an has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at sunrise** meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken.** He said, **No! Indeed, with me is my Lord; He will guide me.** That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said, Yes. So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

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Almighty and Majestic, command you? He said: He commanded me to strike the sea. He said: Strike it. Muhammad bin Ishaq said, **God revealed to the sea, as I was told, that if Moses strikes you with his staff, it will split for him.** He said, "So the sea remained turbulent and striking each other out of fear of God the Most High, and waiting for what God had commanded him to do. God revealed to Moses, 'Strike the sea with your staff,' so he struck it with it, and in it was the authority of God that He had given him, and it split." More than one person mentioned that it came and they gave him a nickname, saying, **It split for me, Abu Khalid, by the power of God.**

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In the narration of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, he said: When the last of Moses' companions went out, and the companions of Pharaoh were complete, the sea closed over them, and no blackness was seen more than that day, and Pharaoh, may God curse him, drowned. Then God Almighty said: **Indeed in that is a sign** meaning in this story and what it contains of wonders, victory and support for the believing servants of God, as evidence, conclusive proof and profound wisdom "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful" Its interpretation has been presented.

Fath al-Qadir

And the reference in His saying: 67- **Indeed in that is a sign** to what was mentioned previously of what took place between Moses and Pharaoh to this end, for in that is a great sign and dazzling power from the most evident signs of the power of God the Almighty and His great authority. **But most of them were not believers** meaning that most of those who were with Pharaoh were not believers, for only a few of them believed afterward, such as Ezekiel and his daughter, Asiya, the wife of Pharaoh, and the old woman who pointed out the grave of Joseph. What is meant is not most of those who were with Pharaoh when he joined Moses, for they all perished in the sea, but rather what is meant is those who were with him originally and those who followed him and were related to him. This is the most that can be said. Sibawayh and others said: If it is redundant, then what is meant is to inform about the polytheists after they heard the sermon.

Tafsir al-Baghawi

67- **Indeed in that is a sign, but most of them were not believers**, meaning: from the people of Egypt. It was said: none of the people of Egypt believed except Asiya, the wife of Pharaoh, and Hizbib the believer, and Mary, daughter of Naqousa, who pointed out the bones of Joseph, peace be upon him.

Tafsir al-Baidawi

67 - **Indeed in that is a sign** and a sign, a sign. **But most of them were not believers** and most of them did not pay attention to it, since none of the Copts who remained in Egypt believed in it. And the Children of Israel, after they were saved, asked for a cow to worship and took the calf and said, **We will not believe in you until we see God with our own eyes.**

Surat al-Shu'ara 26:68

And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

68 - **And indeed, your Lord is the Exalted in Might** so He took revenge on the disbelievers by drowning them **the Most Merciful** to the believers and saved them from drowning

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Qurtubi

The Almighty said: **And we remained devoted to it** meaning, we would continue to worship it. It does not mean a specific time, but rather it is describing what they were doing during it. It was said: They used to worship it during the day and not at night, and at night they used to worship the planets. So it is said: He kept doing such and such when he did it during the day, and he spent the night doing such and such when he did it at night. **He said, 'Do they hear you?'** Al-Akhfash said: There is an ellipsis in it, and the meaning is: Do they hear you? Or do they hear your supplication? The poet said:

The leader of the horses, whose backs are destroyed, has perfected the wisdom of the old and the old

He said: And the abq is the linen, so he deleted it. The meaning is, and the rulings of the abq are perfected. In As-Sahih: And the abq with the movement is the hemp. It was narrated on the authority of Qatada that he read: Do they hear you with the damma of the ya, meaning do they hear you their voices?

Tafsir Ibn Kathir

More than one of the commentators mentioned that Pharaoh went out with a huge army and a large crowd, which was the kingdom of Egypt at his time, with the decision-makers and statesmen from the princes, ministers, notables, presidents and soldiers. As for what was mentioned by more than one of the Israelite narrations that he went out with one million and six hundred thousand horsemen, one hundred thousand of them on black horses, and Ka'b al-Ahbar said: Among them were eight hundred thousand black horses, and there is a view on that, and it appears that this was from the recklessness of the Children of Israel, and God Almighty knows best, and what the Qur'an

has informed us of is beneficial, and it did not specify their number as there is no benefit under it, except that they went out all together **and they followed them at sunrise** meaning they reached them at sunrise, which is its rising, **and when the two groups saw each other** meaning each group saw the other, then **the companions of Moses said, 'Indeed, we are to be overtaken'** This is because the journey ended with them at the edge of the sea, which is the Sea of Qulzum, so the sea was in front of them and Pharaoh had caught up with them with his soldiers, so for this reason they said **Indeed, we are to be overtaken.** He said, **No! Indeed, with me is my Lord; He will guide me.** That is, nothing you fear will reach you, for it is God, the Exalted, who has commanded me to march here with you, and He, the Exalted, the Majestic, does not break His promise. Aaron, peace be upon him, was in the vanguard, with him was Joshua bin Nun and the believer from the family of Pharaoh, and Moses, peace be upon him, was in the rearguard. More than one of the commentators mentioned that they stood still, not knowing what to do, and Joshua bin Nun, or the believer from the family of Pharaoh, kept saying to Moses, peace be upon him: O Prophet of God, has your Lord commanded you to march here? He said, Yes. So Pharaoh and his soldiers approached, and only a few remained. At that moment, God commanded His Prophet Moses, peace be upon him, to strike the sea with his staff, so he struck it and said: **It parted by God's permission.**

Ibn Abi Hatim narrated: Abu Zur'ah told us, Sufyan ibn Salih told us, Al-Walid told us, Muhammad ibn Hamza ibn Muhammad ibn Yusuf told us, on the authority of Abdullah ibn Salam, that when Moses, peace be upon him, reached the sea, he said: O He who was before all things, and who created all things, and who will be after all things, make a way out for us. So God revealed to him: **Strike the sea with your staff.** Qatada said: God revealed to the sea that night that if Moses strikes you with his staff, listen to him and obey him. So the sea spent that night in turmoil, and it did not know from which side Moses should strike it. When Moses reached it, his servant Joshua ibn Nun said to him: O Prophet of God, where did your Lord, the Almighty and Majestic, command you? He said: He commanded me to strike the sea. He said: Strike it. Muhammad bin Ishaq said, **God revealed to the sea, as I was told, that if Moses strikes you with his staff, it will split for him.** He said, "So the sea remained turbulent and striking each other out of fear of God the Most High, and waiting for what God had commanded him to do. God revealed to Moses, 'Strike the sea with your staff,' so he struck it with it, and in it was the authority of God that He had given him, and it split." More than one person mentioned that it came and they gave him a nickname, saying, **It split for me, Abu Khalid, by the power of God.**

God the Almighty said: **Then it split, and each portion was like a great towering mountain.** That is, like a huge mountain. This was said by Ibn Masoud, Ibn Abbas, Muhammad ibn Ka'b, Ad-Dahhak, Qatadah, and others. Ata' Al-Khurasani said: It is the gap between the two mountains. Ibn Abbas said: The sea became twelve paths, one for each tribe. As-Suddi added: And there were openings in it, some of them looking at others, and the water stood on a stratum like

And indeed, your Lord is the Exalted in Might, the Merciful.

walls. God sent a wind to the bottom of the sea, which lashed it, so it became dry land like the surface of the earth. God the Almighty said: **Then strike for them a path through the sea, dry land, fearing neither overtaking nor being afraid.** And He said in this story: **And We brought near then the others.** That is, there. Ibn Abbas, Ata' al-Khurasani, Qatadah, and al-Suddi said: **And We brought near** means We brought Pharaoh and his soldiers close to the sea, and brought them close to it. **And We saved Moses and all those with him, then We drowned the others** means We saved Moses and the Children of Israel and those who followed their religion, so not one of them perished, and We drowned Pharaoh and his soldiers, so not a single man of them remained who did not perish.

Ibn Abi Hatim narrated: Ali bin Al-Hussein told us, Abu Bakr bin Abi Shaybah told us, Shababah told us, Yunus bin Abi Ishaq told us, on the authority of Abi Ishaq, on the authority of Amr bin Maymun, on the authority of Abdullah - he is Ibn Masoud - that when Moses, peace be upon him, was taken on the Night Journey with the Children of Israel, Pharaoh was informed of that, so he ordered a sheep to be slaughtered, and he said: No, by God, I will not finish skinning it until six hundred thousand Copts have gathered around me. So Moses set out until he reached the sea, and the sea said to him: Disperse. The sea said to him: You have been arrogant, O Moses. Have you ever dispersed for any of the children of Adam, so should I disperse for you? Moses said: And with Moses was a man on his horse, so that man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, and I did not lie. Then he plunged into it a second time, glorified God, and then came out. Moses said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, he did not lie, nor did I lie. He said: Then God revealed to Moses: Strike the sea with your staff. Moses struck it with his staff, and it split, and there were twelve tribes in it, each tribe had a path, and they could see each other. When Moses' companions went out, and Pharaoh's companions were complete, the sea met them and drowned them.

In the narration of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, he said: When the last of Moses' companions went out, and the companions of Pharaoh were complete, the sea closed over them, and no blackness was seen more than that day, and Pharaoh, may God curse him, drowned. Then God Almighty said: **Indeed in that is a sign** meaning in this story and what it contains of wonders, victory and support for the believing servants of God, as evidence, conclusive proof and profound wisdom "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful" Its interpretation has been presented.

Fath al-Qadir

68- And indeed, your Lord is the Exalted in Might, the

Merciful. That is, the One who takes revenge on His enemies and is merciful to His friends.

Al-Faryabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud, regarding his statement, **Indeed, these are a small band**, that he said: Six hundred thousand and seventy thousand. Ibn Abi Hatim narrated on the authority of Ibn Abbas, that he said: They were six hundred thousand. Abd ibn Humayd and Ibn al-Mundhir narrated on his authority that the Messenger of God (peace and blessings be upon him) said: **The companions of Moses who crossed the sea were twelve tribes, and on each path there were twelve thousand, all of them the descendants of Jacob.** Ibn Mardawayh also narrated on his authority with a chain of transmission. Al-Suyuti said: It is weak. He said: The Messenger of God (peace and blessings be upon him) said: **Pharaoh was the enemy of God when God drowned him and his companions with seventy leaders, with each leader seventy thousand, and Moses was with seventy thousand when they crossed the sea.** Ibn Abi Hatim also narrated on his authority that he said: The vanguard of Pharaoh whom he sent after them were six hundred thousand, and there was no one among them except on beasts.

I say: These confused narrations have been narrated from many of the Salaf, similar in confusion and disagreement, and none of them are authentically attributed to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And a noble station**, he said: the pulpits. Ibn Jarir and Ibn Abi Hatim narrated on his authority, regarding his statement, **like a mountain**, he said: like a mountain. Ibn Abi Shaybah and Ibn al-Mundhir narrated something similar on the authority of Ibn Mas'ud. Ibn Jarir narrated on the authority of Ibn Abbas, **And We brought it near**, he said: We brought it near. Al-Faryabi, Abd ibn Humayd, Ibn Abi Hatim, and Al-Hakim narrated, and authenticated it, on the authority of Abu Musa, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "When Moses wanted to travel with the Children of Israel, he lost his way. He said to the Children of Israel, 'What is this?' The scholars of the Children of Israel said to him, 'When death approached Joseph, he took a pledge from us that we would not leave Egypt until we transported his coffin with us.' Moses said to them, 'Which of you knows where his grave is?' They said, 'No one knows where his grave is except an old woman of the Children of Israel.' Moses sent to her and said, 'Guide us to Joseph's grave.' She said, 'No, by God, until you give me my judgment.' He said, 'And what is your judgment?' She said, 'That I be with you in Paradise.' It seemed that this was too much for him. He was told, 'Give her her judgment.' He gave her her judgment. She took them to a swampy lake. She said to them, 'Drain the water from it.' They did so. She said, 'Dig.' So they dug and extracted Joseph's grave. When they carried it, the road was like daylight."

Tafsir al-Baghawi

68- **And indeed, your Lord is the Exalted in Might, the Merciful.** Exalted in taking revenge on His enemies, Merciful to the believers when He saved them.

Tafsir al-Baidawi

68 - **And indeed, your Lord is the Exalted in Might** who takes revenge on His enemies. **The Most Merciful** to His friends.

Surat al-Shu'ara 26:69

And recite to them the news of Abraham.

Surat al-Shu'ara 26:69

And recite to them the report of Abraham.

Tafsir al-Jalalayn

69 - **And recite to them** the infidels of Mecca **the report of Abraham** and it is replaced by

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: "And narrate to your people, the polytheists, O Muhammad, the story of Abraham when he said to his father and his al-Nas 114: 'What do you worship?' They said to him: 'We worship idols and remain devoted to them.'" That is, we remain their servants, constantly worshipping and serving them. We have already explained the meaning of devotion with its evidence previously, so there is no need to repeat it here.

Ibn Abbas, as narrated from him, said in the meaning of this:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said, regarding His statement, **They said, 'We worship idols and remain devoted to them.'** He said: Prayer to their idols.

Tafsir al-Qurtubi

The Almighty's saying: **And recite to them the report of Abraham.** He alerted the polytheists to their extreme ignorance if they refused to believe in Abraham and his religion, even though he was their father. The report is the information, meaning, O Muhammad, narrate to them his story and his conversation and his criticism of his people for what they worship. He only said that to make the argument binding on them. The majority of the reciters prefer to lighten the second hamza, which is the best explanation, because they have agreed to lighten the second letter in a single word, such as Adam. If you wish, you may lighten the first letter. There is a fifth explanation, although it is far-fetched in Arabic, which is to assimilate the hamza into the hamza, as is said *ra's* for the one who sells heads. This is because you combine two hamzas as if they were in a single word, and it is good in fa'al because it only comes as an assimilation.

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most

High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these statues to which you are devoted? **They said, 'We worship idols and remain devoted to them,'** meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** **They said, 'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds.** That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners,** the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am innocent of what you associate with Him. So plot against me all together and then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

His statement: 69- **And recite to them** is connected to the agent in His statement: **And when your Lord called to Moses** which has already been mentioned, and what is meant by the report of Abraham is his story: that is, recite to them, O Muhammad, the story of Abraham and his conversation.

Tafsir al-Baghawi

His saying: 69- **And recite to them the story of Abraham.**

Tafsir al-Baidawi

69 - **And recite to them** to the polytheists of the Arabs.
The report of Abraham.

Surat al-Shu'ara 26:70

When he said to his father and his people, "What do you worship?"

Surat al-Shu'ara 26:70

When he said to his father and his people, **What do you worship?**

Tafsir al-Jalalayn

70 - **When he said to his father and his people, What do you worship?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When he said to his father and his people, 'What do you worship?'**

Tafsir al-Qurtubi

God Almighty says: **When he said to his father and his people, 'What do you worship?'** They said, **We worship idols.** Their idols were made of gold, silver, copper, iron, and wood.

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these statues to which you are devoted? **They said, 'We worship idols and remain devoted to them,'** meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** **They said, 'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds.** That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners,**

the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am innocent of what you associate with Him. So plot against me all together and then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

And 70- **And when he said** is in the accusative case with the report of Abraham: that is, when he said: **To his father and his people, what do you worship?** It was said that *when* was a substitute for *report* with inclusion, so the factor in it is *recite*, but the first is more appropriate. The meaning of **what do you worship** is: what do you worship? He knew that they worshipped idols, but he wanted to oblige them with the argument.

Tafsir al-Baghawi

70- "When he said to his father and his people, 'What do you worship?' What do you worship?"

Tafsir al-Baidawi

70 - **When he said to his father and his people, 'What do you worship?'** He asked them to show them that what they worshipped was not worthy of worship.

Surat al-Shu'ara 26:71

They said, **We worship idols and remain devoted to them.**

Tafsir al-Jalalayn

71 - **They said, We worship idols** They stated the verb to connect it to it **and we remain devoted to them** We stand during the day to worship them. They increased the answer to him, boasting about him.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'We worship idols and remain devoted to them.'**

Tafsir al-Qurtubi

The Almighty said: **And we remained devoted to it** meaning, we would continue to worship it. The word *marid* does not refer to a specific time, but rather it describes what they are doing. It was said: They used to worship it with fire, not at night, and at night they used to worship the planets. So it is said: He kept doing such-and-such if he did it during the day, and he spent the night doing such-and-such if he did it at night. "He said: Do they hear you?" Al-Akhfash said: There is an ellipsis in it, and the meaning is: Do they hear you? Or do they hear your supplication? He said:

The leader of the horses, whose backs are destroyed, has perfected the wisdom of the old and the old

He said: And the abq is the linen, so he deleted it. The meaning is, and the rulings of the abq are perfected. In the Sahih, and the abq with the movement is the hemp. It was narrated on the authority of Qatada that: **Do they hear you** with the damma of the ya, meaning do they hear you their voices?

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these

statues to which you are devoted? **They said, 'We worship idols and remain devoted to them,'** meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** **They said, 'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds.** That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners,** the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am innocent of what you associate with Him. So plot against me all together and then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

71- **They said, 'We worship idols and remain devoted to them.'** That is, we remain devoted to their worship continuously, not at a specific time. It is said, **He continued to do such-and-such** if he did it during the day, and **He stayed up doing it at night.** So it appears that they continued to worship them during the day, not at night. What is meant by **dedicating to them** is to remain devoted to their worship. He only said **to them** to indicate that this devotion was for their sake. So when they said this statement, Ibrahim said, pointing out the corruption of their doctrine.

Tafsir al-Baghawi

71- **They said, 'We worship idols and remain devoted to them,'** meaning: We remain devoted to their worship. Some scholars said: He said, **and remain devoted** because they used to worship them during the day, not at night. It is said, **He continued doing such-and-such** if he did so during the day.

Surat al-Shu'ara 26:71

They said, "We worship idols and remain devoted to them."

Tafsir al-Baidawi

71 - **They said, 'We worship idols and remain devoted to them.'** So they lengthened their answer by explaining their situation with him, boasting and boasting about him. **We remain** here means **we remain**. It was said that they worshipped them during the day, not at night.

Surat al-Shu'ara 26:72

He said, **Do they hear you when you call upon Him?**

Tafsir al-Jalalayn

72 - He said, **Do they hear you when you call?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Abraham said to them: Do these gods hear your supplication when you call upon them? The Arab scholars differed on the meaning of this. Some of the grammarians of Basra said that it means: Do they hear you or do they hear your supplication? So the supplication was omitted, as Zuhair said:

The leader of the horses, whose backs are afflicted, has perfected the wisdom of the old and the old

He said: He means that the runaway's wisdom was perfected, so he threw away the wisdom and the runaway took its place. Some of the people of Arabic who denied that from his statement said that the eloquent speech in that is what came in the Qur'an, because the Arabs say: I heard Zaid speaking, meaning: I heard Zaid's speech, then you learn that hearing does not fall on people, rather it falls on their speech, then they say: I heard Zaid, meaning I heard his speech. He said: If the wisdom of the old had not been presented in the verse of Zuhair, it would not have been permissible to precede it with the runaway, because it is not said: I saw the runaway, and he means the wisdom. And His statement, **Or do they benefit you or harm you?** He says: Or do these idols benefit you, so they provide you with something for your worshipping them, or harm you, so they punish you for abandoning their worship by taking your wealth, or destroying you if you and your children perish? They said, **Rather, we found our fathers doing thus.** And in the speech there is something omitted, and the evidence of what was mentioned sufficed with what was omitted. That is their answer to Abraham when he asked them, **Do they hear you when you call upon them? Or do they benefit you or harm you?** Their answer to him was, **No, they do not hear us when we call upon them, and they neither benefit us nor harm us.** This indicates that with that they answered his statement, **Rather, we found our fathers doing thus.** This is a retreat from something denied, like someone saying, **It was not like this, but rather like this and that.** The meaning of their statement, **We found our fathers doing thus** is we found those before us, and they did not harm. This indicates that with that they answered him, their statement, from our fathers worshipping them and devoting themselves to them to serve and worship them, so we do that in imitation of them and following their path.

Tafsir al-Qurtubi

God Almighty said: **When you called.**

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these statues to which you are devoted? **They said, 'We worship idols and remain devoted to them,'** meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** They said, **'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds.** That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners,** the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am innocent of what you associate with Him. So plot against me all together and then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

72- **Do they hear you when you call upon them?**
Al-Akhfash said: There is an ellipsis in it, and the

Surat al-Shu'ara 26:72

He said, "Do they hear you when you call upon Him?"

meaning is: Do they hear from you, or do they hear your call? Qatada read **Hayal yasma'ukoum** with a damma on the ya', meaning do they make you hear their voices when you call upon them?

Tafsir al-Baghawi

72- **He said, 'Do they hear you?'** That is, do they hear your supplication, **when you call?** Ibn Abbas said, **They hear you.**

Tafsir al-Baidawi

72 - **He said, 'Do they hear you?'** Do they hear your supplication or do they hear you supplicating? This was omitted because **when you supplicate** indicates it, and it was read, **they hear you**, meaning they hear you answering your supplication. Its coming in the present tense with *when* is to narrate the past situation, bringing it to mind.

Surat al-Shu'ara 26:73

Or they benefit you or harm you.

Tafsir al-Jalalayn

73 - **Or they benefit you** if you worship them **or they harm you** if you do not worship them

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Or they benefit you or harm you.**

Tafsir al-Qurtubi

The Almighty says: **Or do they benefit you or harm you?** That is, do these idols benefit you and provide for you, or have the power to do you good or harm if you disobey?! This is a question to establish the argument. If they neither benefit you nor harm you, then what is the meaning of your worshipping them.

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these statues to which you are devoted? **They said, 'We worship idols and remain devoted to them,'** meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** **They said, 'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds.** That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners,** the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am

innocent of what you associate with Him. So plot against me all together and then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

73- **Or do they benefit you** in any way **or harm you** that is, do they harm you if you abandon their worship? This question is for confirmation, for if they do not hear, benefit, or harm, then there is no reason to worship them. If they say, **Yes, they are like that,** then they have acknowledged that their worship of them is a form of play and fooling around, and at that point the proof is established against them. When Al-Khalil presented them with this dazzling proof, they found no answer for it except their return to pure imitation, which is that they found their fathers doing this: that is, they do this worship of these idols, despite them having this characteristic, which is the deprivation of hearing, benefit, and harm from them. This answer is the stick that every weak person leans on, every lame person walks with, every deceived person is deceived by it, and every deceived person is deceived by it. If you were to ask now this imitator of men who has covered the earth in length and breadth, and you said to them: What is the proof for them to imitate an individual scholar and accept everything he says about religion and innovates from the opinion that contradicts the evidence, they would not... They found no answer other than this, and they did not say anything else. They began to enumerate for you those who preceded them in imitating this from their predecessors and following his words and actions, while they had filled their chests with awe, and their minds were too narrow to imagine them. They thought that they were the best people on earth and the most knowledgeable and the most wonderful, so they did not listen to the advice of the advisor or the call of the caller to the truth. If they had thought, they would have found themselves in great delusion and hideous ignorance, and they are like blind beasts, and those ancestors are like the blind who lead the blind beasts, as the poet said:

Like a blind animal whose reins were led by a blind man on the crooked and confused road

So you who work according to the Book and the Sunnah and are free from fanaticism and arbitrariness must present to them the proofs of God and establish

Surat al-Shu'ara 26:73

Or they benefit you or harm you.

His evidence against them, because perhaps those among them who have not yet been overcome by the disease of imitation in their hearts will submit to you. As for those in whose hearts this disease has taken hold, even if you presented to them every proof and established every evidence, they would only turn a deaf ear and a blind eye. However, you have fulfilled the duty of explanation that the Qur'an has imposed upon you, and guidance is in the hand of the All-Knowing Creator: **Indeed, you do not guide whom you like, but God guides whom He wills.** And these imitators would not have said this statement.

Tafsir al-Baghawi

73- **Or they benefit you**, it was said, with provision, **or they harm you**, if you abandon worshipping them.

Tafsir al-Baidawi

73 - **Or they benefit you** because of your worship of it. **Or they harm** those who turn away from it.

Surat al-Shu'ara 26:74

They said, **Rather, we found our fathers doing thus.**

Tafsir al-Jalalayn

74 - **They said, Rather, we found our fathers doing so like we did.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'Rather, we found our fathers doing thus.'**

Tafsir al-Qurtubi

God Almighty said: **They said, 'Rather, we found our fathers doing so.'** Thus, they resorted to imitation without any proof or evidence. This has already been discussed. **He said, Ibrahim.**

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these statues to which you are devoted? **They said, 'We worship idols and remain devoted to them,'** meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** **They said, 'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds.** That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners,** the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am innocent of what you associate with Him. So plot

against me all together and then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

74- **They said, 'Rather, we found our fathers doing so.'**

Tafsir al-Baghawi

74- **They said, 'Rather, we found our fathers doing so.'** Meaning: It does not listen to a word, nor does it bring benefit, nor does it ward off harm, but we follow the example of our fathers, which invalidates imitation in religion.

Tafsir al-Baidawi

74 - **They said, 'Rather, we found our fathers doing so.'** They refused to listen to them or expect harm or benefit from them, and resorted to imitation.

Surat al-Shu'ara 26:75

He said, "Have you seen what you used to worship?"

Surat al-Shu'ara 26:75

He said, **Have you seen what you used to worship?**

Tafsir al-Jalalayn

75 - He said, **Have you seen what you used to worship?**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Abraham said to his al-Nas 114: **Have you considered, O my people, what you and your ancient fathers used to worship?** By *earlier*, he means the ancients whom Abraham was speaking to, and they were the first before them who were on the same path as those Abraham spoke to, worshipping idols. **Then they are an enemy to me, except for the Lord of the worlds.** Someone might say: How can wood, iron, and a slave trader be described as being hostile to the son of Adam? The meaning of that is: They are an enemy to me if I worship them on the Day of Resurrection, as God the Almighty said: "And they have taken other than God deities that might be for them a means of honor. No! They will disbelieve in their worship and will be against them." (Maryam 19:81-82). His statement, **except for the Lord of the worlds**, is in the accusative case as an exception. *Enemy* means *plural*, and it is singular because it is used as a verbal noun, like *sit* and *julūs*. The meaning of the words: Have you seen every idol that your fathers worshipped? I am innocent of it and I do not worship it except the Lord of the worlds.

Tafsir al-Qurtubi

God Almighty says: **Have you seen what you used to worship?** of these idols.

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these statues to which you are devoted? **They said, 'We**

worship idols and remain devoted to them,' meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** They said, **'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds.** That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners**, the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am innocent of what you associate with Him. So plot against me all together and then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

75- He said, Al-Khalil, **Have you seen what you used to worship?**

Tafsir al-Baghawi

75- He said, **'Have you seen what you used to worship?'**

Tafsir al-Baidawi

75 - He said, **'Have you seen what you used to worship?'**

Surat al-Shu'ara 26:76

You and your forefathers of old

Tafsir al-Jalalayn

76 - You and your forefathers

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **You and your forefathers of old.**

Tafsir al-Qurtubi

His saying, the Most High: **You and your forefathers of old** the first **they are an enemy to me** one person translates on behalf of a group, and likewise it is said of a woman, she is the enemy of God and the enemy of God? Al-Farra' narrated them both. Ali bin Sulayman said: Whoever said the enemy of God and confirmed the ha' said it means enmity, and whoever said enemy for the feminine and the plural made it mean kinship. And describing inanimate objects with enmity means that they are an enemy to me, an enemy to me if I worship them on the Day of Resurrection, as He said: **No! They will disbelieve in their worship and will be against them** (Maryam 19:82) Al-Farra' said: It is from the inverted, its metaphor is that I am an enemy to them because whoever you are an enemy to is an enemy to you, then He said.

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these statues to which you are devoted? **They said, 'We worship idols and remain devoted to them,'** meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** **They said, 'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and**

your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds. That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners,** the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am innocent of what you associate with Him. So plot against me all together and then do not respire. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

76- **You and your forefathers of old** meaning, have you seen and thought about what you were worshipping of these idols that do not hear, benefit, or harm, so that you may know that you are in error and ignorance? Then he informed them of the disavowal of these idols that they worship.

Tafsir al-Baghawi

76- **You and your forefathers**, the first.

Tafsir al-Baidawi

76 - **You and your forefathers.** For precedence does not indicate correctness, nor does it turn falsehood into truth.

Surat al-Shu'ara 26:77

For indeed, they are an enemy to me, except the Lord of the worlds.

Surat al-Shu'ara 26:77

For indeed, they are an enemy to me, except the Lord of the worlds.

Tafsir al-Jalalayn

77 - **For they are an enemy to me** I do not worship them *except* but **the Lord of the worlds** for I worship Him

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **For they are an enemy to me, except the Lord of the worlds.**

Tafsir al-Qurtubi

The Almighty says: **Except the Lord of the Worlds.** Al-Kalbi said: That is, except for the worshipper of the Lord of the Worlds, except for the worshipper of the Lord of the Worlds. So the complement was deleted. Abu Ishaq al-Zajjaj said: The grammarians said that it is an exception not from the first. Abu Ishaq allowed it to be from the first, as they used to worship God, the Almighty, and worship idols along with Him, so He informed them that He disavowed everything they worshipped except God. Al-Farra' interpreted it as referring to idols alone, and the meaning according to him is: If you worshipped them, they would be an enemy to me on the Day of Resurrection, as we have mentioned. Al-Jurjani said: Its meaning is: Have you seen what you and your forefathers used to worship, you and your forefathers before the Lord of the Worlds? They would be an enemy to me. *Except* means less than or equal to, like His statement: **They will not taste death therein except the first death** (al-Dukhan 44:56), meaning less than the first death.

Tafsir Ibn Kathir

This is a report from God the Most High about His servant, messenger, and friend, Abraham, peace be upon him, the leader of the monotheists. God the Most High commanded His Messenger Muhammad, may God bless him and grant him peace, to recite it to his nation so that they would follow his example in sincerity and trust, and in worshipping God alone with no partner, and in disavowing polytheism and its people. God the Most High gave Abraham his maturity before, that is, from his youth to his old age. From the time he grew up and became a young man, he denounced his people for worshipping idols along with God the Almighty. **When he said to his father and his people, 'What do you worship?'** That is, what are these

statues to which you are devoted? **They said, 'We worship idols and remain devoted to them,'** meaning, we remain devoted to their worship and supplication. **He said, 'Do they hear you when you call upon Him? Or do they benefit you or harm you?'** **They said, 'Rather, we found our fathers doing thus.'** That is, they admitted that their idols did not do any of that, but rather they saw their fathers doing thus, so they are running after them. At that point, Abraham said to them, **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except for the Lord of the worlds.** That is, if these idols are something and have an effect, then let them harm me, for I am an enemy to them, I do not care about them or think about them. This is like what God Almighty said, informing us about Noah, peace be upon him: **So decide your plan, you and your partners,** the verse. And Hud, peace be upon him, said, "Indeed, I call God to witness, and you to witness that I am innocent of what you associate with Him. So plot against me all together and then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is able to do good." A straight path. **Thus, Abraham disavowed their gods, saying, "And how should I fear what you associate with Him while you do not fear that you have associated with Him?"** The verse. And God Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" And God Almighty said, "And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, * Except for He who created me, and indeed, He will guide me.' And He made it a word remaining among his descendants that perhaps they would return." Meaning, there is no god but God.

Fath al-Qadir

He said: 77- **For they are an enemy to me.** The meaning of their being an enemy to him despite being inanimate is that if he worships them, they will be an enemy to him on the Day of Resurrection. Al-Farra' said: This is an inverted verb: that is, I am an enemy to them because whoever is hostile to you is hostile to you. An enemy, like a friend, can be used for one, two, a group, a male or a female. This is what Al-Farra' said. Ali bin Sulayman said: Whoever says **God is his enemy** and adds the ha', says that it means enmity. Whoever says *enemy* for the feminine and plural makes it mean kinship.

It was said that what is meant by His statement, **For they are an enemy to me,** are their forefathers because of their idol worship. It was responded that the speech was directed at what they worshipped, not at the worshippers, and the exception in His statement, **except the Lord of the worlds,** is disjunctive, meaning, but the Lord of the worlds is not like that, rather He is my protector in this world and the hereafter. Al-Zajjaj said: The grammarians said: It is an exception that is

not from the first. Al-Zajaj also allowed it to be from the first, since they used to worship God Almighty and worship idols along with Him, so He informed them that He disavowed what they worshipped except God. Al-Jurjani said: Its meaning is, **Have you seen what you and your forefathers used to worship except the Lord of the worlds? For they are an enemy to me.** So He made it a case of precedence and delay, and He made *except* to mean *below* and *except* like His statement, **They will not taste death therein except the first death**, meaning less than the first death. Al-Hasan ibn Al-Fadl said: The meaning is **except for the worshipper of the Lord of the worlds.**

refers to every deity they worshipped and one of their fathers worshipped God.

Tafsir al-Baghawi

77- **For they are my enemy**, meaning: they are my enemies, and it alone means that every one of your deities is my enemy.

If it is said: How can idols be described as enemies when they are inanimate?

It was said: Its meaning is that they are my enemies if I worship them on the Day of Resurrection, as God Almighty said: **They will disbelieve in their worship of them and will be against them Maryam 82.**

Al-Farra' said: It is an inverted word. He meant: I am their enemy, because whoever is hostile to him is hostile to you.

It was said: They are my enemy, meaning that I do not take them as my friends nor do I seek any benefit from them, just as one does not take an enemy as my friends nor seek any benefit from them.

His saying: **Except the Lord of the Worlds.** They differed regarding this exception. It was said: It is a disjunctive exception, as if he said: They are my enemy, but the Lord of the Worlds is my friend.

It was said: They were worshipping idols with God, so Abraham said: All of those you worship are my enemies except the Lord of the worlds.

It was said: I have no god but the Lord of the Worlds, so I worship Him. Al-Husayn ibn al-Fadl said: Its meaning is except for those who worship the Lord of the Worlds.

Tafsir al-Baidawi

77 - **For they are an enemy to me.** He means that they are enemies to their worshippers in that they are harmed by them more than a man is harmed by his enemy, or that the one who entices people to worship them is their most hostile enemy, which is Satan. However, he portrayed the matter to himself as an allusion to them, as it is more beneficial in giving advice than stating it explicitly, and as a sign that it is advice he began with to himself in order to be more likely to be accepted. He singled out the enemy because it is originally a source or in the sense of kinship. **Except the Lord of the worlds** is a disjunctive or connected exception, on the basis that the pronoun

Surat al-Shu'ara 26:78

He who created me, and He guides me.

Surat al-Shu'ara 26:78

He who created me, and He guides me.

Tafsir al-Jalalayn

78 - **He who created me, and He guides me** to the religion

Tafsir al-Suyuti

Tafsir al-Tabari

He says: They are my enemies, except the Lord of the worlds, **Who created me and guides me** to the right word and deed, and directs me to the right path, **And it is He who feeds me and gives me drink** meaning: Who nourishes me with food and drink, and provides me with provisions, **And when I am ill, it is He who heals my body** meaning: And He nourishes my body and makes it ill, so He heals it and cures it.

Tafsir al-Qurtubi

God Almighty says: **He who created me will guide me**. That is, He will direct me to the religion.

Tafsir Ibn Kathir

It means that I do not worship anyone except the One who does these things. **He who created me and He guides me**. That is, He is the Creator who has determined a destiny and guided the creation to it, so each one proceeds according to what He has determined for him, and He is the One who guides whomever He wills and misguides whomever He wills. **And He is the One who feeds me and gives me drink**. That is, He is my Creator and Provider through what He has subjected and facilitated of heavenly and earthly causes. He drove the rain clouds, sent down water and revived the earth with it, and brought forth with it all kinds of fruits as provision for the servants. He sent down water sweet and clear, giving drink to many of the livestock and people He created.

And His saying, **And when I am ill, it is He who cures me**, He attributed the illness to Himself, even though it was due to the decree, judgment, and creation of God. However, He attributed it to Himself as a mark of respect, just as God Almighty said, commanding the worshipper to say, **Guide us to the straight path**, to the end of the surah. Thus, He attributed the blessing and guidance to God Almighty, and He omitted the agent of anger as a mark of respect, and He attributed misguidance to the slaves, just as the jinn said, **And we do not know whether evil is intended for those on earth, or whether their Lord intends for them right guidance**. And likewise, Ibrahim said, **And when I am**

ill, it is He who cures me, meaning if I fall into an illness, then no one other than Him is able to cure me with the means that lead to Him. **And He who causes me to die and then brings me to life**, meaning He is the One who gives life and causes death, no one other than Him is able to do that, for He is the One who initiates and restores. **And He who I hope will forgive me my sin on the Day of Judgment**, meaning no one other than Him is able to forgive sins in this world and the hereafter, and who can forgive sins except God, and He is the Doer of whatever He wills.

Fath al-Qadir

Then he described the Lord of the Worlds, saying: 79- **Who created me and He guides me** meaning He guides me to the interests of this world and the hereafter. It was said that the relative pronoun is the subject and what follows is its predicate, but the former is more appropriate. It is also possible for the relative pronoun to be a substitute for *Lord*, or to be an explanatory apposition to it, or to be in the accusative case of praise by estimating **I mean** or **I praise**. Al-Khalil described his Lord with what deserves worship for its sake.

Tafsir al-Baghawi

Then he described his God and said:

78- **He who created me will guide me**, meaning: He will guide me to the path of salvation.

Tafsir al-Baidawi

78 - **He who created me will guide me** because He guides every creature to what He created for him of matters of livelihood and the afterlife, as the Almighty said, **And He who has ordained and guided** guidance that is gradual from the beginning of his creation to the end of his lifespan, by which he is able to bring benefits and ward off harm. Its beginning with regard to man is the guidance of the fetus to absorb menstrual blood from the womb, and its end is guidance to the path to Paradise and enjoyment of its pleasures. The *fa* is for causality if the relative pronoun is made the subject, and for conjunction if it is made an attribute of the Lord of the Worlds, so the difference in order is for the advancement of creation and the continuation of guidance. His saying:

Surat al-Shu'ara 26:79

And it is He who feeds me and gives me drink

Tafsir al-Jalalayn

79 - **And it is He who feeds me and gives me drink**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And it is He who feeds me and gives me drink.**

Tafsir al-Qurtubi

The Almighty says: **And it is He who feeds me and gives me drink** meaning He provides for me. The inclusion of *He* indicates that no one else feeds or gives drink, just as you would say: Zaid is the one who did such-and-such, meaning no one else did it.

Tafsir Ibn Kathir

It means that I do not worship anyone except the One who does these things. **He who created me and He guides me.** That is, He is the Creator who has determined a destiny and guided the creation to it, so each one proceeds according to what He has determined for him, and He is the One who guides whomever He wills and misguides whomever He wills. **And He is the One who feeds me and gives me drink.** That is, He is my Creator and Provider through what He has subjected and facilitated of heavenly and earthly causes. He drove the rain clouds, sent down water and revived the earth with it, and brought forth with it all kinds of fruits as provision for the servants. He sent down water sweet and clear, giving drink to many of the livestock and people He created.

And His saying, **And when I am ill, it is He who cures me**, He attributed the illness to Himself, even though it was due to the decree, judgment, and creation of God. However, He attributed it to Himself as a mark of respect, just as God Almighty said, commanding the worshipper to say, **Guide us to the straight path**, to the end of the surah. Thus, He attributed the blessing and guidance to God Almighty, and He omitted the agent of anger as a mark of respect, and He attributed misguidance to the slaves, just as the jinn said, **And we do not know whether evil is intended for those on earth, or whether their Lord intends for them right guidance.** And likewise, Ibrahim said, **And when I am ill, it is He who cures me**, meaning if I fall into an illness, then no one other than Him is able to cure me with the means that lead to Him. **And He who causes me to die and then brings me to life**, meaning He is the One who gives life and causes death, no one other than Him is able to do that, for He is the One who

initiates and restores. **And He who I hope will forgive me my sin on the Day of Judgment**, meaning no one other than Him is able to forgive sins in this world and the hereafter, and who can forgive sins except God, and He is the Doer of whatever He wills.

Fath al-Qadir

Creation, guidance, and provision are indicated by His statement: 80- **And He who feeds me and gives me drink**, and repelling harm from the sick and bringing the benefit of healing, death and life, and forgiveness of sins, all of these are blessings, and it is obligatory for the one who has been blessed with some of them, in addition to all of them, to thank the Blessor with all types of thanks, the highest and most deserving of which is worship. The inclusion of these pronouns at the beginning of these sentences is to indicate that He is the doer of that and no one else, and the illness is attributed to Himself and no one else among these mentioned actions out of respect for the Lord, otherwise the illness and other things are from God, glory be to Him.

Tafsir al-Baghawi

79- **And He is the One who feeds me and gives me drink**, meaning: He provides for me and nourishes me with food and drink. He is my Provider and from Him is my provision.

Tafsir al-Baidawi

79 - **And He who feeds me and gives me drink** in the first case is a subject with an omitted predicate, as indicated by what precedes it, and so are the two after it. The repetition of the relative pronoun in both cases is to indicate that each of the connections is independent, as required by the ruling.

Surat al-Shu'ara 26:80

And when I am ill, it is He who cures me.

Surat al-Shu'ara 26:80

And when I am ill, it is He who cures me.

Tafsir al-Jalalayn

80 - And if I fall ill, it is He who cures me.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And when I am ill, it is He who cures me.**

Tafsir al-Qurtubi

The Almighty said: **And when I am ill, it is He who cures me.** He said: **I am ill** to be respectful of etiquette, otherwise both illness and healing come from God Almighty. Similar to this is the statement of Moses' servant: **And none made him forget it except Satan.** (al-Kahf 18:63)

Tafsir Ibn Kathir

It means that I do not worship anyone except the One who does these things. **He who created me and He guides me.** That is, He is the Creator who has determined a destiny and guided the creation to it, so each one proceeds according to what He has determined for him, and He is the One who guides whomever He wills and misguides whomever He wills. **And He is the One who feeds me and gives me drink.** That is, He is my Creator and Provider through what He has subjected and facilitated of heavenly and earthly causes. He drove the rain clouds, sent down water and revived the earth with it, and brought forth with it all kinds of fruits as provision for the servants. He sent down water sweet and clear, giving drink to many of the livestock and people He created.

And His saying, **And when I am ill, it is He who cures me,** He attributed the illness to Himself, even though it was due to the decree, judgment, and creation of God. However, He attributed it to Himself as a mark of respect, just as God Almighty said, commanding the worshipper to say, **Guide us to the straight path,** to the end of the surah. Thus, He attributed the blessing and guidance to God Almighty, and He omitted the agent of anger as a mark of respect, and He attributed misguidance to the slaves, just as the jinn said, **And we do not know whether evil is intended for those on earth, or whether their Lord intends for them right guidance.** And likewise, Ibrahim said, **And when I am ill, it is He who cures me,** meaning if I fall into an illness, then no one other than Him is able to cure me with the means that lead to Him. **And He who causes**

me to die and then brings me to life, meaning He is the One who gives life and causes death, no one other than Him is able to do that, for He is the One who initiates and restores. **And He who I hope will forgive me my sin on the Day of Judgment,** meaning no one other than Him is able to forgive sins in this world and the hereafter, and who can forgive sins except God, and He is the Doer of whatever He wills.

Fath al-Qadir

80- And if I fall ill, it is He who cures me.

Tafsir al-Baghawi

80- **And when I fall ill,** he attributed the illness to himself, even though both illness and recovery are from God, using good manners, as Al-Khidr said: **I intended to criticize her** (al-Kahf 18:79), and he said: **But your Lord intended that they should reach maturity** (al-Kahf 18:82). **So it is He who cures me,** meaning: He cures me of the illness.

Tafsir al-Baidawi

80 - **And if I fall ill, it is He who cures me** is in apposition to **He feeds me and gives me drink** because it is one of their synonyms, since health and illness usually follow food and drink. Illness is not attributed to Him, the Most High, because the intention is to enumerate blessings, and it is not invalidated by attributing death to Him, since death, since it is not good, does not cause harm, but rather the harm is in its preliminaries, which are illness. Then, for the people of perfection, it is a connection to attaining the loves that worldly life is insignificant without, and it is deliverance from various kinds of trials and tribulations. And because illness, in most cases, only occurs due to a person's negligence in his desires and drinks, and due to the contradiction and discord between the humors and the components, while health is only achieved by maintaining their combination and the moderation that is specific to them by force, and that is by the decree of God, the Almighty, the All-Knowing.

Surat al-Shu'ara 26:81

And He who causes me to die and then brings me to life

Tafsir al-Jalalayn

81 - **And He who will cause me to die and then bring me back to life**

Tafsir al-Suyuti

Tafsir al-Tabari

He says: He who will cause me to die if He wills, then bring me back to life if He wills after my death, **And He who I hope will forgive me my sin on the Day of Judgment**, so my Lord is the One in whose hand is my benefit and my harm, and to Him belongs the power and authority, and to Him belongs the world and the Hereafter, not the One who does not hear when called upon, and who neither benefits nor harms. Abraham said this as an argument against his people, that divinity is not suitable, and that worship should only be for the One who performs these actions, not for the One who cannot bear to benefit or harm. It was said that Abraham, peace be upon him, meant by his statement: **And He who I hope will forgive me my sin on the Day of Judgment**, "And He who I hope will forgive me my sin on the Day of Judgment," my saying, **Indeed, I am ill As-Saffat 37:89**, and my saying, **Rather, this chief of them did it Al-Anbiya' 21:63**, and my saying to Sarah, **She is my sister**.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **That He may forgive me my sin on the Day of Judgment**, he said: His statement: **Indeed, I am ill As-Saffat 89**, and His statement: **Rather, this chief of them did it Al-Anbiya' 63**, and His statement to Sarah: **She is my sister**, when Pharaoh wanted one of the Pharaohs to take her.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And He whom I hope will forgive me my sin on the Day of Judgment**, he said: His statement: **Indeed, I am ill (al-Saffat 37:89)**, and his statement: **Rather, this chief of them did it (al-Anbiya 21:63)**, and his statement to Sarah: **She is my sister**.

He said: Al-Husayn told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ikrimah, and Mujahid said something similar. What he means by his saying, **The Day of Judgment**, is the Day of Reckoning, the Day of Recompense, and we have explained that with supporting evidence previously.

Tafsir al-Qurtubi

God the Most High said: **And He who will cause me to die and then bring me back to life**. He means the resurrection. They used to attribute death to causes, so God explained that He is the One who causes death and brings to life. All of them are without the letter *ya* "guides and heals" because the deletion at the beginning of the verses is good so that they all agree. Ibn Abi Ishaq, despite his great status and his position in the Arabic language, read all of these with the letter "ya because the letter ya is a noun and the letter noon" was added for a reason. If it is said: This is an attribute of all creation, so how did Abraham make it evidence of his guidance while no one else was guided by it? It is said: He only mentioned it to support the obligation of obedience, because the one who bestows a blessing must be obeyed and not disobeyed so that others may adhere to the same obedience that he has adhered to, and this is a correct obligation.

I said: Some scholars of allusions have delved into the obscure meanings, so they deviated from the apparent meaning we have mentioned to what their reasoning dictates, namely that it is not Abraham who is meant. He said, **And He who feeds me and gives me drink**, meaning He feeds me the pleasure of faith and gives me the sweetness of acceptance. They have two interpretations of His statement, **And when I am ill, it is He who cures me**. The first is that if I become ill by disobeying Him, He cures me with His mercy. The second is that if I become ill by suffering from creation, He cures me by witnessing the Truth. The statement of Ja'far ibn Muhammad al-Sadiq is that if I become ill with sins, He cures me with repentance. They interpreted His statement, **And He who causes me to die and then brings me to life**, in three ways: The one who causes me to die with sins will give me life with obedience. The second is that He causes me to die with fear and gives me life with hope. The third is that He causes me to die with greed and gives me life with contentment. A fourth statement is that He causes me to die with justice and gives me life with bounty. A fifth statement is that He causes me to die with separation and gives me life with meeting. A sixth statement: **He causes me to die through ignorance and brings me back to life through reason**, and other such matters, none of which are intended by the verse. These obscure interpretations and hidden matters are only for those who are skilled and know the truth. As for those who are blind to the truth and do not know the truth, how can the hidden matters be a symbol for them while the apparent matters are ignored? This is impossible. And God knows best.

Tafsir Ibn Kathir

It means that I do not worship anyone except the One who does these things. **He who created me and He guides me**. That is, He is the Creator who has determined a destiny and guided the creation to it, so each one proceeds according to what He has determined for him, and He is the One who guides whomever He wills and misguides whomever He wills. **And He is the One who feeds me and gives me drink**.

Surat al-Shu'ara 26:81

And He who causes me to die and then brings me to life

That is, He is my Creator and Provider through what He has subjected and facilitated of heavenly and earthly causes. He drove the rain clouds, sent down water and revived the earth with it, and brought forth with it all kinds of fruits as provision for the servants. He sent down water sweet and clear, giving drink to many of the livestock and people He created.

And His saying, **And when I am ill, it is He who cures me**, He attributed the illness to Himself, even though it was due to the decree, judgment, and creation of God. However, He attributed it to Himself as a mark of respect, just as God Almighty said, commanding the worshipper to say, **Guide us to the straight path**, to the end of the surah. Thus, He attributed the blessing and guidance to God Almighty, and He omitted the agent of anger as a mark of respect, and He attributed misguidance to the slaves, just as the jinn said, **And we do not know whether evil is intended for those on earth, or whether their Lord intends for them right guidance**. And likewise, Ibrahim said, **And when I am ill, it is He who cures me**, meaning if I fall into an illness, then no one other than Him is able to cure me with the means that lead to Him. **And He who causes me to die and then brings me to life**, meaning He is the One who gives life and causes death, no one other than Him is able to do that, for He is the One who initiates and restores. **And He who I hope will forgive me my sin on the Day of Judgment**, meaning no one other than Him is able to forgive sins in this world and the hereafter, and who can forgive sins except God, and He is the Doer of whatever He wills.

Fath al-Qadir

What he meant by his statement: 81- "Then He will revive" is the resurrection. The letter "ya" was omitted from these verbs because they are the beginnings of verses. Ibn Abi Ishaq read all of these verbs with the letter "ya".

Tafsir al-Baghawi

81- **And He who will cause me to die and then bring me back to life**. The word *then* is inserted here for emphasis, meaning: He will cause me to die in this world and bring me back to life in the Hereafter.

Tafsir al-Baidawi

81 - "And He who will cause me to die and then bring me to life" in the Hereafter.

Surat al-Shu'ara 26:82

And He whom I hope will forgive my sin on the Day of Judgment

Tafsir al-Jalalayn

82 - **And He whom I hope** I hope **will forgive me my sin on the Day of Judgment** the reward

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And He who I hope will forgive me my sin on the Day of Judgment.**

Tafsir al-Qurtubi

The Almighty says: **And He whom I hope will forgive me my sin on the Day of Judgment.** "I hope" means I hope. It was said that it means certainty in His case, and it means hope in the case of believers other than Him. Al-Hasan and Ibn Abi Ishaq read: **my sins** and said: It is not a single sin. An-Nahhas said: "Sinfulness in the sense of sins is well-known in the speech of the Arabs, and they agreed on the monotheism in the statement of the Almighty: **So confess their sin** (Al-Mulk 67:11), meaning their sins. Likewise, **And establish prayer** (Al-Baqarah 2:43) means prayers, and likewise **my sin** even if it was sins. And God knows best. Mujahid said: What he means by his sin is His statement: **Rather, this greatest of them did it** (Al-Anbiya' 21:63), and His statement: **Indeed, I am ill** (Al-Saffat 37:89), and His statement that Sarah was his sister. Al-Hasan added: And his saying to al-Najm 53: **This is my Lord** (al-An'am 6:76), and this has been fully explained. Al-Zajaj said: The prophets are human beings, so it is possible for them to commit sins. However, major sins are not permissible for them because they are protected from them. **The Day of Judgment** is the Day of Recompense when the servants will be rewarded for their deeds. This from Ibrahim was a demonstration of servitude even though he knew that he would be forgiven. In Sahih Muslim, on the authority of Aisha, she said: I said, O Messenger of God, Ibn Jud'an used to maintain kinship ties and feed the poor during the Jahiliyyah. Will that benefit him? He said, **It will not benefit him, because he never said, 'O Lord, forgive me my sin on the Day of Judgment.'**

Tafsir Ibn Kathir

It means that I do not worship anyone except the One who does these things. **He who created me and He guides me.** That is, He is the Creator who has determined a destiny and guided the creation to it, so each one proceeds according to what He has

determined for him, and He is the One who guides whomever He wills and misguides whomever He wills. **And He is the One who feeds me and gives me drink.** That is, He is my Creator and Provider through what He has subjected and facilitated of heavenly and earthly causes. He drove the rain clouds, sent down water and revived the earth with it, and brought forth with it all kinds of fruits as provision for the servants. He sent down water sweet and clear, giving drink to many of the livestock and people He created.

And His saying, **And when I am ill, it is He who cures me**, He attributed the illness to Himself, even though it was due to the decree, judgment, and creation of God. However, He attributed it to Himself as a mark of respect, just as God Almighty said, commanding the worshipper to say, **Guide us to the straight path**, to the end of the surah. Thus, He attributed the blessing and guidance to God Almighty, and He omitted the agent of anger as a mark of respect, and He attributed misguidance to the slaves, just as the jinn said, **And we do not know whether evil is intended for those on earth, or whether their Lord intends for them right guidance.** And likewise, Ibrahim said, **And when I am ill, it is He who cures me**, meaning if I fall into an illness, then no one other than Him is able to cure me with the means that lead to Him. **And He who causes me to die and then brings me to life**, meaning He is the One who gives life and causes death, no one other than Him is able to do that, for He is the One who initiates and restores. **And He who I hope will forgive me my sin on the Day of Judgment**, meaning no one other than Him is able to forgive sins in this world and the hereafter, and who can forgive sins except God, and He is the Doer of whatever He wills.

Fath al-Qadir

And the Prophet (peace and blessings be upon him) said 82- **And He whom I hope will forgive me my sin on the Day of Judgment** as a way of belittling himself. It was said that hope here has two meanings: certainty in his right, and hope in the right of someone else. Al-Hasan and Ibn Abi Ishaq read **my sins** and said: His sin is not just one. An-Nahhas said: Sin means sins in Arabic. Mujahid said: What he means by his sin is his statement: **Rather, their leader did it**, and his statement: **Indeed, I am ill**, and his statement: Sarah is his sister. Al-Hasan added: and his statement to al-Najm 53: **This is my Lord**. Al-Wahidi narrated from the commentators that they interpreted sins in the same way as Mujahid. Al-Zajaj said: The prophets are human beings, and it is permissible for them to commit sins, but they will not commit major sins because they are infallible. What is meant by the Day of Judgment is the Day of Recompense for the servants' deeds. It is clear that the interpretation of sins as mentioned by Mujahid and those with him is weak, because those are metaphors, and they also only came from him after this ongoing dialogue between him and his people. Then, when Abraham finished praising his Lord and acknowledging His blessings, he followed it with a supplication so that others would follow his example in that.

Surat al-Shu'ara 26:82

And He whom I hope will forgive my sin on the Day of Judgment

Tafsir al-Baghawi

82- **And He whom I hope for**, that is, I hope, **will forgive me my sin on the Day of Judgment**, that is, my sins on the Day of Reckoning. Mujahid said: It is His saying: **I am sick**, and His saying: **Rather, their leader did it**, and His saying to Sarah: **This is my sister**, and Al-Hasan added: And His saying to the planets: **This is my Lord**.

Ismail bin Abdul Qahir informed us, Abdul Ghaffar bin Muhammad Al Farsi informed us, Muhammad bin Isa Al Jaludi informed us, Ibrahim bin Muhammad bin Sufyan informed us, Muslim bin Al Hajjaj informed us, Abu Bakr bin Abi Shaybah informed us, Hafs bin Ghiyath informed us, on the authority of Dawud, on the authority of Al Shaabi, on the authority of Masruq, on the authority of Aisha, who said: "I said, O Messenger of God, Ibn Jud'an used to maintain family ties and feed the poor during the pre-Islamic period. Will that benefit him? He said: It will not benefit him, for he never said, 'O Lord, forgive my sin on the Day of Judgment.'"

All of this is a protest from Abraham against his people, and a statement that he who does not do these actions is not fit for divinity.

Tafsir al-Baidawi

82 - **And He whom I hope will forgive my sin on the Day of Judgment**. He mentioned this to belittle himself and to teach the nation to avoid sins and to be cautious, and he asked for forgiveness for what they had done wrong and for what he might have done of minor sins. He attributed the sin to his three words: **I am sick**, "Rather, this elder of theirs did it," and his saying **She is my sister**, which is weak because they are metaphors and not sins.

Surat al-Shu'ara 26:83

My Lord, grant me wisdom and join me with the righteous.

Tafsir al-Jalalayn

83 - **My Lord, grant me wisdom** knowledge **and join me with the righteous** prophets

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about the question that His friend Abraham asked him about: **My Lord, grant me wisdom**. He says: My Lord, grant me prophethood. **And join me with the righteous**. He says: And make me a messenger to Your creation, so that You join me with those whom You sent from Your messengers to Your creation, whom You entrusted with Your revelation, and whom You chose for Yourself. And His statement: **And grant me a reputation of truth among later generations**. He says: And grant me a beautiful mention among the people, and good praise, lasting among those who come from the generations after me.

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

Who said that?

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Abu Bakr, on the authority of Ikrimah, regarding his statement: **And grant me a reputation of truth among later generations**, his statement: **And We gave him his reward in this world** (al-Ankabut 29:27). He said: God favored him with friendship when He took him as a friend, so he asked God and said: **And grant me a reputation of truth among later generations** so that the nations would not lie about me, so God granted him that, for the Jews believed in Moses and disbelieved in Jesus, and the Christians believed in Jesus and disbelieved in Muhammad, may God bless him and grant him peace, and all of them support Abraham. The Jews said: He is the friend of God and he is one of us, so God cut off their support from him after they acknowledged his prophethood and believed in him, so He 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** (Al Imran 3:67). Then He attached his support to you and said: "Indeed, the people most worthy of Abraham are those who followed him and this Prophet and those who believe. And God is the protector of the believers" (Al Imran 3:68). So this is his reward. Who hastened for him, and it is the good, if he says, **And We gave him good in this world** al-Nahl 16:122 and it is the truthful tongue that asked his Lord.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Zaid said, regarding His statement, **And grant me a reputation of truth among later generations**, he said: The reputation of truth, the reputation of truth, the good

praise, and the good reputation of later generations of people, of nations.

Tafsir al-Qurtubi

The Almighty said: **My Lord, grant me wisdom and join me with the righteous**. "Wisdom" means knowledge of You, Your limits and Your rulings, as Ibn Abbas said. Muqatil said: Understanding and knowledge, and it refers back to the first. Al-Kalbi said: Prophethood and a message to mankind. **And join me with the righteous**, meaning with the prophets before me in degree. Ibn Abbas said: With the people of Paradise, which is an emphasis on His statement: **Grant me wisdom**.

Tafsir Ibn Kathir

This is a question from Abraham, peace be upon him, that his Lord grant him wisdom. Ibn Abbas said: It is knowledge. Ikrimah said: It is the core. Mujahid said: It is the Quran. Al-Suddi said: It is prophethood. His statement, **And join me with the righteous**, means, place me with the righteous in this world and the hereafter, as the Prophet, peace and blessings be upon him, said when he was dying, **O God, in the highest company**, he said it three times. In the hadith, in supplication, it is said, **O God, let us live as Muslims, and let us die as Muslims, and join us with the righteous, neither disgraced nor changed**. His statement, **And grant me a reputation of truth among later generations**, means, grant me a beautiful memory after me, by which I will be remembered and followed in goodness, as God Almighty said, "And We left for him among later generations, * Peace be upon Abraham. * Thus do We reward the doers of good."

Mujahid and Qatada said: **And grant me a reputation of truth among later generations** meaning good praise. Mujahid said: Like the words of God the Almighty: **And We gave him good in this world** (al-Baqarah 2:17), and like His words: **And We gave him his reward in this world** (al-Baqarah 2:17). Layth ibn Abi Sulaym said: Every religion loves him and supports him. Ikrimah said the same. God the Almighty said: **And make me one of the inheritors of the Garden of Delight** (al-Baqarah 2:17) meaning, bestow upon me in this world the continuation of a good reputation after me, and in the Hereafter by making me one of the inheritors of the Garden of Delight. And his saying, **And forgive my father**, the verse, is like his saying, **Our Lord, forgive me and my parents**. This is something that Abraham, peace be upon him, retracted from, as God Almighty said: "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing." God Almighty has established the connection in his seeking of forgiveness for his father, as God Almighty said: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have

rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone. ” Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God.**

And His statement: {And do not disgrace me on the Day they are resurrected} meaning, save me from disgrace on the Day of Resurrection, the day when all creation will be resurrected, the first and the last of them. Al-Bukhari said regarding this verse: Ibrahim ibn Tahman said, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Abraham saw his father on the Day of Resurrection, covered in dust and filth.** In another narration: Ismail told us, my brother told us, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurairah, that the Prophet, may God bless him and grant him peace, said: "Abraham will meet his father and say: 'O Lord, You promised me that You would not disgrace me on the Day they are resurrected.' God the Almighty will say: 'Indeed, I have forbidden Paradise to the disbelievers.'" This is how he narrated it regarding this verse. And in the hadiths of the prophets with this same chain of transmission, and it is unique in its wording: "Abraham will meet his father Azar on the Day of Resurrection, and on Azar's face will be dark and dusty. Abraham will say to him: Did I not tell you not to disobey me? His father will say: Today I will not disobey you. Abraham will say: O Lord, you promised me that you would not disgrace me on the Day of Resurrection. What disgrace is greater than that of my distant father? God Almighty will say: I have forbidden Paradise to the disbelievers. Then it will be said: O Abraham, look under your feet. So he will look, and if he is a dirty, filthy person, he will be seized by his legs and thrown into the Fire." And Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan al-Kabir:

And his saying, **And do not disgrace me on the Day they are resurrected.** Ahmad bin Hafs bin Abdullah informed us, my father told me, Ibrahim bin Tahman told me, on the authority of Muhammad bin Abd al-Rahman, on the authority of Saeed bin Abi Saeed al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Abraham saw his father on the Day of Resurrection, covered in dust and filth, and he said to him: I forbade you from this and you disobeyed me. He said: But today I will not disobey you even once. He said: O Lord, you promised me that you would not disgrace me on the Day they are resurrected, and if you disgrace his father, you have disgraced the one further away. He said: O Ibrahim, I have forbidden it to the disbelievers. So he took it from him. He said: O Ibrahim, where is your father? He said: You took him from me. He said: Look below you. So he looked, and there was a hyena wallowing in its own stench. So he took hold of its legs and threw it into the Fire." This is a strange chain of transmission, and there is something strange in it. The hyena is the male hyena, as if Azar was transformed

into the image of a hyena smeared with its own excrement and thrown into the Fire like that. Al-Bazzar narrated it. On the authority of Hammad bin Salamah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and it contains something strange. He also narrated it on the authority of Qatada, on the authority of Ja'far bin 'Abd al-Ghafir, 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.

God's statement, **On the Day when neither wealth nor children will be of any benefit**, means that neither wealth nor children will protect a person from God's punishment, even if he were to ransom himself with the earth full of gold. **Nor children**, meaning even if he were to ransom himself with everyone on earth. On that Day, nothing will be of any benefit except faith in God, devoting religion to Him alone, and disavowing polytheism and its people. That is why He said, **Except he who comes to God with a sound heart**, meaning one free from defilement and polytheism. Ibn Sirin said: A sound heart is one that knows that God is Truth, that the Hour will come without a doubt, and that God will resurrect those in the graves. Ibn Abbas said: **Except he who comes to God with a sound heart**, one who is ashamed to testify that there is no god but God. Mujahid, Al-Hasan, and others said: **With a sound heart**, meaning free from polytheism. Sa'id ibn Al-Musayyab said: A sound heart is a healthy heart, which is the heart of the believer, because the heart of the hypocrite is sick. God, the Most High, said, **In their hearts is a disease.** Abu Uthman Al-Naysaburi said: It is a heart free from innovation and content with the Sunnah.

Fath al-Qadir

He said: 83- **My Lord, grant me wisdom.** What is meant by wisdom is knowledge and understanding, and it was said that it means prophethood and the message, and it was said that it means knowledge of God's limits and rulings, and so on. **And join me with the righteous**, meaning with the prophets before me, and it was said that it means with the people of Paradise.

Tafsir al-Baghawi

83- **My Lord, grant me wisdom**, Ibn Abbas said: Knowledge of God's limits and rulings. Muqatil said: Understanding and knowledge. Al-Kalbi said: Prophethood. **And join me with the righteous**, with the prophets who came before me in status and rank.

Tafsir al-Baidawi

83 - **My Lord, grant me wisdom** as in knowledge and action, through which I may prepare myself for the succession of truth and the leadership of creation. **And**

join me with the righteous and grant me success in action, so that I may be included among the perfect in righteousness, whose righteousness is not marred by any major or minor sin.

Surat al-Shu'ara 26:84

And grant me a reputation of truth among later generations.

Surat al-Shu'ara 26:84

And grant me a reputation of truth among later generations.

Tafsir al-Jalalayn

84 - **And grant me a tongue of truth** good praise **among others** who come after me until the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And grant me a reputation of truth among later generations.**

Tafsir al-Qurtubi

God the Almighty said: **And grant me a reputation of truth among later generations.** Ibn Abbas said: It refers to the nations' agreement on this. Mujahid said: It refers to good praise. Ibn Atiyyah said: It refers to praise and eternal status according to the consensus of the commentators. Thus, God answered his supplication, and every nation adheres to him and venerates him. He is on the true path brought by Muhammad (peace and blessings of God be upon him). Makki said: It was said that its meaning was his request that there be from his descendants at the end of time someone who would uphold the truth, so the supplication was answered in Muhammad (peace and blessings of God be upon him). Ibn Atiyyah said: This is a good meaning, except that the wording of the verse does not convey it except by making a judgment on the wording. Al-Qushayri said: He meant good supplication until the Day of Resurrection, because increased reward is sought for everyone.

I said: And God did that, as no one prays for the Prophet, peace and blessings be upon him, except that he prays for Abraham, especially in prayers, and on the pulpits, which are the best states and the best ranks. And prayer is a supplication for mercy, and what is meant by the tongue is speech, and its origin is the organ of speech. Al-Qutbi said: The position of the tongue is the position of speech, as a metaphor, and the Arabs use it as a euphemism for the word. Al-A'sha said:

A tongue came to me that I was pleased with from above, not surprised or mocked.

Al-Jawhari said: It is narrated from 'above' with a damma, fatha or kasra on the waw. That is, report came to me from above, and the feminine gender is for the word. He had received the report of his brother's murder, al-Muntashir. Ashhab narrated from Malik who said: God, the Almighty, said: **And grant me a**

reputation of truth among later generations. There is nothing wrong with a man liking to be praised for his good deeds and to be seen doing the deeds of the righteous, if he intends thereby the pleasure of God, the Almighty. God, the Almighty, said: **And I have bestowed upon you love from Me** (Ta-Ha: 39) and said: **Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them love** (Maryam 19:96), meaning love in the hearts of His servants and good praise. God, the Almighty, drew attention with His saying: **And grant me a reputation of truth among later generations** of the desirability of acquiring that which will result in a good reputation. Al-Layth ibn Sulayman: Because it is the second life. It was said:

Some people died while they were still alive among the people

Ibn al-Arabi said: The scholars of asceticism said that this is evidence of the encouragement of righteous deeds that earn good praise. The Prophet, may God bless him and grant him peace, said:

When the son of Adam dies, his deeds come to an end except for three things. The hadith states that it is the same for planting and cultivating crops. It also applies to one who dies while guarding the land, and his deeds will be recorded for him until the Day of Resurrection. We have explained this at the end of Al Imran. Praise be to God.

Tafsir Ibn Kathir

This is a question from Abraham, peace be upon him, that his Lord grant him wisdom. Ibn Abbas said: It is knowledge. Ikrimah said: It is the core. Mujahid said: It is the Quran. Al-Suddi said: It is prophethood. His statement, **And join me with the righteous**, means, place me with the righteous in this world and the hereafter, as the Prophet, peace and blessings be upon him, said when he was dying, **O God, in the highest company**, he said it three times. In the hadith, in supplication, it is said, **O God, let us live as Muslims, and let us die as Muslims, and join us with the righteous, neither disgraced nor changed.** His statement, **And grant me a reputation of truth among later generations**, means, grant me a beautiful memory after me, by which I will be remembered and followed in goodness, as God Almighty said, "And We left for him among later generations, * Peace be upon Abraham. * Thus do We reward the doers of good."

Mujahid and Qatada said: **And grant me a reputation of truth among later generations** meaning good praise. Mujahid said: Like the words of God the Almighty: **And We gave him good in this world** (al-Baqarah 2:17), and like His words: **And We gave him his reward in this world** (al-Baqarah 2:17). Layth ibn Abi Sulaym said: Every religion loves him and supports him. Ikrimah said the same. God the Almighty said: **And make me one of the inheritors of the Garden of Delight** (al-Baqarah 2:17) meaning, bestow upon me in this world the continuation of a good reputation after me,

and in the Hereafter by making me one of the inheritors of the Garden of Delight. And his saying, **And forgive my father**, the verse, is like his saying, **Our Lord, forgive me and my parents**. This is something that Abraham, peace be upon him, retracted from, as God Almighty said: "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing." God Almighty has established the connection in his seeking of forgiveness for his father, as God Almighty said: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone.'" Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God**.

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"Abraham saw his father on the Day of Resurrection, covered in dust and filth, and he said to him: I forbade you from this and you disobeyed me. He said: But today I will not disobey you even once. He said: O Lord, you promised me that you would not disgrace me on the Day they are resurrected, and if you disgrace his father, you have disgraced the one further away. He said: O Ibrahim, I have forbidden it to the disbelievers. So he took it from him. He said: O Ibrahim, where is your father? He said: You took him from me. He said: Look below you. So he looked, and there was a hyena wallowing in its own stench. So he took hold of its legs and threw it into the Fire." This is a strange chain of transmission, and there is something strange in it. The hyena is the male hyena, as if Azar was transformed into the image of a hyena smeared with its own excrement and thrown into the Fire like that. Al-Bazzar narrated it. On the authority of Hammad bin Salamah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and it contains something strange. He also narrated it on the authority of Qatada, on the authority of Ja'far bin 'Abd al-Ghafir, 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.

God's statement, **On the Day when neither wealth nor children will be of any benefit**, means that neither wealth nor children will protect a person from God's punishment, even if he were to ransom himself with the earth full of gold. **Nor children**, meaning even if he were to ransom himself with everyone on earth. On that Day, nothing will be of any benefit except faith in God, devoting religion to Him alone, and disavowing polytheism and its people. That is why He said, **Except he who comes to God with a sound heart**, meaning one free from defilement and polytheism. Ibn Sirin said: A sound heart is one that knows that God is Truth, that the Hour will come without a doubt, and that God will resurrect those in the graves. Ibn Abbas said: **Except he who comes to God with a sound heart**, one who is ashamed to testify that there is no god but God. Mujahid, Al-Hasan, and others said: **With a sound heart**, meaning free from polytheism. Sa'id ibn Al-Musayyab said: A sound heart is a healthy heart, which is the heart of the believer, because the heart of the hypocrite is sick. God, the Most High, said, **In their hearts is a disease**. Abu Uthman Al-Naysaburi said: It is a heart free from innovation and content with the Sunnah.

Fath al-Qadir

84- And grant me a reputation of truth among later generations. That is, grant me good praise among later generations who will come after me until the Day of Resurrection. Al-Qatibi said: Placing the tongue in place of speech is a metaphor, because speech is accomplished by it. The Arabs often use it as a metaphor for words, such as the saying of Al-A'sha:

I have been given a tongue that I cannot be pleased with.

God the Almighty gave this to Abraham when He said: **We left it upon him among later generations**, for every

Surat al-Shu'ara 26:84

And grant me a reputation of truth among later generations.

nation clings to it and venerates it. Al-Makki said: It was said that the meaning of his question was that there would be among his descendants at the end of time someone who would uphold the truth, so his prayer was answered in Muhammad, peace and blessings be upon him. There is no basis for this specificity. Al-Qushayri said: He meant a good supplication until the Day of Resurrection, but there is no basis for this either, for the tongue of truth is more general than that.

Tafsir al-Baghawi

84- **And grant me a reputation of truth among later generations**, meaning: good praise, beautiful mention, and general acceptance among the nations that come after me. So God gave him that, and all people of religions took him as their protectors and praised him. Al-Qatibi said: The tongue was used in place of speech as a metaphor because speech is done by it.

Tafsir al-Baidawi

84 - **And grant me a tongue of truth among later generations** a position and good reputation in this world whose effect will remain until the Day of Judgment. Therefore, there is no nation except that they love him and praise him, or a truthful person from my descendants who renews the foundation of my religion and calls people to what I called them to, which is Muhammad, may God bless him and grant him peace.

Surat al-Shu'ara 26:85

And make me one of the inheritors of the Garden of Delight.

Tafsir al-Jalalayn

85 - **And make me one of the inheritors of the Garden of Bliss** of those who will be given it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abraham, peace be upon him, meant by his saying: **And make me one of the inheritors of the Garden of Delight** "O Lord, make me inherit from the dwellings of those of Your enemies who have perished who associate partners with You in Paradise, and let me dwell in that." **And forgive my father** "He says: And pardon my father for his association with You, and do not punish him for it." **For he was among those who went astray** "He says: He was among those who went astray from the path of guidance, so he disbelieved in You."

We have explained the meaning for which Abraham asked forgiveness for his father, may God's prayers be upon him, and the differences of opinion among scholars on this, and the correct opinion in our view of it in what has passed, so there is no need to repeat it in this place.

And His statement: {And do not disgrace me on the Day they are resurrected} meaning: Do not humiliate me by punishing me on the Day when You raise Your servants from their graves for the Day of Resurrection. **The Day when there will not benefit [anyone] wealth or children** meaning: Do not disgrace me on the Day when the one who disbelieved in You and disobeyed You in this world will not benefit from his wealth or children, nor will that save him from the punishment of God if He punishes him. And His statement: {Except he who comes to God with a sound heart} meaning: Do not disgrace me on the Day when they are resurrected, the Day when nothing will benefit except the sound heart.

What he meant by the soundness of the heart in this place is the soundness of the heart from doubt in the Oneness of God and the resurrection after death.

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

Who said that?

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Awn, who said: I said to Muhammad: What is a sound heart? He said: It is to know that God is true, that the Hour will come, and that God will resurrect those in the graves.

Ibn Bashar told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid: **Except for he who comes to God**

with a sound heart. He said: There is no doubt about that.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Except for he who comes to God with a sound heart**, he said: There is no doubt about the truth in it.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **with a sound heart**, he said: sound from polytheism.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **Except he who comes to God with a sound heart.** He said: Free from polytheism, but as for sins, no one is free from them.

Amr bin Abdul Hamid Al-Amili told me: Marwan bin Muawiyah told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding the statement of God: **Except for he who comes to God with a sound heart**, he said: It is the pure one.

Tafsir al-Qurtubi

The Almighty's saying: **And make me one of the inheritors of the Garden of Delight** is a supplication for Paradise and for those who inherit it. It refutes the saying of some of them: I do not ask for Paradise or Hell.

Tafsir Ibn Kathir

This is a question from Abraham, peace be upon him, that his Lord grant him wisdom. Ibn Abbas said: It is knowledge. Ikrimah said: It is the core. Mujahid said: It is the Quran. Al-Suddi said: It is prophethood. His statement, **And join me with the righteous**, means, place me with the righteous in this world and the hereafter, as the Prophet, peace and blessings be upon him, said when he was dying, **O God, in the highest company**, he said it three times. In the hadith, in supplication, it is said, **O God, let us live as Muslims, and let us die as Muslims, and join us with the righteous, neither disgraced nor changed.** His statement, **And grant me a reputation of truth among later generations**, means, grant me a beautiful memory after me, by which I will be remembered and followed in goodness, as God Almighty said, "And We left for him among later generations, * Peace be upon Abraham. * Thus do We reward the doers of good."

Mujahid and Qatada said: **And grant me a reputation of truth among later generations** meaning good praise. Mujahid said: Like the words of God the Almighty: **And We gave him good in this world** (al-Baqarah 2:17), and like His words: **And We gave him his reward in this world** (al-Baqarah 2:17). Layth ibn Abi Sulaym said: Every religion loves him and supports him. Ikrimah said the same. God the Almighty said: **And make me one of the inheritors of the Garden of Delight** (al-Baqarah 2:17) meaning, bestow upon me in this world the continuation of a good reputation after me,

and in the Hereafter by making me one of the inheritors of the Garden of Delight. And his saying, **And forgive my father**, the verse, is like his saying, **Our Lord, forgive me and my parents**. This is something that Abraham, peace be upon him, retracted from, as God Almighty said: "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing." God Almighty has established the connection in his seeking of forgiveness for his father, as God Almighty said: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone.' " Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God**.

And His statement: {And do not disgrace me on the Day they are resurrected} meaning, save me from disgrace on the Day of Resurrection, the day when all creation will be resurrected, the first and the last of them. Al-Bukhari said regarding this verse: Ibrahim ibn Tahman said, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Abraham saw his father on the Day of Resurrection, covered in dust and filth**. In another narration: Ismail told us, my brother told us, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurairah, that the Prophet, may God bless him and grant him peace, said: "Abraham will meet his father and say: 'O Lord, You promised me that You would not disgrace me on the Day they are resurrected.' God the Almighty will say: 'Indeed, I have forbidden Paradise to the disbelievers.'" This is how he narrated it regarding this verse. And in the hadiths of the prophets with this same chain of transmission, and it is unique in its wording: "Abraham will meet his father Azar on the Day of Resurrection, and on Azar's face will be dark and dusty. Abraham will say to him: Did I not tell you not to disobey me? His father will say: Today I will not disobey you. Abraham will say: O Lord, you promised me that you would not disgrace me on the Day of Resurrection. What disgrace is greater than that of my distant father? God Almighty will say: I have forbidden Paradise to the disbelievers. Then it will be said: O Abraham, look under your feet. So he will look, and if he is a dirty, filthy person, he will be seized by his legs and thrown into the Fire." And Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan al-Kabir:

And his saying, **And do not disgrace me on the Day they are resurrected**. Ahmad bin Hafs bin Abdullah informed us, my father told me, Ibrahim bin Tahman told me, on the authority of Muhammad bin Abd al-Rahman, on the authority of Saeed bin Abi Saeed al-Maqburi, on the authority of his father, on the

authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Abraham saw his father on the Day of Resurrection, covered in dust and filth, and he said to him: I forbade you from this and you disobeyed me. He said: But today I will not disobey you even once. He said: O Lord, you promised me that you would not disgrace me on the Day they are resurrected, and if you disgrace his father, you have disgraced the one further away. He said: O Ibrahim, I have forbidden it to the disbelievers. So he took it from him. He said: O Ibrahim, where is your father? He said: You took him from me. He said: Look below you. So he looked, and there was a hyena wallowing in its own stench. So he took hold of its legs and threw it into the Fire." This is a strange chain of transmission, and there is something strange in it. The hyena is the male hyena, as if Azar was transformed into the image of a hyena smeared with its own excrement and thrown into the Fire like that. Al-Bazzar narrated it. On the authority of Hammad bin Salamah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and it contains something strange. He also narrated it on the authority of Qatada, on the authority of Ja'far bin 'Abd al-Ghafir, 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.

God's statement, **On the Day when neither wealth nor children will be of any benefit**, means that neither wealth nor children will protect a person from God's punishment, even if he were to ransom himself with the earth full of gold. **Nor children**, meaning even if he were to ransom himself with everyone on earth. On that Day, nothing will be of any benefit except faith in God, devoting religion to Him alone, and disavowing polytheism and its people. That is why He said, **Except he who comes to God with a sound heart**, meaning one free from defilement and polytheism. Ibn Sirin said: A sound heart is one that knows that God is Truth, that the Hour will come without a doubt, and that God will resurrect those in the graves. Ibn Abbas said: **Except he who comes to God with a sound heart**, one who is ashamed to testify that there is no god but God. Mujahid, Al-Hasan, and others said: **With a sound heart**, meaning free from polytheism. Sa'id ibn Al-Musayyab said: A sound heart is a healthy heart, which is the heart of the believer, because the heart of the hypocrite is sick. God, the Most High, said, **In their hearts is a disease**. Abu Uthman Al-Naysaburi said: It is a heart free from innovation and content with the Sunnah.

Fath al-Qadir

85- And make me one of the inheritors of the Garden of Delight. "From the inheritors" could be a second object, or it could be an attribute of an omitted word, which is the second object: that is, an inheritor from the inheritors of the Garden of Delight. When he, peace be upon him, asked for worldly happiness in the first supplication, he asked for the happiness of the Hereafter in this supplication, which is the Garden of

Delight. He made it one of the things that are inherited, likening the spoils of the Hereafter to the spoils of this world. The meaning of inheritance has already been mentioned in Surah Maryam.

Tafsir al-Baghawi

85- **And make me one of the inheritors of the Garden of Bliss**, meaning: one of those to whom You will give the Garden of Bliss.

Tafsir al-Baidawi

85 - **And make me one of the inheritors of the Garden of Bliss** in the Hereafter. The meaning of inheritance has already been mentioned in it.

Surat al-Shu'ara 26:86

And forgive my father, for he was among those astray.

Surat al-Shu'ara 26:86

And forgive my father, for he was among those astray.

Tafsir al-Jalalayn

86 - **And forgive my father, for he was among those astray** by accepting his repentance and forgiving him. This is before it becomes clear to him that he is an enemy of God, as mentioned in Surat Bara'ah.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And forgive my father, for he was among those astray**.

Tafsir al-Qurtubi

The Almighty said: **And forgive my father, for he was among those astray**. His father had apparently promised him that he would believe in him, so he asked forgiveness for him for this. But when it became clear that he would not fulfill his promise, he disowned him. This meaning has already been mentioned before: **For he was among those astray**, meaning the polytheists. *Was* is redundant.

Tafsir Ibn Kathir

This is a question from Abraham, peace be upon him, that his Lord grant him wisdom. Ibn Abbas said: It is knowledge. Ikrimah said: It is the core. Mujahid said: It is the Quran. Al-Suddi said: It is prophethood. His statement, **And join me with the righteous**, means, place me with the righteous in this world and the hereafter, as the Prophet, peace and blessings be upon him, said when he was dying, **O God, in the highest company**, he said it three times. In the hadith, in supplication, it is said, **O God, let us live as Muslims, and let us die as Muslims, and join us with the righteous, neither disgraced nor changed**. His statement, **And grant me a reputation of truth among later generations**, means, grant me a beautiful memory after me, by which I will be remembered and followed in goodness, as God Almighty said, "And We left for him among later generations, * Peace be upon Abraham. * Thus do We reward the doers of good."

Mujahid and Qatada said: **And grant me a reputation of truth among later generations** meaning good praise. Mujahid said: Like the words of God the Almighty: **And We gave him good in this world** (al-Baqarah 2:17), and like His words: **And We gave him his reward in this world** (al-Baqarah 2:17). Layth ibn Abi Sulaym said: Every religion loves him and supports him. Ikrimah

said the same. God the Almighty said: **And make me one of the inheritors of the Garden of Delight** (al-Baqarah 2:17) meaning, bestow upon me in this world the continuation of a good reputation after me, and in the Hereafter by making me one of the inheritors of the Garden of Delight. And his saying, **And forgive my father**, the verse, is like his saying, **Our Lord, forgive me and my parents**. This is something that Abraham, peace be upon him, retracted from, as God Almighty said: "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing." God Almighty has established the connection in his seeking of forgiveness for his father, as God Almighty said: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone.' " Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God**.

And His statement: {And do not disgrace me on the Day they are resurrected} meaning, save me from disgrace on the Day of Resurrection, the day when all creation will be resurrected, the first and the last of them. Al-Bukhari said regarding this verse: Ibrahim ibn Tahman said, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Abraham saw his father on the Day of Resurrection, covered in dust and filth**. In another narration: Ismail told us, my brother told us, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurairah, that the Prophet, may God bless him and grant him peace, said: "Abraham will meet his father and say: 'O Lord, You promised me that You would not disgrace me on the Day they are resurrected.' God the Almighty will say: 'Indeed, I have forbidden Paradise to the disbelievers.'" This is how he narrated it regarding this verse. And in the hadiths of the prophets with this same chain of transmission, and it is unique in its wording: "Abraham will meet his father Azar on the Day of Resurrection, and on Azar's face will be dark and dusty. Abraham will say to him: Did I not tell you not to disobey me? His father will say: Today I will not disobey you. Abraham will say: O Lord, you promised me that you would not disgrace me on the Day of Resurrection. What disgrace is greater than that of my distant father? God Almighty will say: I have forbidden Paradise to the disbelievers. Then it will be said: O Abraham, look under your feet. So he will look, and if he is a dirty, filthy person, he will be seized by his legs and thrown into the Fire." And Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan al-Kabir:

And his saying, **And do not disgrace me on the Day they are resurrected**. Ahmad bin Hafs bin Abdullah

informed us, my father told me, Ibrahim bin Tahman told me, on the authority of Muhammad bin Abd al-Rahman, on the authority of Saeed bin Abi Saeed al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Abraham saw his father on the Day of Resurrection, covered in dust and filth, and he said to him: I forbade you from this and you disobeyed me. He said: But today I will not disobey you even once. He said: O Lord, you promised me that you would not disgrace me on the Day they are resurrected, and if you disgrace his father, you have disgraced the one further away. He said: O Ibrahim, I have forbidden it to the disbelievers. So he took it from him. He said: O Ibrahim, where is your father? He said: You took him from me. He said: Look below you. So he looked, and there was a hyena wallowing in its own stench. So he took hold of its legs and threw it into the Fire." This is a strange chain of transmission, and there is something strange in it. The hyena is the male hyena, as if Azar was transformed into the image of a hyena smeared with its own excrement and thrown into the Fire like that. Al-Bazzar narrated it. On the authority of Hammad bin Salamah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and it contains something strange. He also narrated it on the authority of Qatada, on the authority of Ja'far bin `Abd al-Ghafir, 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.

God's statement, **On the Day when neither wealth nor children will be of any benefit**, means that neither wealth nor children will protect a person from God's punishment, even if he were to ransom himself with the earth full of gold. **Nor children**, meaning even if he were to ransom himself with everyone on earth. On that Day, nothing will be of any benefit except faith in God, devoting religion to Him alone, and disavowing polytheism and its people. That is why He said, **Except he who comes to God with a sound heart**, meaning one free from defilement and polytheism. Ibn Sirin said: A sound heart is one that knows that God is Truth, that the Hour will come without a doubt, and that God will resurrect those in the graves. Ibn Abbas said: **Except he who comes to God with a sound heart**, one who is ashamed to testify that there is no god but God. Mujahid, Al-Hasan, and others said: **With a sound heart**, meaning free from polytheism. Sa'id ibn Al-Musayyab said: A sound heart is a healthy heart, which is the heart of the believer, because the heart of the hypocrite is sick. God, the Most High, said, **In their hearts is a disease**. Abu Uthman Al-Naysaburi said: It is a heart free from innovation and content with the Sunnah.

Fath al-Qadir

86- **And forgive my father, for he was among those astray**. His father had promised him that he would believe in him, so he asked forgiveness for him, but when it became clear to him that he was an enemy of God, he disowned him. The explanation of this has been presented in full in Surat At-Tawbah and Surat

Maryam. The meaning of **among those astray** is among the polytheists who have gone astray from the path of guidance, and it was an addition to the doctrine of Sibawayh, as was presented in more than one place.

Tafsir al-Baghawi

86- **And forgive my father, for he was among those astray**. He said this before it became clear to him that he was an enemy of God, as previously mentioned in Surat At-Tawbah.

Tafsir al-Baidawi

86 - **And forgive my father** with guidance and success to faith. **He was among those astray** the path of truth. Even if this supplication was made after his death, it may have been because he thought that he was hiding his faith to protect himself from Nimrod, and that is why he promised him this, or because he had not yet forbidden people from seeking forgiveness for the infidels.

Surat al-Shu'ara 26:87

And do not disgrace me on the Day they are resurrected.

Surat al-Shu'ara 26:87

And do not disgrace me on the Day they are resurrected.

Tafsir al-Jalalayn

87 - **And do not disgrace me** disgrace me **on the Day when people are resurrected**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And do not disgrace me on the Day they are resurrected.**

Tafsir al-Qurtubi

God the Almighty said: **And do not disgrace me on the Day they are resurrected.** That is, do not disgrace me in front of all witnesses, or do not punish me on the Day of Resurrection. In Bukhari, on the authority of Abu Hurairah, on the authority of the Prophet (peace and blessings of God be upon him), who said: **Abraham will see his father on the Day of Resurrection, and he will be covered in dust and tarnish.** Dust is tarnish. And on his authority, on the authority of the Prophet (peace and blessings of God be upon him), he said: "Abraham will meet his father and say, 'O Lord, You promised me that You would not disgrace me on the Day they are resurrected.' God the Almighty will say, 'Indeed, I have forbidden Paradise to the disbelievers.'" Both of these were narrated only by Bukhari **may God have mercy on him.**

Tafsir Ibn Kathir

This is a question from Abraham, peace be upon him, that his Lord grant him wisdom. Ibn Abbas said: It is knowledge. Ikrimah said: It is the core. Mujahid said: It is the Quran. Al-Suddi said: It is prophethood. His statement, **And join me with the righteous**, means, place me with the righteous in this world and the hereafter, as the Prophet, peace and blessings be upon him, said when he was dying, **O God, in the highest company**, he said it three times. In the hadith, in supplication, it is said, **O God, let us live as Muslims, and let us die as Muslims, and join us with the righteous, neither disgraced nor changed.** His statement, **And grant me a reputation of truth among later generations**, means, grant me a beautiful memory after me, by which I will be remembered and followed in goodness, as God Almighty said, "And We left for him among later generations, * Peace be upon Abraham. * Thus do We reward the doers of good."

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Abraham, look under your feet. So he will look, and if he is a dirty, filthy person, he will be seized by his legs and thrown into the Fire.” And Abd al-Rahman al-Nasa’i said in the interpretation of his Sunan al-Kabir:

And his saying, **And do not disgrace me on the Day they are resurrected.** Ahmad bin Hafs bin Abdullah informed us, my father told me, Ibrahim bin Tahman told me, on the authority of Muhammad bin Abd al-Rahman, on the authority of Saeed bin Abi Saeed al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: “Abraham saw his father on the Day of Resurrection, covered in dust and filth, and he said to him: I forbade you from this and you disobeyed me. He said: But today I will not disobey you even once. He said: O Lord, you promised me that you would not disgrace me on the Day they are resurrected, and if you disgrace his father, you have disgraced the one further away. He said: O Ibrahim, I have forbidden it to the disbelievers. So he took it from him. He said: O Ibrahim, where is your father? He said: You took him from me. He said: Look below you. So he looked, and there was a hyena wallowing in its own stench. So he took hold of its legs and threw it into the Fire.” This is a strange chain of transmission, and there is something strange in it. The hyena is the male hyena, as if Azar was transformed into the image of a hyena smeared with its own excrement and thrown into the Fire like that. Al-Bazzar narrated it. On the authority of Hammad bin Salamah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and it contains something strange. He also narrated it on the authority of Qatada, on the authority of Ja’far bin ‘Abd al-Ghafir, 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.

God's statement, **On the Day when neither wealth nor children will be of any benefit,** means that neither wealth nor children will protect a person from God's punishment, even if he were to ransom himself with the earth full of gold. **Nor children,** meaning even if he were to ransom himself with everyone on earth. On that Day, nothing will be of any benefit except faith in God, devoting religion to Him alone, and disavowing polytheism and its people. That is why He said, **Except he who comes to God with a sound heart,** meaning one free from defilement and polytheism. Ibn Sirin said: A sound heart is one that knows that God is Truth, that the Hour will come without a doubt, and that God will resurrect those in the graves. Ibn Abbas said: **Except he who comes to God with a sound heart,** one who is ashamed to testify that there is no god but God. Mujahid, Al-Hasan, and others said: **With a sound heart,** meaning free from polytheism. Sa'id ibn Al-Musayyab said: A sound heart is a healthy heart, which is the heart of the believer, because the heart of the hypocrite is sick. God, the Most High, said, **In their hearts is a disease.** Abu Uthman Al-Naysaburi said: It is a heart free from innovation and content with the Sunnah.

Fath al-Qadir

87- **And do not disgrace me on the Day they are resurrected** meaning do not disgrace me in front of all witnesses by reprimanding me, or do not punish me on the Day of Resurrection, or do not disgrace me by punishing my father or by resurrecting him among the lost. Disgrace is used to mean shame, which is humiliation, and shame, which is shyness.

Tafsir al-Baghawi

87- **And do not disgrace me,** do not disgrace me, **on the Day they are resurrected.**

Tafsir al-Baidawi

87- **And do not disgrace me** by reprimanding me for my negligence, or by lowering my rank compared to that of some of the heirs, or by torturing me because the consequences are hidden and torture is permissible according to reason, or by torturing my father, or by sending him among the astray, which is from khazi meaning humiliation, or from khaza'ah meaning modesty. **On the Day they are resurrected** the pronoun refers to the servants because they are known, or to **those astray.**

Surat al-Shu'ara 26:88

The Day when neither wealth nor children will be of any benefit.

Surat al-Shu'ara 26:88

The Day when neither wealth nor children will be of any benefit.

Tafsir al-Jalalayn

88 - **The Day when neither wealth nor children will benefit** anyone.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **The Day when neither wealth nor children will be of any benefit.**

Tafsir al-Qurtubi

The Almighty said: **The Day when neither wealth nor children will be of any benefit.** "Day is a substitute for the first Day." That is, the Day when neither wealth nor children will be of any benefit to anyone. What is meant by His saying "nor children" is helpers, because if a son is of no benefit, then when will anyone else be of any benefit? It was also said that the sons were mentioned because Abraham's father was mentioned, meaning Abraham did not benefit him.

Tafsir Ibn Kathir

This is a question from Abraham, peace be upon him, that his Lord grant him wisdom. Ibn Abbas said: It is knowledge. Ikrimah said: It is the core. Mujahid said: It is the Quran. Al-Suddi said: It is prophethood. His statement, "And join me with the righteous," means, place me with the righteous in this world and the hereafter, as the Prophet, peace and blessings be upon him, said when he was dying, "O God, in the highest company," he said it three times. In the hadith, in supplication, it is said, "O God, let us live as Muslims, and let us die as Muslims, and join us with the righteous, neither disgraced nor changed. **His statement,** And grant me a reputation of truth among later generations, **means, grant me a beautiful memory after me, by which I will be remembered and followed in goodness, as God Almighty said,** And We left for him among later generations, * Peace be upon Abraham. * Thus do We reward the doers of good."

Mujahid and Qatada said: **And grant me a reputation of truth among later generations** meaning good praise. Mujahid said: Like the words of God the Almighty: **And We gave him good in this world** (al-Baqarah 2:17), and like His words: **And We gave him his reward in this world** (al-Baqarah 2:17). Layth ibn Abi Sulaym said: Every religion loves him and supports him. Ikrimah

said the same. God the Almighty said: **And make me one of the inheritors of the Garden of Delight** (al-Baqarah 2:17) meaning, bestow upon me in this world the continuation of a good reputation after me, and in the Hereafter by making me one of the inheritors of the Garden of Delight. And his saying, **And forgive my father,** the verse, is like his saying, **Our Lord, forgive me and my parents.** This is something that Abraham, peace be upon him, retracted from, as God Almighty said: "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing." God Almighty has established the connection in his seeking of forgiveness for his father, as God Almighty said: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone.' " Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God.**

And His statement: {And do not disgrace me on the Day they are resurrected} meaning, save me from disgrace on the Day of Resurrection, the day when all creation will be resurrected, the first and the last of them. Al-Bukhari said regarding this verse: Ibrahim ibn Tahman said, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Abraham saw his father on the Day of Resurrection, covered in dust and filth.** In another narration: Ismail told us, my brother told us, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurairah, that the Prophet, may God bless him and grant him peace, said: "Abraham will meet his father and say: 'O Lord, You promised me that You would not disgrace me on the Day they are resurrected.' God the Almighty will say: 'Indeed, I have forbidden Paradise to the disbelievers.'" This is how he narrated it regarding this verse. And in the hadiths of the prophets with this same chain of transmission, and it is unique in its wording: "Abraham will meet his father Azar on the Day of Resurrection, and on Azar's face will be dark and dusty. Abraham will say to him: Did I not tell you not to disobey me? His father will say: Today I will not disobey you. Abraham will say: O Lord, you promised me that you would not disgrace me on the Day of Resurrection. What disgrace is greater than that of my distant father? God Almighty will say: I have forbidden Paradise to the disbelievers. Then it will be said: O Abraham, look under your feet. So he will look, and if he is a dirty, filthy person, he will be seized by his legs and thrown into the Fire." And Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan al-Kabir:

And his saying, **And do not disgrace me on the Day they are resurrected.** Ahmad bin Hafs bin Abdullah

informed us, my father told me, Ibrahim bin Tahman told me, on the authority of Muhammad bin Abd al-Rahman, on the authority of Saeed bin Abi Saeed al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Abraham saw his father on the Day of Resurrection, covered in dust and filth, and he said to him: I forbade you from this and you disobeyed me. He said: But today I will not disobey you even once. He said: O Lord, you promised me that you would not disgrace me on the Day they are resurrected, and if you disgrace his father, you have disgraced the one further away. He said: O Ibrahim, I have forbidden it to the disbelievers. So he took it from him. He said: O Ibrahim, where is your father? He said: You took him from me. He said: Look below you. So he looked, and there was a hyena wallowing in its own stench. So he took hold of its legs and threw it into the Fire." This is a strange chain of transmission, and there is something strange in it. The hyena is the male hyena, as if Azar was transformed into the image of a hyena smeared with its own excrement and thrown into the Fire like that. Al-Bazzar narrated it. On the authority of Hammad bin Salamah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and it contains something strange. He also narrated it on the authority of Qatada, on the authority of Ja'far bin `Abd al-Ghafir, 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.

God's statement, "On the Day when neither wealth nor children will be of any benefit," means that neither wealth nor children will protect a person from God's punishment, even if he were to ransom himself with the earth full of gold. "Nor children," meaning even if he were to ransom himself with everyone on earth. On that Day, nothing will be of any benefit except faith in God, devoting religion to Him alone, and disavowing polytheism and its people. That is why He said, "Except he who comes to God with a sound heart," meaning one free from defilement and polytheism. Ibn Sirin said: A sound heart is one that knows that God is Truth, that the Hour will come without a doubt, and that God will resurrect those in the graves. Ibn Abbas said: "Except he who comes to God with a sound heart," one who is ashamed to testify that there is no god but God. Mujahid, Al-Hasan, and others said: "With a sound heart," meaning free from polytheism. Sa'id ibn Al-Musayyab said: A sound heart is a healthy heart, which is the heart of the believer, because the heart of the hypocrite is sick. God, the Most High, said, "In their hearts is a disease." Abu Uthman Al-Naysaburi said: It is a heart free from innovation and content with the Sunnah.

Fath al-Qadir

And 88- "The Day when neither wealth nor children will be of any benefit **instead of** The Day when they are resurrected": meaning, the Day when neither wealth nor children will be of any benefit to anyone. The son is the closest relative and most deserving of protection, defense, and benefit. If he is of no benefit, then other

relatives and helpers are even more deserving. Ibn Atiyyah said: This and what follows it are from the words of God, but he is weak.

Tafsir al-Baghawi

88- The Day when neither wealth nor children will be of any benefit.

Tafsir al-Baidawi

88 - On the Day when neither wealth nor children will be of any benefit. That is, they will not benefit anyone except one who is sincere and pure of heart, free from disbelief, inclination towards sins and all its ills. Or they will not benefit anyone except the wealth and children of someone like this, as he spent his wealth in the way of righteousness, guided his children to the truth and urged them to do good, intending for them to be obedient servants of God who will intercede for Him on the Day of Resurrection.

Surat al-Shu'ara 26:89

Except he who comes to God with a sound heart.

Surat al-Shu'ara 26:89

Except he who comes to God with a sound heart.

Tafsir al-Jalalayn

89 - *Except* but **whoever comes to God with a sound heart** free from polytheism and hypocrisy, which is the heart of the believers, then that will benefit him.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Except for he who comes to God with a sound heart.**

Tafsir al-Qurtubi

The Almighty's statement: **Except he who comes to God with a sound heart** is an exception from the disbelievers, meaning that neither his wealth nor his children will benefit him. It was also said that it is an exception from a different category, meaning that **whoever comes to God with a sound heart** will benefit him due to the soundness of his heart. The heart was mentioned specifically because if it is sound, the limbs are sound, and if it is corrupt, the rest of the limbs are corrupt. This was mentioned previously at the beginning of Surat Al-Baqarah. There was a difference of opinion regarding a sound heart. Some said: It is free from doubt and polytheism. As for sins, no one is safe from them, as was said by Qatada, Ibn Zayd, and most of the commentators. Sa'id ibn Al-Musayyab said: A sound, healthy heart is the heart of the believer, because the heart of the disbeliever and hypocrite is sick. God the Almighty said: **In their hearts is a disease** (Al-Baqarah 2:10). Abu 'Uthman Al-Sayyari said: It is a heart free from innovation and content with the Sunnah. Al-Hasan said: Free from the affliction of wealth and children. Al-Junayd said: **Salim in the language is the stung one, so it means that he has a heart like one stung by fear of God.** Ad-Dahhak said: **Salim is the pure one.**

I said: This statement gathers the scattered statements in its generality and it is good, meaning free from reprehensible descriptions, and characterized by beautiful descriptions, and God knows best. It was narrated from Urwah that he said: O my sons, do not be those who curse, for Ibrahim never cursed anything. God Almighty said: {When he came to his Lord with a sound heart} (Al-Baqara: 100). Muhammad ibn Sirin said: A sound heart is one that knows that God is true, that the Hour will come, and that God will raise him from the graves. In Sahih Muslim, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him), he said: **People will enter Paradise**

whose hearts are like the hearts of birds, meaning - and God knows best - that they are like birds in that they are free from all sin, free from all faults, and have no experience with worldly matters, as Anas ibn Malik narrated that the Messenger of God (peace and blessings of God be upon him) said: **Most of the people of Paradise are fools**, and it is an authentic hadith. Meaning, fools who do not commit sins against God. Al-Azhari said: The fool here is the one who is naturally good but is oblivious to evil and does not know it. Al-Qatibi said: The foolish are those who are overcome by purity of heart and good opinion of people.

Tafsir Ibn Kathir

This is a question from Abraham, peace be upon him, that his Lord grant him wisdom. Ibn Abbas said: It is knowledge. Ikrimah said: It is the core. Mujahid said: It is the Quran. Al-Suddi said: It is prophethood. His statement, **And join me with the righteous**, means, place me with the righteous in this world and the hereafter, as the Prophet, peace and blessings be upon him, said when he was dying, **O God, in the highest company**, he said it three times. In the hadith, in supplication, it is said, **O God, let us live as Muslims, and let us die as Muslims, and join us with the righteous, neither disgraced nor changed.** His statement, **And grant me a reputation of truth among later generations**, means, grant me a beautiful memory after me, by which I will be remembered and followed in goodness, as God Almighty said, "And We left for him among later generations, * Peace be upon Abraham. * Thus do We reward the doers of good."

Mujahid and Qatada said: **And grant me a reputation of truth among later generations** meaning good praise. Mujahid said: Like the words of God the Almighty: **And We gave him good in this world** (al-Baqarah 2:17), and like His words: **And We gave him his reward in this world** (al-Baqarah 2:17). Layth ibn Abi Sulaym said: Every religion loves him and supports him. Ikrimah said the same. God the Almighty said: **And make me one of the inheritors of the Garden of Delight** (al-Baqarah 2:17) meaning, bestow upon me in this world the continuation of a good reputation after me, and in the Hereafter by making me one of the inheritors of the Garden of Delight. And his saying, **And forgive my father**, the verse, is like his saying, **Our Lord, forgive me and my parents**. This is something that Abraham, peace be upon him, retracted from, as God Almighty said: "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing." God Almighty has established the connection in his seeking of forgiveness for his father, as God Almighty said: "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have

rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone.” Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God.**

And His statement: {And do not disgrace me on the Day they are resurrected} meaning, save me from disgrace on the Day of Resurrection, the day when all creation will be resurrected, the first and the last of them. Al-Bukhari said regarding this verse: Ibrahim ibn Tahman said, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Abraham saw his father on the Day of Resurrection, covered in dust and filth.** In another narration: Ismail told us, my brother told us, on the authority of Ibn Abi Dhi'b, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurairah, that the Prophet, may God bless him and grant him peace, said: "Abraham will meet his father and say: 'O Lord, You promised me that You would not disgrace me on the Day they are resurrected.' God the Almighty will say: 'Indeed, I have forbidden Paradise to the disbelievers.'" This is how he narrated it regarding this verse. And in the hadiths of the prophets with this same chain of transmission, and it is unique in its wording: "Abraham will meet his father Azar on the Day of Resurrection, and on Azar's face will be dark and dusty. Abraham will say to him: Did I not tell you not to disobey me? His father will say: Today I will not disobey you. Abraham will say: O Lord, you promised me that you would not disgrace me on the Day of Resurrection. What disgrace is greater than that of my distant father? God Almighty will say: I have forbidden Paradise to the disbelievers. Then it will be said: O Abraham, look under your feet. So he will look, and if he is a dirty, filthy person, he will be seized by his legs and thrown into the Fire." And Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan al-Kabir:

And his saying, **And do not disgrace me on the Day they are resurrected.** Ahmad bin Hafs bin Abdullah informed us, my father told me, Ibrahim bin Tahman told me, on the authority of Muhammad bin Abd al-Rahman, on the authority of Saeed bin Abi Saeed al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Abraham saw his father on the Day of Resurrection, covered in dust and filth, and he said to him: I forbade you from this and you disobeyed me. He said: But today I will not disobey you even once. He said: O Lord, you promised me that you would not disgrace me on the Day they are resurrected, and if you disgrace his father, you have disgraced the one further away. He said: O Ibrahim, I have forbidden it to the disbelievers. So he took it from him. He said: O Ibrahim, where is your father? He said: You took him from me. He said: Look below you. So he looked, and there was a hyena wallowing in its own stench. So he took hold of its legs and threw it into the Fire." This is a strange chain of transmission, and there is something strange in it. The hyena is the male hyena, as if Azar was transformed into the image of a hyena smeared with its own excrement and thrown into the Fire like that. Al-Bazzar

narrated it. On the authority of Hammad bin Salamah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and it contains something strange. He also narrated it on the authority of Qatada, on the authority of Ja'far bin 'Abd al-Ghafir, 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.

God's statement, **On the Day when neither wealth nor children will be of any benefit**, means that neither wealth nor children will protect a person from God's punishment, even if he were to ransom himself with the earth full of gold. **Nor children**, meaning even if he were to ransom himself with everyone on earth. On that Day, nothing will be of any benefit except faith in God, devoting religion to Him alone, and disavowing polytheism and its people. That is why He said, **Except he who comes to God with a sound heart**, meaning one free from defilement and polytheism. Ibn Sirin said: A sound heart is one that knows that God is Truth, that the Hour will come without a doubt, and that God will resurrect those in the graves. Ibn Abbas said: **Except he who comes to God with a sound heart**, one who is ashamed to testify that there is no god but God. Mujahid, Al-Hasan, and others said: **With a sound heart**, meaning free from polytheism. Sa'id ibn Al-Musayyab said: A sound heart is a healthy heart, which is the heart of the believer, because the heart of the hypocrite is sick. God, the Most High, said, **In their hearts is a disease.** Abu Uthman Al-Naysaburi said: It is a heart free from innovation and content with the Sunnah.

Fath al-Qadir

The exception in His statement: **Except he who comes to God with a sound heart** is said to be disconnected: meaning, but he who comes to God with a sound heart. It says in Al-Kashshaf: Except is a state of he who comes to God with a sound heart, so an omitted complement was assumed. Abu Hayyan said: There is no necessity for that. It was said that this exception is a substitute for the omitted object, or an exception from it, since the estimation is that neither wealth nor children benefit anyone except he who has this characteristic. It is possible that it is a substitute for the subject of *benefit*, in which case it is raised. Abu Al-Baq'a' said: So the estimation would be: Except for someone's wealth or someone's children, for they benefit.

There is a difference of opinion about the meaning of a sound heart. Some say it means freedom from polytheism, but as for sins, no one is safe from them, as most of the commentators said. Saeed bin Al-Musayyab said: A sound and healthy heart, which is the heart of the believer, because the heart of the disbeliever and hypocrite is sick. It is also said that it is the heart free of innovation and content with the Sunnah. It is also said that it is free from the affliction of wealth and children. Ad-Dahhak said: It is the sound and pure. Al-Junayd said: The sound in the language means the stung heart, meaning that it is a heart like one stung by fear of God Almighty. This is a distortion and emphasis on the meaning of the Qur'an. Al-Razi

Surat al-Shu'ara 26:89

Except he who comes to God with a sound heart.

said: The most correct opinion is that what is meant by it is the soul free from ignorance and bad morals.

Tafsir al-Baghawi

Except he who comes to God with a sound heart, meaning: free from polytheism and doubt. As for sins, no one is free from them. This is the opinion of most commentators. Sa'id ibn al-Musayyab said: A sound heart is one that is healthy, and it is the heart of the believer, because the heart of the disbeliever and the hypocrite is sick. God the Almighty said: **In their hearts is a disease** (al-Baqarah 2:10). Abu Uthman al-Naysaburi said: It is a heart free from innovation and reassured by the Sunnah.

Tafsir al-Baidawi

89 - **Except for he who comes to God with a sound heart**. It was said that it is disconnected, but the meaning is that the soundness of **he who comes to God with a sound heart** benefits him.

Surat al-Shu'ara 26:90

And Paradise will be brought near to the righteous.

Tafsir al-Jalalayn

90 - **And Paradise will be brought near** brought near to the righteous so they will see it

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His statement: **And Paradise will be brought near to the righteous**, Paradise will be brought near and brought close to the righteous, those who feared God's punishment in the Hereafter by obeying Him in this world. **And Hellfire will be brought into view for the deviators**, meaning: **And the Fire will be made manifest for those who went astray and strayed from the straight path**. And it will be said to the deviators, **Where are those you used to worship * besides God** of rivals, **Will they aid you** today from God, so they save you from His punishment, **or will they aid themselves**, so they save themselves from what is intended for them?

His statement: **So they were thrown into Hell, they and the astray**, meaning: So some of them were thrown into Hell on top of others, and some of them were thrown on top of others, prostrate on their faces. The root of *kabkabwa* is *kabbawa*, but the kaf was repeated as it was said: **with a furious wind**, meaning **to storm**, and *nahhani yanhani*, meaning **to storm**.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **So they were thrown down** he said: So they were crushed.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **So they were thrown down into it**, meaning: So they were gathered into it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So they were thrown down into it**, he said: They were cast into it. So the interpretation of the statement is: So these rivals who were worshipped besides God were thrown down into Hell, as were the astray.

It was reported on the authority of Qatada that he used to say: The misguided ones in this place are the devils.

Mentioning the narration of the one who said that:

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **So they were thrown down**

into it, they and the deviators, he said: The deviators are the devils.

The interpretation of this statement that we mentioned from Qatada is: So the unbelievers who used to worship idols and devils besides God were thrown into it.

His statement: **And the soldiers of Iblis, all together** means: And all the soldiers of Iblis were thrown into it along with the rivals and the deviators. And his soldiers are everyone who was from his descendants, whether he was from the descendants of Adam.

Tafsir al-Qurtubi

The Almighty says: **And Paradise will be brought near to the righteous**. That is, it will be brought near and brought close so that they may enter it. Al-Zajjaj said: Their entry into it will be brought near.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds**. That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals**. That is, none called us to that except the criminals. **So we have no intercessors**. Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we**

Surat al-Shu'ara 26:90

And Paradise will be brought near to the righteous.

sent back to do other than what we were doing? And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

90- **And Paradise will be brought near to the righteous.**

That is, it will be brought near and brought close to them so that they may enter it. Al-Zajaj said: Their entry into it and their sight of it will be brought near.

Tafsir al-Baghawi

90- **And Paradise will be brought near** will be brought near **for the righteous.**

Tafsir al-Baidawi

90 - **And Paradise will be brought near to the righteous**

so that they will see it from the place of standing and boast that they are the ones who will be gathered to it.

Surat al-Shu'ara 26:91

And Hellfire will be brought into view for the deviators.

Tafsir al-Jalalayn

91 - **And Hell will be made manifest** will be made manifest **to the deviators** the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And Hellfire will be brought forth for the deviators.**

Tafsir al-Qurtubi

The Almighty says: **And Hell will be made manifest** meaning Hell will be made apparent **to the deviators** meaning the disbelievers who have gone astray from guidance. That is, Hell will be made apparent to its people before they enter it so that they will feel fear and sadness, just as the people of Paradise will feel joy upon knowing that they are entering Paradise.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of**

the Fire? And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds.** That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

91- **And Hellfire will be made visible to those who go astray.** That is, it will be made visible to them. The intended meaning of those who go astray are the disbelievers. The meaning is that it will be made visible before the believers enter it, so that the grief of the disbelievers will be intense and the joy of the believers will increase.

Tafsir al-Baghawi

91- **And Hell has become evident for the deviators,** for the disbelievers.

Tafsir al-Baidawi

91 - **And Hell will be exposed to the deviators.** They will see it exposed and regret that they are the ones who will be led to it. The difference between the two actions is that the side of the promise is preferred.

Surat al-Shu'ara 26:92

And it will be said to them, "Where are those you used to worship?"

Surat al-Shu'ara 26:92

And it will be said to them, **Where are those you used to worship?**

Tafsir al-Jalalayn

92 - And it will be said to them, **Where are those you used to worship?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And it will be said to them, 'Where are those you used to worship?'**

Tafsir al-Qurtubi

God Almighty said: **And it will be said to them, 'Where are those you used to worship?'**

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you**

equal to the Lord of the worlds. That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

92- And it will be said to them, **'Where were you worshipping?'**

Tafsir al-Baghawi

92- And it will be said to them, on the Day of Resurrection, **Where were those you used to worship?**

Tafsir al-Baidawi

92 - And it will be said to them, **'Where are those you used to worship?'**

Surat al-Shu'ara 26:93

Can they help you or be helped?

Tafsir al-Jalalayn

93 - **Other than God** meaning other than Him from the idols **Will they help you** by repelling the punishment from you **or will they be victorious** by repelling it from themselves? No.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Besides God, can they help you or be helped?**

Tafsir al-Qurtubi

The Almighty says: **Besides God**. Of idols and rivals. **Will they help you** from God's punishment **or will they help themselves?** All of this is a rebuke.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds.** That is, we made your

command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

93- **Other than God** of idols and rivals **Will they aid you** by repelling the punishment from you **or will they be victorious** by repelling it from themselves. All of this is a rebuke and reprimand to them. Malik bin Dinar read *wabarzat* with the ba' and ra' pronounced with a fatha, indicating the subject.

Tafsir al-Baghawi

93- **Other than God, can they help you?** Prevent you from the punishment, **or take revenge** for themselves.

Tafsir al-Baidawi

93 - **Besides God** Where are your gods whom you claim are your intercessors? **Will they help you** by repelling the punishment from you? **Or will they be victorious** by repelling it from themselves because they and their gods will enter the Fire as He said:

Surat al-Shu'ara 26:94

So they were thrown down into it, they and the deviators.

Surat al-Shu'ara 26:94

So they were thrown down into it, they and the deviators.

Tafsir al-Jalalayn

94 - **So they threw themselves into it, along with the astray**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So they were thrown down into it, they and the deviators.**

Tafsir al-Qurtubi

God the Almighty says: **And they were thrown down into it** meaning they were turned on their heads. It was also said: they were subdued and thrown down on top of each other. It was also said: they gathered. It is derived from the word *kabkabah* which means a group, as stated by Al-Harawi. An-Nahhas said: It is derived from the word *kawkab* which means most of something. A group of horses are *kawkab* and *kabkabah*. Ibn Abbas said: They gathered and threw into the fire. Mujahid said: they were subdued. Maqal said: they threw. The meaning is the same. You say: *dahurat* something if you gathered it then threw it into a precipice. It is said: He makes the morsels large if he enlarges them. It is said: in supplication, God threw down the enemy of the Muslims, and you do not say *akbahu* or *kabkabihu*, meaning he threw him down and overturned him. From this is God the Almighty's saying: **And they were thrown down into it**, and the root is *kabbaw* so it was replaced by the middle *ba* due to the difficulty of the two *bas* coming together. Al-Suddi said: The pronoun in *Kabkabwa* refers to the polytheists of the Arabs, and **the deviants** is the tool.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not

benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds.** That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

94- **They were thrown into Hell, and so were the deviators.** That is, they were thrown into Hell, they: meaning the worshipped ones, and the deviators: meaning their worshippers. It is said that the meaning of *Kabkabawa* is: they were turned over on their heads. It is also said that some of them were thrown on top of others, and it is said that they were gathered together. It is taken from *kabkabah* which means a group. Al-Harawi said: An-Nahhas said: It is derived from *kawkab* of something, meaning most of it. A group of horses is *kawkab* and *kabkabah*. It is also said that

they are *dahdahu*. These meanings are close. Its original form is *kabba* with two *bs*, the first doubled from two letters, so the middle *b* was replaced with a *k*. Al-Zajjaj preferred that the meaning is: some of them were thrown on top of others. Ibn Qutaybah preferred that the meaning is: they were thrown on their heads. It is said that the pronoun in *Kabkabawa* refers to the Quraysh, and the deviators are the gods. What is meant by **the soldiers of Satan** are his devils who mislead the servants. It is also said that it refers to his offspring, and it is also said that it refers to everyone who calls to the worship of idols.

Tafsir al-Baghawi

94- **And they were thrown down into it.** Ibn Abbas said: They were gathered. Mujahid said: They were overwhelmed. Muqatil said: They were thrown down. Al-Zajjaj said: They threw some of them down on top of others. Al-Qatibi said: They threw them down on their heads. **They and the astray**, meaning: the devils, as Qatada and Muqatil said. Al-Kalbi said: The disbelieving jinn.

Tafsir al-Baidawi

94 - **So they were thrown into it, they and the astray.** That is, the gods and their worshippers. The word *kabbabah* is a repetition of *kab* to repeat its meaning, as if someone who is thrown into the fire is thrown down again and again until he settles at the bottom.

Surat al-Shu'ara 26:95

And the soldiers of Satan, all together.

Surat al-Shu'ara 26:95

And the soldiers of Satan, all together.

Tafsir al-Jalalayn

95 - **And the soldiers of Satan** his followers and those who obeyed him from among the jinn and mankind **all together**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And the soldiers of Satan all together.**

Tafsir al-Qurtubi

The Almighty said: **And the soldiers of Iblis** are those of his descendants. It was also said: Everyone who called him to worship idols and followed him. Qatada, Al-Kalbi, and Muqatil said: **Those who went astray** are the devils. It was also said: The idols, which are made of iron and copper, are thrown into the fire so that others may be tormented with them.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the

weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds.** That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

And 95- **All together** is an emphasis on the pronoun in **they fell down** and what is connected to it.

Tafsir al-Baghawi

95- **And the soldiers of Satan, all together**, meaning his followers and those who obeyed him from among the jinn and mankind. It is also said: his offspring.

Tafsir al-Baidawi

95 - **And the soldiers of Iblis** are his followers from among the disobedient of the two races, or his devils. **All together** is an emphasis on **the soldiers** if it is made a subject whose predicate is what comes after it or on the pronoun and *what* is conjoined with it, and likewise the separate pronoun and what refers to it in His statement:

Surat al-Shu'ara 26:96

They said, while they were disputing therein,

Tafsir al-Jalalayn

96 - **They said** the astray **while they were disputing therein** with their deities

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: These deviators and the rivals they used to worship besides God and the soldiers of Satan, while they are in Hellfire disputing, will say, **By God, we were indeed in manifest error.** He says: By God, we were indeed straying from the truth. We were indeed in manifest error. Our straying from Himself is clear to whoever contemplates and ponders it, that it is misguidance and falsehood. And His statement, **When we equated you with the Lord of the worlds**, the deviators will say to those they worship besides God: **By God, we were indeed straying from the truth when we equated you with the Lord of the worlds and worshipped you instead of Him.**

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **When We made you equal to the Lord of the worlds**, he said: For those gods.

Tafsir al-Qurtubi

God Almighty says: **They said, while they were disputing therein.** Meaning that mankind, devils, the misguided, and the worshipped ones disputed at that time.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire,

and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds.** That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

And sentence 96 - **They said while they were disputing therein** is a resumption of the answer to an implied question, as if it was said: What did they say when he did to them what he did?

Tafsir al-Baghawi

96- **They said**, meaning: the misguided ones said to the devils and the worshipped ones, **and they were disputing therein**, with the worshipped ones and arguing with one another.

Surat al-Shu'ara 26:96

They said, while they were disputing therein,

Tafsir al-Baidawi

96 - **They said, while they were disputing therein.** That God makes the idols speak, so the worshippers dispute, and this is supported by the address in His saying:

Surat al-Shu'ara 26:97

By God, we were indeed in manifest error.

Tafsir al-Jalalayn

97 - **By God, if** is a lightened form of the heavy form and its subject is deleted, meaning that **we were in clear error** between

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **By God, we were indeed in manifest error.**

Tafsir al-Qurtubi

God Almighty said: **By God** they swore by God **that we were indeed in manifest error** meaning in loss, ruin, and confusion about the clear truth, since we took gods with God and worshipped them as He is worshipped. This is the meaning of His saying.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

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equal to the Lord of the worlds. That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

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Fath al-Qadir

And the statement of the statement 97 - **By God, we are indeed in clear error.** The phrase: **And they are disputing therein** is in the accusative case as a state: that is, they said this statement while they were disputing in Hell. And the *in* in **if we are** is the lightened form of the heavy one, and the *lam* distinguishes it from the negative: that is, they said: By God, the matter is that we are in clear and apparent error. What is meant by error here is loss, ruin, and confusion about the truth, and the agent is in the circumstance.

Tafsir al-Baghawi

97- **By God, we were indeed in manifest error.**

Tafsir al-Baidawi

97 - **By God, we were indeed in manifest error.**

Surat al-Shu'ara 26:98

When We made you equal to the Lord of the worlds

Surat al-Shu'ara 26:98

When We made you equal to the Lord of the worlds

Tafsir al-Jalalayn

98 - *When* when **We make you equal to the Lord of the worlds** in worship

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When We made you equal to the Lord of the worlds**.

Tafsir al-Qurtubi

God Almighty says: **When We made you equal to the Lord of the worlds** meaning in worship, and you are now unable to help us or help yourselves.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you**

equal to the Lord of the worlds. That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals**. That is, none called us to that except the criminals. **So we have no intercessors**. Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend**. That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers**. This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers**. That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

I mean 98- **When We made you equal to the Lord of the worlds** is that they were in clear error. It was said that the factor is the error, and it was said that it is what the speech indicates, as if it was said we went astray when we made you equal to the Lord of the worlds. The Kufians said: The *in* in **in kuna** is negative and the *lam* means except: meaning we were nothing but in clear error. The first is more appropriate and is the doctrine of the Basrans.

Tafsir al-Baghawi

98- **When We made you equal**, We equated you, **with the Lord of the worlds**, so we worshipped you.

Tafsir al-Baidawi

98 - **When We made you equal to the Lord of the worlds** meaning in deserving of worship. It is possible that the pronouns refer to the servant as in **they said** and the address is to exaggerate the regret and remorse, and the meaning is that despite their quarrel over the beginning of their misguidance, they acknowledge their immersion in misguidance and regret it.

Surat al-Shu'ara 26:99

And none led us astray except the criminals.

Tafsir al-Jalalayn

99 - **And none led us astray** from guidance **except the criminals** the devils and those we followed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about what these misguided people will say in Hell: **None led us astray except the criminals**. He means by the criminals Satan and the son of Adam who instituted murder.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **And none led us astray except the criminals**, he said: Satan and the murderous son of Adam.

His statement: **So we have no intercessors** means: We have no intercessor to intercede for us with God from among those far away, to forgive us, and save us from His punishment, **nor a close friend** from among our relatives.

The interpreters differed about who they meant by the intercessors and the close friend. Some of them said: What they meant by the intercessors was the angels, and what they meant by the close friend was the relative.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **So we have no intercessors** he said: From the angels **nor a close friend** he said: From the people. Mujahid said: A close friend, he said: A brother.

Others said: All of these are from the children of Adam.

Who said that?

Zakariya bin Yahya bin Abi Zaida told me, he said: Ishaq bin Saeed Al-Basri Al-Masma'i told us, on the authority of his brother Yahya bin Saeed Al-Masma'i, he said: When Qatada recited: **So we have no intercessors * nor a close friend**, he said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes.

His saying: **If only we could return to this world and believe in God, then we would be among the believers**. He means: If only we could return to this world and believe in God, then by our belief in Him we would be among the believers.

Tafsir al-Qurtubi

The Almighty said: **And none led us astray except the**

criminals. Meaning the devils who made idol worship attractive to us. It was also said: Our ancestors whom we imitated. Abu Al-Aaliyah and Ikrimah said: **The criminals** are Satan and the murderous son of Adam. They were the first to establish disbelief, murder, and various types of sins.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds**. That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals**. That is, none called us to that except the criminals. **So we have no intercessors**. Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend**. That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers**. This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said:

Surat al-Shu'ara 26:99

And none led us astray except the criminals.

Indeed in that is a sign, but most of them were not believers. That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

99- **And none led us astray except the criminals.**

Tafsir al-Baghawi

99- **And none led us astray**, meaning, none called us to misguidance, **except the criminals.** Muqatil said: He means the devils. Al-Kalbi said: Except those of us who we followed. Abu Al-Aliyah and Ikrimah said: He means Iblis and the first son of Adam, who is Cain, because he was the first to establish murder and various types of sins.

Tafsir al-Baidawi

99 - **And none led us astray except the criminals.**

Surat al-Shu'ara 26:100

So we have no intercessors.

Tafsir al-Jalalayn

100 - **So we have no intercessors** as for the believers from among the angels, prophets, and believers

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So we have no intercessors**.

Tafsir al-Qurtubi

God Almighty says: **So we have no intercessors** meaning no intercessors to intercede for us from among the angels, prophets, and believers.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds.** That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with

the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

100- **So we have no intercessors** who can intercede for us from the torment as they do for the believers.

Tafsir al-Baghawi

100- **So we have no intercessors**, meaning: no one from among the angels, prophets, or believers can intercede for us.

Tafsir al-Baidawi

100 - **We have no intercessors** as the believers have angels and prophets.

Surat al-Shu'ara 26:101
nor a close friend

Surat al-Shu'ara 26:101

nor a close friend

Tafsir al-Jalalayn

101 - **nor a close friend** who cares about us

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **nor a close friend**

Tafsir al-Qurtubi

The Almighty said: **nor a close friend** meaning a compassionate friend. Ali **may God be pleased with him** used to say: "Stick to brothers, for they are a provision for this world and the Hereafter. Have you not heard the saying of the people of Hell: "For us there are no intercessors * nor a close friend?" Al-Zamakhshari: He used the plural form "Shafi'i **because of the large number of intercessors, and he used the singular form Siddiq**" because of their small number. Do you not see that when a man is tested by oppression by an unjust person, a large group of people from a town will go to intercede for him, out of mercy and consideration for him, even if they do not know him better than the most of them? As for the Siddiq, he is the one who is sincere in his friendship and cares for you. It is possible that by "friend **he means a group, and by intimate**" he means the close or special one. From this comes the word "hamah" *fever*, meaning his relatives. The origin of this comes from "hameem **hot water, and from it comes the word hamam bath and fever**". So the word "hamah" *fever* for a man is the one who is burned by what burned him. It is said: "And they are saddened by what saddens him." It is also said: "Hamm **hamma or ahma fever when something approaches, and from this comes hamma**" *fever* because it approaches the appointed time. Ali bin Isa said: The relative is called intimate because he is protected by his friend's anger, so he made it derived from zeal. Qatada said: On the Day of Resurrection, God the Almighty will take away the affection of a friend and the tenderness of a close friend. It is permissible to say **nor a close friend** in the nominative case in place of **of the intercessors**, because **of the intercessors** is in the nominative case. The plural of friend is friends and friendship. It is not said *truth* because of the difference between an adjective and something else. The Kufians narrated that it is said in its plural *truthful*. An-Nahhas said: This is far-fetched, because this is the plural of what is not an adjective like **loaf of bread** and **two loaves of bread**. They also narrated *friend* and *friends*. "Af'al" is the plural of *af'al* when it is not an adjective like *ashja'* and *ashja'*. It is said *friend* for an individual, a group, and a

woman. The poet said:

They set up love and then threw themselves at us. Our hearts were in the eyes of enemies, even though they were friends.

It is said: So-and-so is my friend, meaning his closest friend. It is also made diminutive for the purpose of praise, like the saying of Hubbab ibn al-Mundhir: **I am her smooth trunk and her fruitful cluster**. Al-Jawhari mentioned it. An-Nahhas said: The plural of Hameem is Ahma and Ahmah, and they disliked Af'ala' for the sake of doubling.

Tafsir Ibn Kathir

"Paradise has been brought near" meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. "And Hellfire has been brought to the fore for the deviators **meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke**, Where are those you worshipped * besides God, will they help you or will they be victorious?" meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds**. That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals**. That is, none called us to that except the criminals. **So we have no intercessors**. Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend**. That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers**. This is because they wish to be returned to this world so that they could

work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

101- "Nor a close friend" meaning a relative. A close friend is someone who is close to you and whom you love. The word "friend" is singular for what was mentioned more than once, as it applies to one, two, a group, males and females. The close friend is derived from the word "hama" **a man's kin**, meaning his relatives. It is said that someone is close to something or is close to it, and from this comes the word "hama" *fever* because it brings one close to death. Ali ibn Isa said: The close person is called "hama" **close friend because he protects his friend's anger, so he made it derived from haya" fever.**

Tafsir al-Baghawi

101- **Nor a close friend**, meaning: a close friend who intercedes for us. The infidels say this when the angels, prophets, and believers intercede. A friend is someone who is sincere in his affection, provided that he is religious.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Fanjuwayh told us, Muhammad bin Al-Hussein Al-Yaqini told us, Ahmad bin Abdullah Yazid Al-Uqaili told us, Sufyan bin Saleh told us, Al-Walid bin Muslim told us, someone who heard Abu Al-Zubayr say: I testify that I heard Jabir bin Abdullah say: I heard the Messenger of God, may God bless him and grant him peace, say: "A man will say in Paradise, 'What did my friend so-and-so do?' and his friend is in Hell. God the Most High says: 'Bring out his friend to Paradise for him.' Whoever remains will say: 'We have no intercessors and no close friend.'"

Al-Hassan said: Increase your number of believing friends, for they will intercede for you on the Day of Resurrection.

Tafsir al-Baidawi

101 - "nor a close friend" for friends on that Day will be enemies to one another, except for the righteous, or we will have no intercessors or friends from those whom we consider intercessors and friends, or we will fall into a disaster from which no intercessor or friend can save us, and the intercessor and the friend are

plural because of the abundance of intercessors in the norm and the scarcity of friends, or because the single friend strives more than the intercessors strive, or because the friend is used for the group like the enemy because it is originally a source like longing and neighing.

Surat al-Shu'ara 26:102

So if only we could have another chance, we would be among the believers.

Surat al-Shu'ara 26:102

So if only we could have another chance, we would be among the believers.

Tafsir al-Jalalayn

102 - **If only we had a chance** to return to the world **so we could be among the believers** *if* here is for wishing and **we could be** is the answer to it.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **If only we had another chance, we would be among the believers.**

Tafsir al-Qurtubi

God the Almighty said: **If only we had another chance** "that" is in the nominative case, meaning if we were to return to this world we would believe until we have intercessors. They wished when wishing would be of no use to them. They only said that when the angels and believers interceded. Jabir ibn Abdullah said: The Prophet (peace and blessings of God be upon him) said: "A man will say in Paradise, 'What did so-and-so do?' and his friend did in Hellfire. He will continue to intercede for him until God intercedes for him. When he is saved, the polytheists will say, 'We have no intercessors and no close friend.'" Al-Hasan said: No group of people will gather to remember God, and among them is a servant from the people of Paradise, except that God will intercede for him on their behalf. The people of faith will intercede for one another, and they are intercessors and will be interceded for by God. Kaab said: The two men were friends in this world. One of them passes by the other who is being dragged to Hell. His brother says to him: By God, I only have one good deed left by which I can be saved. Take it, my brother, and save yourself from what I see, and you and I will remain among the companions of A'raf. Then God will command that both of them enter Paradise.

Tafsir Ibn Kathir

"Paradise has been brought near" meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. "And Hellfire has been brought to the fore for the deviators **meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke,** Where are those you worshipped *

besides God, will they help you or will they be victorious?" meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said: meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds.** That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

102- **If only we had another chance so we could be among the believers.** This is from them in the way of wishing that indicates complete regret, as if they said: If only we had another chance: meaning a return to the world, and the answer to the wish so we could be among the believers: meaning a supporter from among them.

Tafsir al-Baghawi

102- **If only we could have another chance**, meaning: a return to this world, **so we could be among the believers**.

Tafsir al-Baidawi

102 - "If only we had another chance" is a wish for return. In it, "if **is used in place of** if only" because they meet in the meaning of estimation, or a condition for deleting its answer. "Then we will be among the believers **is the answer to the wish or in apposition to** another chance" meaning: If only we could deny, then we will be among the believers.

Surat al-Shu'ara 26:103

Indeed in that is a sign, but most of them were not to be believers.

Surat al-Shu'ara 26:103

Indeed in that is a sign, but most of them were not to be believers.

Tafsir al-Jalalayn

103 - **Indeed in that** mentioned in the story of Abraham and his people **is a sign, but most of them were not to be believers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, in the arguments that Abraham presented to his people, which we mentioned to him, there is clear and evident evidence for whoever considers that God's way with His creation, who follow the way of Abraham's people in worshipping idols and gods, and imitate them in that, is what He has prescribed for them in the Hereafter, of their being thrown down and what they worshipped besides Him with the soldiers of Satan in Hell, and most of them were not believers in His previous knowledge. And indeed, your Lord, O Muhammad, is severe in retribution against whoever worshipped besides Him and then did not repent from his disbelief until he perished. The Merciful to whoever repents among them, that He punishes him for what he did before his repentance of sin and crime.

Tafsir al-Qurtubi

God Almighty says: **Therein is a sign, but most of them were not to be believers.**

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

And His statement, **And they were thrown down upon it, they and those who went astray**, Mujahid said:

meaning they were destroyed therein. Another said: they were thrown down upon therein, and the kaf is repeated, as one says saraar, and what is meant is that some of them were thrown upon others from the disbelievers and their leaders who called them to polytheism, **and the soldiers of Satan, all together**, meaning they were thrown into it, every last one of them. **They said while they were disputing therein, 'By God, we were indeed in manifest error, when we equated you with the Lord of the worlds,'** meaning the weak ones will say to those who were arrogant: **We were your followers, so can you spare us a share of the Fire?** And they say, blaming themselves, **By God, we were indeed in manifest error, when we made you equal to the Lord of the worlds.** That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

Qatada said: By God, they know that if a friend is righteous, he benefits, and if a close friend is righteous, he intercedes. **If only we had another chance so we could be among the believers.** This is because they wish to be returned to this world so that they could work in obedience to their Lord, as they claim. And God Almighty knows that if He returned them to this world, they would return to what they were forbidden from, and they are liars. God Almighty has informed us about the quarrel of the people of Hell in Surat Sad, then He Almighty said: "Indeed, that is the truth. The quarrel of the people of Hell." Then He Almighty said: **Indeed in that is a sign, but most of them were not believers.** That is, in Abraham's argument with his people and his establishment of arguments against them regarding monotheism, there is a sign, that is, a clear and evident proof that there is no god but God. "But most of them were not believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

And the reference in His statement: 103- **Indeed in that is a sign** to what was mentioned previously about the report of Abraham. The sign is the lesson and the mark, and the tanween indicates glorification and magnification. **And most of them were not believers** meaning most of those to whom the Messenger of God, may God bless him and grant him peace, recited the report of Abraham, and they were the Quraysh and those who followed their religion. It was said that most of Abraham's people were not believers, but this is weak because they were not all believers.

Tafsir al-Baghawi

103- **There is certainly a sign in that, but most of them**

were not to be believers.

Tafsir al-Baidawi

103 - **Indeed in that** - that is, in what was mentioned of the story of Abraham - **is a sign** - an argument and a lesson for whoever wants to gain insight and consider it, for it came in the most orderly arrangement and the best presentation. The one who contemplates it will be aware of the abundance of his knowledge, as it contains reference to the principles of religious sciences and alerts to their evidence, the beauty of his call to the people, the beauty of his opposition to them, the perfection of his compassion for them, his imagining the matter within himself, and the issuance of the promise and threat by way of narration, alluding to and awakening them so that it would be more likely for them to listen and accept. **And most of them** - most of his people - **were not believers** in him.

Surat al-Shu'ara 26:104

And indeed, your Lord is the Exalted in Might, the Merciful.

Surat al-Shu'ara 26:104

And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

104 - And indeed, your Lord is the Exalted in Might, the Merciful

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Qurtubi

The Almighty said: **And indeed, your Lord is the Exalted in Might, the Merciful.** It has been presented, and praise be to God.

Tafsir Ibn Kathir

Paradise has been brought near meaning it has been brought near and brought close to its people, decorated and embellished for its beholders, who are the righteous who desired it over what is in this world, and worked for it in this world. **And Hellfire has been brought to the fore for the deviators** meaning it has been made apparent and uncovered, and a neck has been exposed from it, so it sighed a sigh that reached the hearts and throats, and its people will be told, as a rebuke and rebuke, **Where are those you worshipped * besides God, will they help you or will they be victorious?** meaning the gods that you worshipped besides God, from those idols and rivals, will not benefit you today at all, nor will they protect themselves, for today you and them are fuel for Hellfire, and you will be brought to it.

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we were indeed in manifest error, when we made you equal to the Lord of the worlds. That is, we made your command obeyed as the command of the Lord of the worlds is obeyed, and we worshipped you along with the Lord of the worlds. **And none led us astray except the criminals.** That is, none called us to that except the criminals. **So we have no intercessors.** Some of them said: meaning from the angels, as they say. **So do we have any intercessors to intercede for us, or are we sent back to do other than what we were doing?** And they also said, **So we have no intercessors, nor a close friend.** That is, a close relative.

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Fath al-Qadir

104- **And indeed, your Lord is the Exalted in Might, the Merciful.** That is, He is the One who subdues His enemies and is merciful to His friends, or He is merciful to the enemies by delaying their punishment and not hastening their punishment.

Abd bin Humaid and Ibn Al-Mundhir narrated from Ibn Abbas regarding his statement, **And join me with the righteous**, meaning the people of Paradise. Ibn Abi Hatim narrated from him regarding his statement, **And grant me a reputation of truth among later generations**, that he said: The gathering of the people of religions around Abraham. He also narrated from him, **And forgive my father**, that he said: Grant him the favor of repentance by which he will deserve Your forgiveness. Al-Bukhari and others narrated from the hadith of Abu Hurairah from the Prophet, may God bless him and grant him peace, that he said: Abraham will meet his father Azar on the Day of Resurrection, and on Azar's face will be dark and dusty. Abraham will say to him, **Did I not tell you not to disobey me?** His father will say, **Today I will not disobey You.** Abraham will say, "My Lord, You promised me that You would not disgrace me on the Day of Resurrection. What disgrace is greater than that of my distant father?" God will say, **Indeed, I have forbidden Paradise to the disbelievers.** The hyena is the male hyena, so it is as if He transformed Azar into the form of a hyena. An-Nasa'i narrated it at a longer length. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas,

regarding his statement, **Except he who comes to God with a sound heart**, he said: The testimony that there is no god but God. Ibn Jarir and Ibn Abi Hatim narrated on his authority, **And they were thrown down into it**, he said: They were gathered into it, **they and the deviators**, he said: The polytheists of the Arabs and the gods. Ibn Abi Hatim also narrated on his authority, **If only we had another chance**, he said: A return to the world, **so we could be among the believers**, so that intercession would be permissible for us as it was permissible for them.

Tafsir al-Baghawi

104- **And indeed, your Lord is the Exalted in Might, the Merciful.** The Exalted is the One who cannot be defeated. So God is Exalted in Might, and in His description of Might, He is Merciful.

Tafsir al-Baidawi

104 - **And indeed, your Lord is the Exalted in Might** Able to hasten retribution. **The Most Merciful** by granting respite until they or one of their descendants believes.

Surat al-Shu'ara 26:105

The people of Noah denied the messengers.

Surat al-Shu'ara 26:105

The people of Noah denied the messengers.

Tafsir al-Jalalayn

105 - **The people of Noah denied the messengers** by denying him because they shared in bringing monotheism or because he stayed among them for a long time as if he were messengers and the feminine form of *people* is based on its meaning and the masculine form is based on its wording.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "The people of Noah denied the messengers of God that He sent to them when their brother Noah said to them, 'Will you not fear God and beware of His punishment for your disbelief in Him and your denial of His messengers? Indeed, I am to you a messenger from God, trustworthy in His revelation to me, in His message to you.'"

Tafsir al-Qurtubi

God the Almighty says: **The people of Noah denied the messengers.** He said, **They denied**, and the word *people* is masculine, because the meaning is that the group of Noah's people denied. He said, **the messengers**, because whoever denies a messenger has denied the messengers, because every messenger orders us to believe all the messengers. It was also said: They denied Noah's prophethood and what he told them about the coming of the messengers after him. It was also said: The genus was mentioned, and what is meant is Noah, peace be upon him. This was mentioned in *Al-Furqan*. **When their brother Noah said to them**, meaning their father's son, and it is his brother by blood, not by religion. It was also said: It is a brotherhood of similarity. God the Almighty said: **And We did not send any messenger except with the language of his people.** (Ibrahim 14:4) This was mentioned in *Al-A'raf*. It was also said: It is from the saying of the Arabs, **O brother of Banu Tamim**, meaning, **O one of them.** Al-Zamakhshari: And from it is the verse of Hamasah:

They do not ask their brother, when he calls them to account in times of distress, for proof of what he said.

Tafsir Ibn Kathir

This is a report from God the Almighty about His servant and messenger Noah, peace be upon him, and he is the first messenger sent by God to the people of the earth after idols and rivals were

worshipped. God sent him to forbid that and warn of His severe punishment, but his people denied him, and they continued to do what they were doing of evil deeds in their worship of their idols along with God the Almighty. God the Almighty ranked their denial of him as their denial of all the messengers, so God the Almighty said: **The people of Noah denied the messengers * When their brother Noah said to them, 'Will you not fear God?'** That is, will you not fear God in your worship of other than Him? **Indeed, I am to you a trustworthy messenger.** That is, I am a messenger from God to you, trustworthy in what God sent me with. I convey to you the messages of my Lord and I do not add to them or subtract from them. "So fear God and obey me. And I do not ask of you any reward for it." The verse, that is, I do not ask from you a reward for my advice to you, but I save the reward for that with God. **So fear God and obey me.** I have made clear to you my truthfulness, sincerity and honesty in what God has sent me with and entrusted me with.

Fath al-Qadir

His statement: 105- **The people of Noah denied the messengers.** The verb is feminine because it is attributed to a people, and it has the meaning of a group, nation, or tribe. The denial was attributed to the messengers, and they only denied the messenger sent to them, because whoever denies a messenger has denied the messengers, because every messenger orders us to believe in the messengers other than him. It was said that they denied Noah's message and they denied him in what he told them about the coming of the messengers after him.

Tafsir al-Baghawi

God Almighty said: 105- **The people of Noah denied the messengers.** It was said to Al-Hasan Al-Basri: O Abu Saeed, what do you think of His statement: **The people of Noah denied the messengers**, "Aad denied the messengers," and **Thamud denied the messengers**, and only one messenger was sent to them? He said: The latter came with what the former came with, so if they denied one, then they have denied all the messengers.

Tafsir al-Baidawi

105 - **The people of Noah denied the messengers.** The word *people* is feminine and therefore it is made diminutive of *qawimah*. We have already discussed their denial of the messengers.

Surat al-Shu'ara 26:106

When their brother Noah said to them, **Will you not fear God?**

Tafsir al-Jalalayn

106 - **When their brother Noah said to them** by lineage **Will you not fear God?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When their brother Noah said to them, 'Will you not fear God?'**

Tafsir al-Qurtubi

God Almighty says: **Do you not fear God?** meaning do you not fear God in worshipping idols?

Tafsir Ibn Kathir

This is a report from God the Almighty about His servant and messenger Noah, peace be upon him, and he is the first messenger sent by God to the people of the earth after idols and rivals were worshipped. God sent him to forbid that and warn of His severe punishment, but his people denied him, and they continued to do what they were doing of evil deeds in their worship of their idols along with God the Almighty. God the Almighty ranked their denial of him as their denial of all the messengers, so God the Almighty said: **The people of Noah denied the messengers * When their brother Noah said to them, 'Will you not fear God?'** That is, will you not fear God in your worship of other than Him? **Indeed, I am to you a trustworthy messenger.** That is, I am a messenger from God to you, trustworthy in what God sent me with. I convey to you the messages of my Lord and I do not add to them or subtract from them. "So fear God and obey me. And I do not ask of you any reward for it." The verse, that is, I do not ask from you a reward for my advice to you, but I save the reward for that with God. **So fear God and obey me.** I have made clear to you my truthfulness, sincerity and honesty in what God has sent me with and entrusted me with.

Fath al-Qadir

106- **When their brother Noah said to them** meaning their brother from their father, not their brother in religion. It was said that it is a brotherhood of similarity, and it was said that it is from the saying of the Arabs: O brother of Banu Tamim, meaning one of them **Do you not fear God?** meaning do you not fear God by abandoning the worship of idols and responding to His Messenger whom He sent to you.

Tafsir al-Baghawi

106- **When their brother Noah said to them**, in lineage, not religion, **Will you not fear God?**

Tafsir al-Baidawi

106 - **When their brother Noah said to them**, because he was one of them. **Do you not fear God** and abandon the worship of anyone other than Him?

Surat al-Shu'ara 26:107

Indeed, I am to you a trustworthy messenger.

trustworthiness and truthfulness.

Surat al-Shu'ara 26:107

Indeed, I am to you a trustworthy messenger.

Tafsir al-Jalalayn

107 - **Indeed, I am to you a trustworthy messenger** to convey what I was sent with.

Tafsir al-Baghawi

107- **I am to you a trustworthy messenger**, according to the revelation.

Tafsir al-Suyuti

Tafsir al-Baidawi

107 - **I am to you a trustworthy messenger**. He is known for his trustworthiness among you.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, I am to you a trustworthy messenger**.

Tafsir al-Qurtubi

The Almighty says: **Indeed, I am to you a trustworthy messenger**. That is, truthful in what I convey to you from God Almighty. It was also said, *Trustworthy* among you, because they had known his trustworthiness and truthfulness before, as Muhammad, may God bless him and grant him peace, was among the Quraysh.

Tafsir Ibn Kathir

This is a report from God the Almighty about His servant and messenger Noah, peace be upon him, and he is the first messenger sent by God to the people of the earth after idols and rivals were worshipped. God sent him to forbid that and warn of His severe punishment, but his people denied him, and they continued to do what they were doing of evil deeds in their worship of their idols along with God the Almighty. God the Almighty ranked their denial of him as their denial of all the messengers, so God the Almighty said: **The people of Noah denied the messengers * When their brother Noah said to them, 'Will you not fear God?' That is, will you not fear God in your worship of other than Him? Indeed, I am to you a trustworthy messenger**. That is, I am a messenger from God to you, trustworthy in what God sent me with. I convey to you the messages of my Lord and I do not add to them or subtract from them. "So fear God and obey me. And I do not ask of you any reward for it." The verse, that is, I do not ask from you a reward for my advice to you, but I save the reward for that with God. **So fear God and obey me**. I have made clear to you my truthfulness, sincerity and honesty in what God has sent me with and entrusted me with.

Fath al-Qadir

107- **Indeed, I am to you a trustworthy messenger**.

That is, I am to you a messenger from God, trustworthy in what I convey to you. It was also said, trustworthy among you, because they knew his

Surat al-Shu'ara 26:108

So fear God and obey me.

Tafsir al-Jalalayn

108 - **So fear God and obey me** in what He has commanded you to do regarding the Oneness of God and obeying Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So fear the punishment of God, O people, for your disbelief in Him, and obey me in my advice to you and my command to you to fear Him.

And I do not ask of you for it any reward meaning: And I do not ask of you for my advice to you and my command to you to fear God's punishment by obeying Him in what He commands and forbids you, any reward or recompense. **My reward is only from the Lord of the worlds** not from you and not from all of God's creation. So fear God's punishment for your disbelief in Him, and fear the arrival of His wrath upon you for your denial of His messengers. And obey: meaning: And obey me in my advice to you and my command to you to sincerely worship your Creator.

Tafsir al-Qurtubi

God Almighty says: **So fear God** meaning, seek protection from His punishment through obedience to God Almighty. **And obey** in what I command you to believe.

Tafsir Ibn Kathir

This is a report from God the Almighty about His servant and messenger Noah, peace be upon him, and he is the first messenger sent by God to the people of the earth after idols and rivals were worshipped. God sent him to forbid that and warn of His severe punishment, but his people denied him, and they continued to do what they were doing of evil deeds in their worship of their idols along with God the Almighty. God the Almighty ranked their denial of him as their denial of all the messengers, so God the Almighty said: **The people of Noah denied the messengers * When their brother Noah said to them, 'Will you not fear God?'** That is, will you not fear God in your worship of other than Him? **Indeed, I am to you a trustworthy messenger.** That is, I am a messenger from God to you, trustworthy in what God sent me with. I convey to you the messages of my Lord and I do not add to them or subtract from them. "So fear God and obey me. And I do not ask of you any reward for it." The verse, that is, I do not ask from you a reward for my advice to you, but I save the reward for that with God. **So fear God and obey me.** I have made clear to

you my truthfulness, sincerity and honesty in what God has sent me with and entrusted me with.

Fath al-Qadir

108- **So fear God and obey me.** That is, make obedience to God a protection for you from His punishment, and obey me in what I command you to do on behalf of God, such as believing in Him, abandoning polytheism, and fulfilling the religious obligations.

Tafsir al-Baghawi

108- **So fear God**, by obeying and worshipping Him, **and obey me**, in what I command you to do of faith and monotheism.

Tafsir al-Baidawi

108 - **So fear God and obey me** in what I command you to do of monotheism and obedience to God Almighty.

Surat al-Shu'ara 26:109

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Surat al-Shu'ara 26:109

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Tafsir al-Jalalayn

109 - **And I do not ask of you for it** for conveying it (any reward. My reward) is only from the Lord of the worlds.)

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds."

Tafsir al-Qurtubi

God Almighty says: **And I do not ask of you for it any reward.** That is, I have no desire for your money. **My reward** that is, what is my recompense **is only from the Lord of the worlds.**

Tafsir Ibn Kathir

This is a report from God the Almighty about His servant and messenger Noah, peace be upon him, and he is the first messenger sent by God to the people of the earth after idols and rivals were worshipped. God sent him to forbid that and warn of His severe punishment, but his people denied him, and they continued to do what they were doing of evil deeds in their worship of their idols along with God the Almighty. God the Almighty ranked their denial of him as their denial of all the messengers, so God the Almighty said: **The people of Noah denied the messengers * When their brother Noah said to them, 'Will you not fear God?' That is, will you not fear God in your worship of other than Him? Indeed, I am to you a trustworthy messenger.** That is, I am a messenger from God to you, trustworthy in what God sent me with. I convey to you the messages of my Lord and I do not add to them or subtract from them. "So fear God and obey me. And I do not ask of you any reward for it." The verse, that is, I do not ask from you a reward for my advice to you, but I save the reward for that with God. **So fear God and obey me.** I have made clear to you my truthfulness, sincerity and honesty in what God has sent me with and entrusted me with.

Fath al-Qadir

109- **And I do not ask of you any reward for it** meaning I do not ask of you any reward for conveying the message, nor do I hope for that from you. **My reward**

that I ask for and want **is only from the Lord of the worlds** meaning I am not rewarded except from Him.

Tafsir al-Baghawi

109- "And I do not ask of you any reward for it. My reward," my recompense, **is only from the Lord of the worlds.**

Tafsir al-Baidawi

109 - **And I do not ask you for it** for what I am doing of supplication and advice. "of any reward. My reward is only from the Lord of the worlds."

Surat al-Shu'ara 26:110

So fear God and obey me.

Tafsir al-Jalalayn

110 - **So fear God and obey me** He repeated it for emphasis.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So fear God and obey me**.

Tafsir al-Qurtubi

God Almighty said: **So fear God and obey me**. He repeated it for emphasis.

Tafsir Ibn Kathir

This is a report from God the Almighty about His servant and messenger Noah, peace be upon him, and he is the first messenger sent by God to the people of the earth after idols and rivals were worshipped. God sent him to forbid that and warn of His severe punishment, but his people denied him, and they continued to do what they were doing of evil deeds in their worship of their idols along with God the Almighty. God the Almighty ranked their denial of him as their denial of all the messengers, so God the Almighty said: **The people of Noah denied the messengers * When their brother Noah said to them, 'Will you not fear God?' That is, will you not fear God in your worship of other than Him? Indeed, I am to you a trustworthy messenger.** That is, I am a messenger from God to you, trustworthy in what God sent me with. I convey to you the messages of my Lord and I do not add to them or subtract from them. "So fear God and obey me. And I do not ask of you any reward for it." The verse, that is, I do not ask from you a reward for my advice to you, but I save the reward for that with God. **So fear God and obey me**. I have made clear to you my truthfulness, sincerity and honesty in what God has sent me with and entrusted me with.

Fath al-Qadir

And he repeated his statement: 110- **So fear God and obey me** to emphasize and confirm in the souls, even though he linked each one of them to a reason, which is trustworthiness in the first, and cutting off greed in the second. Similar to it is your saying: Do you not fear God in disobeying me when I raised you as a child? Do you not fear God in disobeying me when I taught you as an adult? The command to fear God preceded the command to obey Him, because fearing God is a reason for obeying Him.

Tafsir al-Baghawi

110- **So fear God and obey me**.

Tafsir al-Baidawi

110 - **So fear God and obey me**. He repeated it to emphasize and draw attention to the indication of each one whose trustworthiness and firmness indicate the obligation to obey him in what he calls them to, so how would it be if they both came together? Nafi', Ibn `Amir, Abu `Amr, and Hafs read with the opening of the ya` in *ajri* in the five words.

Surat al-Shu'ara 26:111

They said, "Should we believe in you while the lowest of people have followed you?"

Surat al-Shu'ara 26:111

They said, **Should we believe in you while the lowest of people have followed you?**

Tafsir al-Jalalayn

111 - **They said, Shall we believe in you?** We shall believe *you* in your words **and the lowest ones follow you** and in another reading, **your followers** is the plural of *follower* as a subject **the base ones** the lowly ones like weavers and shoemakers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of Noah said to him, responding to his words to them: **Indeed, I am to you a trustworthy messenger, so fear God and obey me.** They said: **Shall we believe you, O Noah, and acknowledge your truthfulness in what you call us to, while only the most base among us, below the ranks of nobility and the people of noble houses, follow you?** He said: **And what is my knowledge of what they used to do?** Noah said to his al-Nas 114: "And what is my knowledge of what my followers used to do? I only have knowledge of their outward affairs, not their inward ones. I am not charged with knowledge of their inward ones, but I am charged with the outward ones. So whoever shows good, I think of him well, and whoever shows evil, I think of him evil. "Their account is only with my Lord, if you but knew." He says: The account of their inward affairs that was hidden from me is only with my Lord, if you but knew, for He knows the secret of their affair and its outward aspects.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **Their account is only with my Lord, if you but perceived**, he said: He knows best what is in their souls.

Tafsir al-Qurtubi

The Almighty's saying: **They said, 'Shall we believe you while the lowest have followed you?'** There are two issues in this:

First: The Almighty's saying: **They said, 'Shall we believe you?'** meaning, **Shall we believe your word?** "And the lowest have followed you." The waw is for the state and it contains an implied qad, meaning, **And they have followed you.** "The lowest" is the plural of *arzal*, the broken form is *arzal*, the dual is *radhla*, and the plural is *radhel*. Al-Hasan said: **It is not permissible**

to delete the alif and lam in any of this according to any of the grammarians that we know of. Ibn Masoud, Al-Dahhak, Ya'qub Al-Hadrami, and others read, **and your followers are the lowest.** An-Nahhas recited it, and it is a good reading. This waw is mostly followed by nouns and verbs with qad. *Ibtaa* is the plural of *tabaa* and *tabee'* can be for the singular and the plural. The poet said:

He has a following that people may know that he has summer and spring on those who are close to him

Your followers have risen. It is possible that it is in the beginning and **the most base** and the report, the meaning is that we believe in you while your followers are the most base. It is also possible that it is in apposition to the pronoun in his saying: **We believe in you** and the meaning is: We believe in you and your most base followers so that we are counted among them, and the beauty of that separation by his saying: **for you** and the discussion of the most base has passed in Surah *Hud* in full. We will add an explanation to it here and it is the issue:

Second: It was said: Those who believed in him were his sons, his wives, his daughters-in-law, and his sons' sons. There was a difference of opinion as to whether there were others with them or not. Whichever way it was, all are righteous. Noah said: **And save me and those with me of the believers**, and those with him are those who followed him, and no shame or blame is attached to the words of the disbelievers. Rather, the most vile are those who denied them. Al-Sahli said: Many of the common people were drowned by an article that was narrated in interpretation of this verse: They are the weavers and the cuppers. If they were weavers as they claim, then their belief in the Prophet of God and their following of him would have been honorable, just as Bilal and Salman were honored by their being the first to embrace Islam. They are among the most honorable of the companions of the Prophet, may God bless him and grant him peace, and among their greatest. No offspring of Noah were weavers or cuppers, and the disbelievers' statement about weavers and cuppers, if they believed in them, is more despicable than what our weavers say today, in terms of blame or deficiency. This is because this is a narration of what the disbelievers say, unless the disbelievers make an argument and their statement the basis. This is great ignorance, and God the Most High has made it clear that crafts do not harm the religion.

Tafsir Ibn Kathir

They say: We do not believe in you, nor do we follow you, and in that we are equal to these vile people, who followed you and believed you, and they are the vile ones among us. For this reason, **They said, 'Shall we believe in you, while the vile have followed you?'** He said, **'And what knowledge do I have of what they were doing?'** That is, what is required of me from these people following me? Even if they were on whatever they were doing, I am not required to investigate,

research, or examine them. I only have to accept their belief in me, and leave their secrets to God, the Almighty. "Their account is only with my Lord, if you but perceived. And I will not drive away the believers." It is as if they asked Him to distance them from him and make them follow him, but He refused and said, "And I will not drive away the believers. I am only a clear warner." That is, I was only sent as a warner, so whoever obeys me, follows me, and believes in me is from me, and I am from him, whether he is noble or lowly, great or insignificant.

expectation of wealth and elevation. Therefore:

Fath al-Qadir

111- They said, 'Shall we believe you while the lowest have followed you?' They are the plural of arzal, the broken plural is arthal, and the female is ridhla, and they are those with less prestige and wealth, and

ridhah means baseness and humiliation. They despised them because of their little wealth and prestige, or because their lineage would not be lost. It was also said that they were people of base industries, and the interpretation of these verses was presented in Hud. Ibn Mas'ud, Ad-Dahhak, and Ya'qub Al-Hadrami read, **And the lowest followed you.**

An-Nahhas said, "It is a good reading, because this waw is often followed by nouns, and followers is the plural of follower. So Noah answered them by saying, "And I have no knowledge of what they used to do." It was redundant, and the meaning is, **And I have no knowledge of their knowledge.** That is, I was not charged with knowledge of their deeds, but I was charged with calling them to faith and considering it, not with letters, crafts, poverty, or wealth. It is as if they indicated by their saying, **And the lowest followed you,** that their faith was not based on sound reasoning, so he answered them with this. It was also said that the meaning is, **I did not know that God would guide them and misguide you.**

Tafsir al-Baghawi

111- They said, 'Shall we believe you while the lowest have followed you?' Jacob read: **And your followers are the lowest and most base.** Ibn Abbas said: **The goldsmiths.** Ikrimah said: **The weavers and the shoemakers.**

Tafsir al-Baidawi

111 - They said, 'Shall we believe in you while the lowest have followed you?' Those with less prestige and wealth are the plural of the lowest, according to the correct interpretation. Jacob read **and your followers**, which is the plural of follower, like witness and witnesses, or follower, like hero and heroes. This is due to the foolishness of their minds and the limitation of their opinion to worldly debris, to the point that they made following those with less wealth an obstacle to following them and believing in what they are calling them to, and evidence of its falsehood. They indicated with that that their following is not based on insight and knowledge, but rather it is for the

Surat al-Shu'ara 26:112

He said, "And I have no knowledge of what they were doing."

Surat al-Shu'ara 26:112

He said, **And I have no knowledge of what they were doing.**

Tafsir al-Jalalayn

112 - (He said: What knowledge do I have of what they were doing?)

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'What knowledge do I have of what they were doing?'**

Tafsir al-Qurtubi

The Almighty says: **He said, 'And what knowledge do I have of what they used to do?'** "Was" is redundant, and the meaning is: And what knowledge do I have of what they used to do, meaning I was not charged with knowledge of their deeds, rather I was charged with calling them to faith, and considering faith through letters and crafts, as if they said: These weaklings followed you as a bait for glory and money. He said: I did not understand their inner matter, but rather their outer aspect. It was said: The meaning is I did not know whether God would guide them and misguide you, or direct them and lead you astray, or grant them success and let you down. **Their reckoning** means in their deeds and faith

Tafsir Ibn Kathir

They say: We do not believe in you, nor do we follow you, and in that we are equal to these vile people, who followed you and believed you, and they are the vile ones among us. For this reason, **They said, 'Shall we believe in you, while the vile have followed you?'** **He said, 'And what knowledge do I have of what they were doing?'** That is, what is required of me from these people following me? Even if they were on whatever they were doing, I am not required to investigate, research, or examine them. I only have to accept their belief in me, and leave their secrets to God, the Almighty. "Their account is only with my Lord, if you but perceived. And I will not drive away the believers." It is as if they asked Him to distance them from him and make them follow him, but He refused and said, "And I will not drive away the believers. I am only a clear warner." That is, I was only sent as a warner, so whoever obeys me, follows me, and believes in me is from me, and I am from him, whether he is noble or lowly, great or insignificant.

Fath al-Qadir

112- **He said, 'What knowledge do I have of what they were doing?'**

Tafsir al-Baghawi

112- **He said, Noah, And I have no knowledge of what they used to do,** meaning: I do not know their deeds and actions, and I have no regard for the baseness of their earnings and conditions. I was only charged with calling them to God, and I have control over their outward affairs.

Tafsir al-Baidawi

112 - **He said, 'What knowledge do I have of what they were doing?'** They did it out of sincerity or in the hope of a meal, and I only have to consider the outward appearance.

Surat al-Shu'ara 26:113

Their account is only with my Lord, if you but perceived.

Tafsir al-Jalalayn

113 - **Their reckoning is only with my Lord** so He will recompense them. **If you but knew** you would not have blamed them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Their account is only with my Lord, if you but perceived.**

Tafsir al-Qurtubi

The Almighty says: **Except with my Lord, if you but knew.** The answer to *if* is omitted, meaning if you knew that their reckoning is with their Lord, you would not have blamed them for their deeds. The common reading is *yasha'run* with the ta' as if addressing the disbelievers, and this is the apparent meaning. Ibn Abi Ubla and Muhammad ibn al-Sameeq read: **law yasha'ru** with the ya' as if it is reporting on the disbelievers and leaving the address to them. Similar to His statement: **Until, when you were in the ship and it sailed with them** (Yunus 10:22). It was narrated that a man asked Sufyan about a woman who committed adultery and killed her child while she was a Muslim, will she be sentenced to Hell? He said: **Their reckoning is only with my Lord, if you but knew.**

Tafsir Ibn Kathir

They say: We do not believe in you, nor do we follow you, and in that we are equal to these vile people, who followed you and believed you, and they are the vile ones among us. For this reason, **They said, 'Shall we believe in you, while the vile have followed you?' He said, 'And what knowledge do I have of what they were doing?'** That is, what is required of me from these people following me? Even if they were on whatever they were doing, I am not required to investigate, research, or examine them. I only have to accept their belief in me, and leave their secrets to God, the Almighty. "Their account is only with my Lord, if you but perceived. And I will not drive away the believers." It is as if they asked Him to distance them from him and make them follow him, but He refused and said, "And I will not drive away the believers. I am only a clear warner." That is, I was only sent as a warner, so whoever obeys me, follows me, and believes in me is from me, and I am from him, whether he is noble or lowly, great or insignificant.

Fath al-Qadir

113- **Their reckoning is only with my Lord, if you but perceived.** That is, their reckoning and the investigation of their inner selves and deeds is only with God, if you were people of perception and understanding. The majority of scholars read *feel* with a superior vowel, while Ibn Abi Ubla, Ibn as-Samee', al-A'raj, and Abu Zur'ah read it with a subjunctive vowel, as if the address was not addressed to the disbelievers and instead shifted to informing about them. Al-Zajaj said: Industries do not harm in the matter of religions.

Tafsir al-Baghawi

113- **Their reckoning**, what is their reckoning, **is only with my Lord, if you but knew**, if you knew that, you would not have blamed them for their deeds. Al-Zajaj said: Crafts do not harm religions. It was said that its meaning is: I did not know that God would guide them and misguide you, grant them success and let you down.

Tafsir al-Baidawi

113 - **Their account is only with my Lord.** Their account is only with God, for He is the One who knows what is in their hearts. **If you but perceived**, you would know that, but you are ignorant and say what you do not know.

Surat al-Shu'ara 26:114

And I am not one who drives away the believers.

Surat al-Shu'ara 26:114

And I am not one who drives away the believers.

Tafsir al-Jalalayn

114 - **And I will not drive away the believers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Noah said to his al-Nas 114: "And I will not drive away those who believe in God and follow me in believing in what I have brought from God. "I am only a clear warner." He says: I am only a warner to you from your Lord, warning you of His punishment and His might over your disbelief in Him. *Clear*. He says: A warner who has made his warning clear to you and has not withheld his advice from you. "They said: If you do not desist, O Noah, you will surely be among those who are stoned." He says: Noah's people said to Nuh 71: If you do not desist, O Noah, from what you say, and what you call for, and with which you criticize our gods, you will surely be among those who are cursed. He says: We will curse you.

Tafsir al-Qurtubi

The Almighty says: **And I will not drive away the believers** meaning because of the baseness of their circumstances and their occupations. It is as if they asked him to drive away the weak, just as the Quraysh asked him to.

Tafsir Ibn Kathir

They say: We do not believe in you, nor do we follow you, and in that we are equal to these vile people, who followed you and believed you, and they are the vile ones among us. For this reason, **They said, 'Shall we believe in you, while the vile have followed you?' He said, 'And what knowledge do I have of what they were doing?'** That is, what is required of me from these people following me? Even if they were on whatever they were doing, I am not required to investigate, research, or examine them. I only have to accept their belief in me, and leave their secrets to God, the Almighty. "Their account is only with my Lord, if you but perceived. And I will not drive away the believers." It is as if they asked Him to distance them from him and make them follow him, but He refused and said, "And I will not drive away the believers. I am only a clear warner." That is, I was only sent as a warner, so whoever obeys me, follows me, and believes in me is from me, and I am from him, whether he is noble or lowly, great or insignificant.

Fath al-Qadir

And how beautiful is what he said: 114- **And I will not drive away the believers**. This is Noah's response to what appeared from their words about the medicine of driving them away.

Tafsir al-Baghawi

114- **And I will not drive away the believers**.

Tafsir al-Baidawi

114 - **And I will not drive away the believers**. This is an answer to what their statement suggested of calling for their expulsion and stopping their faith on him, as they made their following him about him. And his statement:

Surat al-Shu'ara 26:115

I am only a clear warner.

Tafsir al-Jalalayn

115 - I am only a clear warner between the warning

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **I am only a clear warner**.

Tafsir al-Qurtubi

The Almighty says: **I am only a clear warner**. This means: God did not send me specifically to the rich and not the poor. I am only a messenger conveying to you what I was sent with. So whoever obeys me is the one who is happy with God, even if he is poor.

Tafsir Ibn Kathir

They say: We do not believe in you, nor do we follow you, and in that we are equal to these vile people, who followed you and believed you, and they are the vile ones among us. For this reason, **They said, 'Shall we believe in you, while the vile have followed you?' He said, 'And what knowledge do I have of what they were doing?'** That is, what is required of me from these people following me? Even if they were on whatever they were doing, I am not required to investigate, research, or examine them. I only have to accept their belief in me, and leave their secrets to God, the Almighty. "Their account is only with my Lord, if you but perceived. And I will not drive away the believers." It is as if they asked Him to distance them from him and make them follow him, but He refused and said, "And I will not drive away the believers. I am only a clear warner." That is, I was only sent as a warner, so whoever obeys me, follows me, and believes in me is from me, and I am from him, whether he is noble or lowly, great or insignificant.

Fath al-Qadir

115- **I am only a clear warner**. That is, I am only a clear warner of what God Almighty has commanded me to convey to you. This sentence is like the reason for its reversal.

Tafsir al-Baghawi

115- **I am only a clear warner**.

Tafsir al-Baidawi

115 - **I am only a clear warner** as a reason for it, meaning I am only a man sent to warn those charged with responsibility against disbelief and sins, whether they are honorable or humiliated. So how is it appropriate for me to expel the poor in order to follow the rich? Or I have nothing to do but warn you clearly with clear evidence, so I have no duty to expel them in order to please you.

Surat al-Shu'ara 26:116

They said, "If you do not desist, O Noah, you will surely be among those who are stoned."

Surat al-Shu'ara 26:116

They said, **If you do not desist, O Noah, you will surely be among those who are stoned.**

Tafsir al-Jalalayn

116 - **They said, If you do not desist, O Noah** from what you are telling us, **you will surely be among those stoned** with stones or with cursing.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'If you do not desist, O Noah, you will surely be among those stoned.'**

Tafsir al-Qurtubi

God the Almighty said: **They said, 'If you do not desist, O Noah,'** meaning from cursing our gods and insulting our religion, **you are among those stoned**, meaning with stones, as stated by Qatada. Ibn Abbas and Muqatil said: **You are among those killed**. Al-Thamali said: "Everyone stoned in the Qur'an refers to someone killed, except in Maryam 19: 'If you do not desist, I will surely stone you'" (Maryam 19:46) meaning, I will curse you. It was also said: **You are among those stoned**, meaning those who are cursed, as stated by Al-Suddi. This is also the view of Abu Dawud.

Tafsir Ibn Kathir

When the Prophet of God stayed among them for a long time, calling them to God Almighty night and day, secretly and openly, and whenever he repeated the call to them, they insisted on their vehement disbelief and severe refusal, and they said at the end, **If you do not desist, O Noah, you will surely be among those stoned**, meaning if you do not desist from calling us to your religion, **you will surely be among those stoned**, meaning we will stone you. Then he made a supplication against them, and God answered him, saying, **My Lord, indeed my people have denied, so judge between me and them with a judgment**, the verse, as he said in the other verse, **So he called upon his Lord, 'Indeed, I am overcome, so help,'** to the end of the verse. And He said here, "So We saved him and those with him in the laden ship. Then We drowned the rest after him." Laden means that which is filled with goods and pairs in which two of each pair were carried, meaning We saved Noah and all those who followed him, and We drowned all those who disbelieved in him and disobeyed his command. "Indeed in that is a sign, but most of them were not to be believers. And indeed,

your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

116- **They said, 'If you do not desist, O Noah, you will surely be among those stoned.'** That is, if you do not stop criticizing our religion and cursing our gods, you will surely be among those stoned. It was also said, among those cursed, and it was also said, among those killed. So after that dialogue between them and Noah, they turned to arrogance and threats. When Noah heard what they said,

Tafsir al-Baghawi

116- **They said, 'If you do not desist, O Noah,' from what you are saying, 'you will surely be among those stoned.'** Muqatil and Al-Kalbi said: Among those killed by stones.

Ad-Dahhak said: Among those who are cursed.

Tafsir al-Baidawi

116 - **They said, 'If you do not desist, O Noah,' you will surely be among those who are stoned.**

Surat al-Shu'ara 26:117

He said, **My Lord, indeed my people have denied me.**

Tafsir al-Jalalayn

117 - **Noah said, My Lord, indeed my people are liars**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Noah said, **My Lord, my people have denied** what I have brought them of the truth from You, and they rejected my advice to them. "So judge between me and them with a judgment from You, by which You will destroy the falsifier, and by which You will take revenge on those who disbelieved in You, denied Your Oneness, and denied Your Messenger.

Al-Hasan told us, saying: Abd al-Razzaq told us, saying: Muammar told us, on the authority of Qatada, regarding his statement: "Then judge between me and them with a judgment," he said: Then judge between me and them with a judgment.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then judge between me and them with a judgment**, he said: He says: Judge between me and them. **And save me**, he says: And save me from that punishment that you will bring as a judgment between me and them. **And those with me of the believers**, he says: And those with me of the people of faith in you and belief in me.

And His statement: **So We saved him and those with him in the laden ark**, meaning: So We saved Noah and those with him of the believers when We judged between them and their people, and We sent down Our punishment upon the disbelieving people. **In the laden ark**, meaning in the venerable, filled ship.

In a similar manner to what we said in the interpretation of His statement, **the laden ark**, the people of interpretation said:

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **In the laden ship**, he said: meaning the loaded one.

Muhammad bin Sinan Al-Qazzaz told us: Al-Hussein bin Al-Hasan Al-Ashqar told us: Abu Kadayna told us on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Al-Mashhoon means the honored.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **the laden ark**, he said: that which is emptied and filled.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: **The loaded** is the one who is emptied and loaded.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding the statement of God: **The laden ship**, he said: It is the one loaded.

And his saying: **Then We drowned the rest** of his people who denied him and rejected his advice.

Tafsir al-Qurtubi

God Almighty said: **He said, 'My Lord, indeed my people are liars.'**

Tafsir Ibn Kathir

When the Prophet of God stayed among them for a long time, calling them to God Almighty night and day, secretly and openly, and whenever he repeated the call to them, they insisted on their vehement disbelief and severe refusal, and they said at the end, **If you do not desist, O Noah, you will surely be among those stoned**, meaning if you do not desist from calling us to your religion, **you will surely be among those stoned**, meaning we will stone you. Then he made a supplication against them, and God answered him, saying, **My Lord, indeed my people have denied, so judge between me and them with a judgment**, the verse, as he said in the other verse, **So he called upon his Lord, 'Indeed, I am overcome, so help,'** to the end of the verse. And He said here, "So We saved him and those with him in the laden ship. Then We drowned the rest after him." Laden means that which is filled with goods and pairs in which two of each pair were carried, meaning We saved Noah and all those who followed him, and We drowned all those who disbelieved in him and disobeyed his command. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

117- **He said, 'My Lord, indeed my people have denied me.'** That is, they insisted on denying me, and they did not listen to my words nor answer my call.

Tafsir al-Baghawi

117- **He said, 'My Lord, indeed my people are liars.'**

Tafsir al-Baidawi

117 - **He said, 'My Lord, indeed my people have denied it.'** This is to show what he is calling upon them for, which is to deny the truth, not to frighten them and make them look down on him.

Surat al-Shu'ara 26:117

He said, "My Lord, indeed my people have denied me."

Surat al-Shu'ara 26:118

So judge between me and them with a judgment, and save me and those with me of the believers.

Tafsir al-Jalalayn

118 - **So judge between me and them with a judgment judge and save me and those who are with me of the believers**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So judge between me and them with a judgment and save me and those who are with me of the believers.**

Tafsir al-Qurtubi

The Almighty said: **So judge between me and them with a judgment and save me and those who are with me of the believers.** He said that when he despaired of their belief. The judgment is the ruling, and it has been mentioned previously.

Tafsir Ibn Kathir

When the Prophet of God stayed among them for a long time, calling them to God Almighty night and day, secretly and openly, and whenever he repeated the call to them, they insisted on their vehement disbelief and severe refusal, and they said at the end, **If you do not desist, O Noah, you will surely be among those stoned**, meaning if you do not desist from calling us to your religion, **you will surely be among those stoned**, meaning we will stone you. Then he made a supplication against them, and God answered him, saying, **My Lord, indeed my people have denied, so judge between me and them with a judgment**, the verse, as he said in the other verse, **So he called upon his Lord, 'Indeed, I am overcome, so help,'** to the end of the verse. And He said here, "So We saved him and those with him in the laden ship. Then We drowned the rest after him." Laden means that which is filled with goods and pairs in which two of each pair were carried, meaning We saved Noah and all those who followed him, and We drowned all those who disbelieved in him and disobeyed his command. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

118- **So judge between me and them with a judgment.** The judgment is your judgment, meaning judge between me and them with a judgment. The meaning of the judgment has already been explained. **And save**

me and those who are with me among the believers. So when he called upon his Lord with this supplication, He answered him.

Tafsir al-Baghawi

118- **So open**, so judge, **between me and them with a opening**, a judgment, **and save me and those with me who are believers.**

Tafsir al-Baidawi

118 - **So judge between me and them with a judgment.** So judge between me and them with a judgment. **And save me and those who are with me among the believers** from their intentions or the evil of their actions.

Surat al-Shu'ara 26:119

So We saved him and those with him in the laden ship.

Surat al-Shu'ara 26:119

So We saved him and those with him in the laden ship.

Tafsir al-Jalalayn

119 - **So We saved him and those with him in the laden ship** filled with people, animals, and birds.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So We saved him and those with him in the laden ship.**

Tafsir al-Qurtubi

The Almighty says: **So We saved him and those with him in the laden ark.** He means the ship, which has already been mentioned. Laden means filled, and laden means filling a ship with people, animals, and other things. The word ark is not made feminine here, because ark here is singular, not plural.

Tafsir Ibn Kathir

When the Prophet of God stayed among them for a long time, calling them to God Almighty night and day, secretly and openly, and whenever he repeated the call to them, they insisted on their vehement disbelief and severe refusal, and they said at the end, **If you do not desist, O Noah, you will surely be among those stoned**, meaning if you do not desist from calling us to your religion, **you will surely be among those stoned**, meaning we will stone you. Then he made a supplication against them, and God answered him, saying, **My Lord, indeed my people have denied, so judge between me and them with a judgment**, the verse, as he said in the other verse, **So he called upon his Lord, 'Indeed, I am overcome, so help,'** to the end of the verse. And He said here, "So We saved him and those with him in the laden ship. Then We drowned the rest after him." Laden means that which is filled with goods and pairs in which two of each pair were carried, meaning We saved Noah and all those who followed him, and We drowned all those who disbelieved in him and disobeyed his command. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

He said: 119- **So We saved him and those with him in the laden ship.** That is, the ship filled. Filling the ship with people, animals, and goods.

Tafsir al-Baghawi

119- **So We saved him and those with him in the laden ship**, the ship filled with people, birds, and all animals.

Tafsir al-Baidawi

119 - **So We saved him and those with him in the laden ship.**

people after saving Noah and his family.

Surat al-Shu'ara 26:120

Then We drowned the rest after that.

Tafsir al-Jalalayn

120 - **Then We drowned after** after saving them **the rest** of his people

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Then We drowned the rest after that.**

Tafsir al-Qurtubi

God Almighty says: **Then We drowned those who remained** meaning after We saved Noah and those who believed.

Tafsir Ibn Kathir

When the Prophet of God stayed among them for a long time, calling them to God Almighty night and day, secretly and openly, and whenever he repeated the call to them, they insisted on their vehement disbelief and severe refusal, and they said at the end, **If you do not desist, O Noah, you will surely be among those stoned**, meaning if you do not desist from calling us to your religion, **you will surely be among those stoned**, meaning we will stone you. Then he made a supplication against them, and God answered him, saying, **My Lord, indeed my people have denied, so judge between me and them with a judgment**, the verse, as he said in the other verse, **So he called upon his Lord, 'Indeed, I am overcome, so help,'** to the end of the verse. And He said here, "So We saved him and those with him in the laden ship. Then We drowned the rest after him." Laden means that which is filled with goods and pairs in which two of each pair were carried, meaning We saved Noah and all those who followed him, and We drowned all those who disbelieved in him and disobeyed his command. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

120- **Then We drowned the rest after them.** That is, then We drowned the rest of his people after they had been saved.

Tafsir al-Baghawi

120- **Then We drowned those who remained after that**, meaning: We drowned those who remained of his

Tafsir al-Baidawi

120 - **Then We drowned after** after saving him. **the rest** of his people.

Surat al-Shu'ara 26:121

Indeed in that is a sign, but most of them were not to be believers.

Surat al-Shu'ara 26:121

Indeed in that is a sign, but most of them were not to be believers.

Tafsir al-Jalalayn

121 - **Indeed in that is a sign, but most of them were not to be believers.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, in what We did, O Muhammad, to Noah and those who were with him of the believers in the laden ark, when We sent down Our punishment and might upon his people who denied him, is a sign for you and your people, those among them who believed in you and those who denied you, in that Our way is to save Our messengers and their followers, when Our punishment descends upon those among their people who denied them, and to destroy those who denied God. And this is My way with you and your people. **And most of them were not believers** means: And most of your people were not among those who believed in you, as it was previously decreed by God that they would not believe. **And indeed, your Lord is the Exalted in Might** in His vengeance upon those who disbelieved in Him and disobeyed His command. **The Most Merciful** to those who repent among them, that He punishes them after their repentance.

Tafsir al-Qurtubi

God Almighty says: **Therein is a sign, but most of them were not to be believers.**

Tafsir Ibn Kathir

When the Prophet of God stayed among them for a long time, calling them to God Almighty night and day, secretly and openly, and whenever he repeated the call to them, they insisted on their vehement disbelief and severe refusal, and they said at the end, **If you do not desist, O Noah, you will surely be among those stoned**, meaning if you do not desist from calling us to your religion, **you will surely be among those stoned**, meaning we will stone you. Then he made a supplication against them, and God answered him, saying, **My Lord, indeed my people have denied, so judge between me and them with a judgment**, the verse, as he said in the other verse, **So he called upon his Lord, 'Indeed, I am overcome, so help,'** to the end of the verse. And He said here, "So We saved him and those with him in the laden ship. Then We drowned the rest after him." Laden means that which is filled with

goods and pairs in which two of each pair were carried, meaning We saved Noah and all those who followed him, and We drowned all those who disbelieved in him and disobeyed his command. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

121- **Indeed in that is a sign** meaning a great sign and lesson **but most of them were not believers** was redundant according to Sibawayh and others in addition to what was previously explained.

Tafsir al-Baghawi

121- **There is certainly a sign in that, but most of them were not to be believers.**

Tafsir al-Baidawi

121 - **Indeed in that is a sign** that has become widespread and repeated. **But most of them were not believers.**

Merciful.

Surat al-Shu'ara 26:122

And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

122 - And indeed, your Lord is the Exalted in Might, the Merciful

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Qurtubi

God Almighty says: **And your Lord is the Exalted in Might, the Merciful.**

Tafsir Ibn Kathir

When the Prophet of God stayed among them for a long time, calling them to God Almighty night and day, secretly and openly, and whenever he repeated the call to them, they insisted on their vehement disbelief and severe refusal, and they said at the end, **If you do not desist, O Noah, you will surely be among those stoned**, meaning if you do not desist from calling us to your religion, **you will surely be among those stoned**, meaning we will stone you. Then he made a supplication against them, and God answered him, saying, **My Lord, indeed my people have denied, so judge between me and them with a judgment**, the verse, as he said in the other verse, **So he called upon his Lord, 'Indeed, I am overcome, so help,'** to the end of the verse. And He said here, "So We saved him and those with him in the laden ship. Then We drowned the rest after him." Laden means that which is filled with goods and pairs in which two of each pair were carried, meaning We saved Noah and all those who followed him, and We drowned all those who disbelieved in him and disobeyed his command. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

122- **And indeed, your Lord is the Exalted in Might, the Merciful.** That is, the Subduer of His enemies and the Merciful to His friends.

Tafsir al-Baghawi

122- **And indeed, your Lord is the Exalted in Might, the**

Tafsir al-Baidawi

122 - **And indeed, your Lord is the Exalted in Might, the Merciful.**

Surat al-Shu'ara 26:123

The 'Ad tribe denied the messengers.

Surat al-Shu'ara 26:123

The 'Ad tribe denied the messengers.

Tafsir al-Jalalayn

123 - Aad denied the messengers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, "The 'Aad tribe denied the Messengers of God to them when their brother Hud said to them, 'Will you not fear God's punishment for your disbelief in Him? Indeed, I am to you a Messenger from my Lord, commanding you to obey Him and warning you of His punishment for your disbelief, a trustee of His revelation and message. So fear God by obeying Him and adhering to what He commands and forbids you. And obey me in what I command you to do of fearing God and warning you of His wrath. And I do not ask of you for it any reward. My reward is only from the Lord of the Worlds.'" He says, My reward and recompense for my advice to you is only from the Lord of the Worlds.

Tafsir al-Qurtubi

The Almighty said: **The 'Ad people denied the messengers.** The feminine gender denotes tribe and group. And their denial of the messengers is as mentioned above.

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads The famous, they build there

a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever.** Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

123- **Aad rejected the messengers.** The verb is feminine because it is attributed to the tribe, as Aad is the name of their forefather. The meaning of their rejection of the messengers, despite the fact that they rejected only one messenger, was explained earlier in the story of Noah.

Tafsir al-Baghawi

God Almighty said: 123- **The people of 'Aad denied the messengers.**

Tafsir al-Baidawi

123 - **The 'Ad tribe denied the messengers.** It is feminine in reference to the tribe, and it is originally the name of their father.

Surat al-Shu'ara 26:124

When their brother Hud said to them, "Will you not fear God?"

Surat al-Shu'ara 26:124

When their brother Hud said to them, **Will you not fear God?**

Tafsir al-Jalalayn

124 - **When their brother Hud said to them, Will you not fear God?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When their brother Hud said to them, 'Will you not fear God?'**

Tafsir al-Qurtubi

God Almighty said: **When their brother Hud said to them, 'Will you not fear God?'** 3

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live**

forever. Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajjan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

124- **When their brother Hud said to them, 'Will you not fear God?'** The speech about it is similar to the speech about Noah's statement that came before shortly.

Tafsir al-Baghawi

124- **When their brother Hud said to them,** meaning in lineage, not in religion, **Will you not fear God?**

Tafsir al-Baidawi

124 - **When their brother Hud said to them, 'Will you not fear God?'**

Surat al-Shu'ara 26:125

Indeed, I am to you a trustworthy messenger.

Tafsir al-Jalalayn

125 - Indeed, I am to you a trustworthy messenger

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, I am to you a trustworthy messenger.**

Tafsir al-Qurtubi

God Almighty says: **Indeed, I am to you a trustworthy messenger.**

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever.** Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

And likewise his saying: 125- **Indeed, I am to you a trustworthy messenger.**

Tafsir al-Baghawi

125- **I am to you a trustworthy messenger,** regarding the message. Al-Kalbi said: I was trustworthy among you before the message, so how do you accuse me today?

Tafsir al-Baidawi

125 - **I am to you a trustworthy messenger.**

Surat al-Shu'ara 26:126
So fear God and obey me.

Surat al-Shu'ara 26:126

So fear God and obey me.

Tafsir al-Jalalayn

126 - **So fear God and obey me**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So fear God and obey me.**

Tafsir al-Qurtubi

God Almighty says: **So fear God and obey me.**

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever.** Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajjan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

126- **So fear God and obey me.**

Tafsir al-Baghawi

126- **So fear God and obey me.**

Tafsir al-Baidawi

126 - **So fear God and obey me.**

Surat al-Shu'ara 26:127

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Tafsir al-Jalalayn

127 - (And I do not ask you for any reward for it. My reward is only from the Lord of the worlds.)

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds."

Tafsir al-Qurtubi

God Almighty says: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds."

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadrhamaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever.** Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration

from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

127- "And I do not ask of you any reward for it. My reward is only from the Lord of the worlds." The discussion of it is the same as the one before it.

Tafsir al-Baghawi

127- "And I do not ask you for any reward for it. My reward is only from the Lord of the worlds."

Tafsir al-Baidawi

127 - "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds." The introduction to the stories indicates that the mission is limited to calling to knowledge of the truth and obedience, which brings the one called closer to His reward and distances him from His punishment. The prophets agreed on this, even if they differed on some of the branches, absolving themselves of base ambitions and worldly purposes.

Surat al-Shu'ara 26:127

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Surat al-Shu'ara 26:128

Do you build on every high place a sign, amusing yourself?

Tafsir al-Jalalayn

128 - **Do you build on every high place a sign** a building as a sign for passersby **to play with** those who pass by you and mock them? The sentence is a state of the pronoun you build.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Hud said to his al-Nas 114: **Do you build on every high place a sign to amuse yourselves?** A high place is every elevated place on the earth, or a road or a valley. From this comes the saying of Dhu al-Rumma:

The path of the fearful is shining above the dew of the night, in a feather it trickles

And the saying of Al-A'sha:

And in a deserted wilderness I passed by, when its people trotted about in its pastures.

It has two pronunciations: Ri' and Ri' with a kasra or a fatha on the ra'.

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

Who said that?

Ali told me, on the authority of Abu Saleh, who said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Do you build on every high place a sign, amusing yourselves?** He said: on every high place.

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

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Do you build on every high place a sign?** He said: On every road.

Sulayman ibn Ubayd God al-Ghailani told me, he said: Abu Qutaybah told us, he said: Muslim ibn Khalid told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, regarding his statement: **Do you build on every high place?** He said: The high place is the small hill.

Yunus told me: Yahya bin Hassan told us, on the authority of Muslim bin Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ikrimah said: **On every meadow** he said: A valley and a ravine. He said: And Mujahid said: **On every meadow** between two mountains.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Do you build on every high ground?** He said: An honor and a view.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **On every high place**, he said: On every path.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd informed us, who said: I heard Ad-Dahhak say regarding His statement: **with every height: with every path**. And by his statement: *sign* he meant a building, a flag. We have explained in more than one place in this book of ours that the sign is the indication and the mark with sufficient evidence that makes it unnecessary to repeat it here.

And in a similar manner to what we said about that, the people of interpretation said, with differences in their wording in its interpretation.

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, **On every hill there is a sign**. He said: The sign is knowledge.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **On every high place there is a sign**. He said: A sign is a building.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: *Aya* is a building.

Ali bin Sahl told me, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **On every high place is a sign**, he said: The building of the bathhouse.

And his saying: **You are fooling around**, he said: You are playing.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **You play**. He said: You play.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **You play**. He said: You play.

His saying: **And you build factories**. The people of

interpretation differed regarding the meaning of factories. Some of them said: They are constructed palaces.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And you build for yourself palaces**, he said: Forged palaces and everlasting buildings.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: *Fabrications*: constructed palaces and buildings.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Mujahid, he said: **Factory buildings** means fortresses and palaces.

Yunus told me, he said: Yahya bin Hassan told us, on the authority of Muslim, on the authority of a man, on the authority of Mujahid, regarding his statement: **Civil buildings so that you may live forever**, he said: The pigeon towers.

Others said: Rather, they are sources of water.

Who said that?

Al-Hasan told me, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: *factories*, he said: water sources.

Abu Ja'far said: The correct thing to say about this is that factories are the plural of masna'ah, and the Arabs call every building a factory. It is possible that this building was a palace or a fortified fortress, and it is possible that it was a water source, but there is no good excuse for either of these things, nor is it something that can be understood from the standpoint of reason.

The correct thing to say about it is what God said: They used to build factories.

His saying: **Perhaps you will live forever** means: As if you will live forever, so you will remain on the earth.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **Perhaps you will live forever** means: as if you will live forever.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: In some letters, **And you take for yourselves fortresses as if you will live forever**. And Ibn Zayd used to say: Perhaps in this place there is a question mark.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Zayd said, regarding His statement: **And you build castles that you may live forever**, he said: This is a question, he says: Perhaps you may live forever when you build these things.

Some Arabists claim that *perhaps* in this context means **so that**.

His saying: **And when you strike, strike like tyrants**, means: And when you attack, kill with swords and flog with whips.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said: **And when you strike, strike like tyrants**. He said: killing with the sword and whips.

Tafsir al-Qurtubi

The Almighty said: **Do you build on every high place a sign, amusingly?** The high place is the elevated part of the land according to Ibn Abbas and others. It is the plural of high place. How high is the high place of your land? Qatada said: The high place is the road. This is the opinion of Ad-Dahhak, Al-Kalbi, Muqatil, and As-Suddi. Ibn Abbas also said the same. And from this is the saying of Al-Musayyab ibn Als:

In the machine, he lowers and raises it, a wind looming like a drag

He likened the road to a garment of copper: It is well known in the language that what rises from the ground is called a *ra'a* and the road has a *ra'a* as the poet said:

The path of the hidden ones shines above the dew of the night, its feathers twitching.

Amara said: The ri' is a mountain, singular ri'ah, plural ri'a'. Mujahid said: It is the pass between two mountains. It was also narrated from him: the small pass. It was also narrated from him: the view. Ikrimah and Muqatil said: They used to be guided by the stars when they traveled, so they built tall examples on the road to guide themselves by them. This is indicated by the words of God the Almighty: **A sign** meaning a mark. Mujahid said: The ri' of the buildings of the pigeons is indicated by **You play** meaning you play, that is, you build a sign in every high place, a flag to play with, in the sense of the buildings and towers of the pigeons. It was also said: You play with those who pass by on the road. That is, you build in every high place to overlook the passersby and make fun of them. Al-Kalbi said: It is the tax collectors' play with the money of those who pass by them, mentioned by Al-Mawardi. Ibn Al-Arabi said: The ri' is the monastery, and the ri' is the tower of the pigeons in the desert. The ri' is the high hill. There are two pronunciations for the word *rayy*, with a kasra or a fatha on the *ra* and its plural is *ariyyā'*, as mentioned by al-Tha'labi.

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadrhamaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever.** Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajlan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh,

and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

128- Do you build on every high place a sign, amusing yourselves? A high place is the plural of a high place. It is said, **How high is your land?** meaning, **How high is it?** Abu Ubaidah said: A high place is the plural of a high place. Qatada, Ad-Dahhak, and Al-Kalbi said: A high place is a road. Muqatil and As-Suddi said the same. Using a high place to describe an elevated part of the land is well-known among linguists, and from this comes the saying of Dhu Ar-Rummah:

The path of the fearful is overlooking the meadow, on this night his feathers are fluttering

It was said that ri' is a mountain, singular ri'ah, plural ari'a. Mujahid said: It is the gap between two mountains. It was narrated from him that it is the small pass, and it was also narrated from him that it is the view. The meaning of the verse: You build a landmark in every high place, you play with its construction and toy with the passersby and you lose from them, because you look down from that high building on the road, so you harm the passersby and you lose from them. Al-Kalbi said: It is the tax collectors playing with the money of those who pass by them, narrated by Al-Mawardi. Ibn Al-A'rabi said: Ri' is the monastery, Ri' is the man who is in the desert, and Ri' is the high hill, and there are two pronunciations for ri': kasra and fatha on the ra'.

Tafsir al-Baghawi

128- Do you build on every high place? Al-Walibi said on the authority of Ibn Abbas: meaning: on every high place. Ad-Dahhak, Muqatil and Al-Kalbi said: on every path, and this is the narration of Al-Awfi on the authority of Ibn Abbas, and on the authority of Mujahid, who said: it is the pass between the two mountains. And on his authority also: it is the view. **A sign** means: a mark, **you play with** those who pass by the path, and the meaning is: they used to build high places to overlook passers-by and travelers, so they could mock them and play with them. And on the authority of Saeed bin Jubair and Mujahid: This is in the towers of the pigeons. Hud denounced them for building them, based on his saying: **you play with** meaning: you play, and they used to play with the pigeons. Abu Ubaidah said: The high place is the high place.

Tafsir al-Baidawi

128 - Do you build on every high place? Every high

Surat al-Shu'ara 26:128

Do you build on every high place a sign, amusing yourself?

place, from which comes the word **the high place** for the height of the earth. **A sign** for passersby. **Playing around** with its construction, as they used to be guided by the stars in their travels, so they did not need them, or towers of doves, or a building that they gather around to play around those who pass by them, or palaces that they boast about.

Surat al-Shu'ara 26:129

And you build castles that you may live forever.

Tafsir al-Jalalayn

129 - **And you build water reservoirs** underground **that you may** be as if you **will live** therein forever and never die.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And you build castles that you may live forever.**

Tafsir al-Qurtubi

The Almighty said: **And you take for yourselves castles** meaning houses, as Al-Kalbi said. And it was said: fortified fortresses, as Ibn Abbas and Mujahid said. And from this is the saying of the poet:

We left their homes as deserts and destroyed the factories and the houses.

It was said: lofty palaces, and Mujahid also said this. And from him: the towers of the baths, and Al-Suddi said this. I said: K and in it is far from Mujahid, because it was mentioned in Al-Ri' that it is the building of the baths, so it would be a repetition in the speech. Qatada said: underground water tanks. And Al-Zajjaj said the same: they are water factories, the singular of which is factory and factory. And from this is the saying of Labid:

We are afflicted, but the greedy stars do not perish, and the mountains and factories remain after us.

Al-Jawhari: The Masna'a is like a basin in which rainwater collects, and also the Masna'a is with a damma on the noon. Factories are fortresses. Abu Ubaidah said: Every building is called Masna'a. Al-Mahdawi narrated it. Abd al-Razzaq said: Factories, in the language of Yemen, are ordinary palaces.

Perhaps you will live forever means so that you will live forever. It was said: *Perhaps* is an interrogative meaning a rebuke, meaning will you **become immortal** like you say: **Perhaps you curse me** meaning will you curse me? Its meaning was narrated from Ibn Zayd. Al-Farra' said: **So that you will live forever, do not think about death.** Ibn Abbas and Qatada said: **As if you are immortal and remaining in it.** In some readings, it is **as if you are immortal**, mentioned by al-Nahhas. Qatada narrated that in some readings it was **as if you are immortal**.

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever.** Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh,

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And you build castles that you may live forever.

and tyrannical. **So fear God and obey me**, meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

you will live forever" so you can build them.

Fath al-Qadir

129- **And you build factories.** Factories are the buildings that people build as homes. Abu Ubaidah said: Every building is manufactured from it. Al-Kalbi and others said the same. From this, the poet said:

They left their homes as deserts, factories and towers destroyed.

It was said that they are the constructed fortresses, as stated by Mujahid and others. Al-Zajaj said: They are the water factories that are made underground, one of which is factory and one of which is factory, and from this is the saying of Labid:

We have been afflicted, but the rising stars do not fade, and the mountains and factories remain after us

There is nothing in this verse that clearly indicates what Al-Zajaj said, but Al-Jawhari said: Al-Musanna'ah **with a damma on the nun** is a basin in which rainwater is collected, and the factories are fortresses. Abd Al-Razzaq said: The factories in our language of Yemen are tall palaces. The meaning of **La'allakum takhludun** is **hoping that you will live forever**. It was said that *La'alla* here is for a question of reproach: that is, will you live forever, like their saying **La'allakan tashmī perhaps you insult me**: that is, do you insult me? Al-Farra' said: So that you may live forever and not think about death. It was said that the meaning is: As if you are remaining immortal. The majority read *Takhludun* without a sukun. Qatadah read it with a shaddah. An-Nahhas narrated that in some readings it is **Ka'annakum mukhludun** and Ibn Mas'ud read **Ka'anna takhludun**.

Tafsir al-Baghawi

129- **And you build fortified castles**, Ibn Abbas said: Buildings. Mujahid said: Lofty palaces. Al-Kalbi reported: They are fortresses. Qatadah said: Water sources, meaning pools, the singular of which is **built fortified**, "that you may live forever," meaning: As if you were staying in them forever. The meaning is: They used to build fortified castles as if they would never die.

Tafsir al-Baidawi

129 - "And you build factories" water intakes and it was said that they built palaces and fortresses. "Perhaps

Surat al-Shu'ara 26:130

And when you strike, you strike like tyrants.

Tafsir al-Jalalayn

130 - **And when you strike** by beating or killing you **strike like tyrants** without mercy.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And when you strike, you strike like tyrants.**

Tafsir al-Qurtubi

God the Almighty said: **And when you strike, you strike like tyrants.** Batsh is force and taking with violence. He struck with it, he strikes and he strikes with batsh. And batishah is mubatasha. Ibn Abbas and Mujahid said: Batsh is violence, killing with the sword and hitting with the whip. The meaning of that is you did that unjustly. Mujahid also said that it is hitting with whips. Malik bin Anas narrated it on the authority of Nafi' on the authority of Ibn Umar, as mentioned by Ibn Al-Arabi. It was said that it is killing with the sword without right. Yahya bin Salam narrated it. Al-Kalbi and Al-Hasan said: It is killing in anger without deliberation. All of it goes back to the statement of Ibn Abbas. It was said that it is punishment for deliberate and accidental killing without forgiveness or protection. Ibn al-Arabi said: What Malik said is supported by the statement of God, the Most High, about Moses: **And when he intended to strike him who was an enemy to them both, he said, 'O Moses, do you intend to kill me as you killed a person yesterday? You only intend to be a tyrant on earth.'** (al-Qasas 28:19) This is because Moses, peace be upon him, did not draw a sword against him nor did he stab him with a spear, but rather he prodded him, and his death was in his prod. Striking is done with the hand, the least of which is prodding and pushing, followed by the whip and the stick, followed by iron, and all are reprehensible except for what is just. This verse was revealed as information about the nations that came before, and as an admonition from God, the Most High, to us to avoid that action for which He reprehensible and denounced them.

I said: These reprehensible descriptions have become widespread in many parts of this nation, especially in Egypt since its maritime rule. They strike people with whips and sticks unjustly. The Prophet (peace and blessings of God be upon him) informed us that this would happen, as in Sahih Muslim on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: "There are two types of the people of Hell whom I have not seen: people with whips like the tails of cows with which they strike people, and women who are clothed

yet naked, leading others astray, with heads like the humps of leaning camels. They will not enter Paradise or even smell its fragrance, although its fragrance can be detected from a distance of such-and-such." Abu Dawud narrated from Ibn Umar who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "When you engage in `inah transactions, take the tails of cows, are content with agriculture, and abandon jihad, God will impose upon you humiliation that will not be removed until you return to your religion." *Jabbarin* means *fighters*. And *jabbar* means *fighter* without right. And likewise the Almighty's saying: **You only want to be a tyrant on earth** (al-Qasas 28:19), as Al-Harawi said. And it was said that the tyrant is the oppressive and violent one, and from that is the Almighty's saying: **And you are not a tyrant over them** (Qaf: 45), meaning an oppressor. And the poet said:

We took away the kingdom of the tyrant by the sword in the evening, and the tips of the spears were in the streets.

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever.** Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take**

Surat al-Shu'ara 26:130

And when you strike, you strike like tyrants.

for yourselves castles that you may live forever. In the well-known reading: **And you take for yourselves castles that you may live forever**, meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajlan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants**, meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me**, meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

130- **And when you strike, strike like tyrants.** Strike is the power and taking with violence. Mujahid and others said: Strike is the oppression, killing with the sword and hitting with the whip. The meaning is: you did that unjustly. It was also said that it means killing on the nerves, as said by Al-Hasan and Al-Kalbi. It was also said that the interpretation is: and if you intend to strike, so that the condition and the consequence are not the same, and the accusative of tyrants is in the state. Al-Zajaj said: He only denounced them for that because it is injustice. As for the truth, striking with the whip and sword is permissible. Then when he described them with these ugly descriptions that indicate injustice, insolence, rebellion and tyranny, he commanded them to fear God.

Tafsir al-Baidawi

130 - **And if you strike** with a sword or whip. **You strike like tyrants** tyrannically, without mercy, without intending to discipline, or considering the consequences.

Tafsir al-Baghawi

130- **And when you strike**, you seize and assault, **you strike like tyrants**, killing with the sword and striking with the whip. The tyrant is the one who kills and strikes in anger.

Surat al-Shu'ara 26:131

So fear God and obey me.

Tafsir al-Jalalayn

131 - **So fear God** in that **and obey** what I have commanded you to do.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Hud said to his people from the tribe of Aad: Fear the punishment of God, O people, by obeying Him in what He has commanded you and forbidden you, and refrain from amusement and play, and oppressing people, and subjugating them by force and corruption on earth, and beware of the wrath of He who has given you from Himself what you know, and has aided you with it from among the livestock and children and gardens and rivers. **Indeed, I fear for you the punishment of a Day** from God *great*.

Tafsir al-Qurtubi

God Almighty said: **So fear God and obey me**.

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly**. This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a

waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever**. Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever**. In the well-known reading: **And you take for yourselves castles that you may live forever**, meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants**, meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me**, meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

131- **So fear God and obey me**. He described piety in its most beautiful form, then detailed it.

Tafsir al-Baghawi

131- **So fear God and obey me**.

Tafsir al-Baidawi

131 - **Fear God** by abandoning these things. **And obey** in what I call you to, for it is more beneficial for you.

Surat al-Shu'ara 26:132

And fear Him who has provided you with what you know.

Surat al-Shu'ara 26:132

And fear Him who has provided you with what you know.

Tafsir al-Jalalayn

132 - **And fear Him who has provided you with what you know** has bestowed upon you **with what you know**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And fear Him who has provided you with what you know.**

Tafsir al-Qurtubi

God Almighty said: **And fear Him who provided you with what you know** meaning good things, then He explained it by saying.

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadrhamaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you**

take for yourselves lofty buildings that you may live forever. Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

By saying: 132- **And fear Him who has provided you with what you know.**

Tafsir al-Baghawi

132- **And fear Him who has provided you with what you know,** meaning: He has given you the good that you know.

Tafsir al-Baidawi

132 - **And fear Him who has provided you with what you know.** He repeated it in order of God Almighty's provision to them with what they know of the types of blessings, as a justification and warning of His promise

of continuous provision and the threat of its cessation if they abandon it. Then He detailed some of those blessings as He detailed some of their faults indicated in general by the denial in **Do you not fear God?** as an exaggeration in awakening and urging to fear God, so He said:

Surat al-Shu'ara 26:133

He provided you with livestock and children

Surat al-Shu'ara 26:133

He provided you with livestock and children

Tafsir al-Jalalayn

133 - He provided you with livestock and children

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He provided you with livestock and children.**

Tafsir al-Qurtubi

God Almighty says: **He provided you with livestock and children.**

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever.** Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They

are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajlan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

133- **He provided you with livestock and children.** He repeated the verb to confirm and affirm.

Tafsir al-Baghawi

Then he mentioned what He gave them, saying: 133- **He provided you with livestock and children.**

Tafsir al-Baidawi

133 - **He provided you with blessings and children.**

Surat al-Shu'ara 26:134

And gardens and springs

Tafsir al-Jalalayn

134 - *cheeks* orchards *and* rivers' springs

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And gardens and springs**.

Tafsir al-Qurtubi

The Almighty says: **And gardens and springs**, meaning He has subjected that to you and bestowed it upon you. He is the One Who should be worshipped and thanked, and not denied.

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly**. This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live forever**. Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They

are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever**. In the well-known reading: **And you take for yourselves castles that you may live forever**, meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajjan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants**, meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me**, meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

134- **Gardens and springs** meaning orchards, rivers, and wells. Then he preached to them and warned them.

Tafsir al-Baghawi

134- **Gardens and springs**, meaning orchards and rivers.

Tafsir al-Baidawi

134 - **And gardens and springs**. Then he threatened them, saying:

Surat al-Shu'ara 26:135

Indeed, I fear for you the punishment of a terrible Day.

Surat al-Shu'ara 26:135

Indeed, I fear for you the punishment of a terrible Day.

Tafsir al-Jalalayn

135 - **Indeed, I fear for you the punishment of a terrible Day** in this world and the Hereafter if you disobey me.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, I fear for you the punishment of a terrible Day.**

Tafsir al-Qurtubi

God Almighty says: **Indeed, I fear for you the punishment of a terrible Day** if you disbelieve in Him and persist in that.

Tafsir Ibn Kathir

This is a report from God Almighty about His servant and messenger Hud, peace be upon him, that he called his people, Ad, and his people lived in Al-Ahqaf, which are the sand mountains near Hadhramaut, on the side of the country of Yemen, and their time was after the people of Noah, as He said in Surat Al-A'raf **And remember when He made you successors after the people of Noah and increased you in creation abundantly.** This is because they were at the height of strength and power and great might, and vast height, and abundant provisions, and money and gardens and rivers, and children and crops and fruits, and they were with that worshipping other than God with Him, so God sent Hud to them, a man from among them as a messenger and bearer of good tidings and a warner, so he called them to God alone, and warned them of His vengeance and punishment for disobeying Him and His might, so he said to them as Noah said to his people until he said **Do you build on every high place a sign to amuse yourselves?** The commentators differed about the high place, the gist of which is that it is the high place near the roads. The famous, they build there a solid, enormous, dazzling structure, and for this reason he said, **Do you build on every height a sign?** meaning a famous landmark, **playing around?** meaning you do that in vain, not because you need to, but merely for play, amusement, and to show off your strength, and for this reason their prophet, peace be upon them, denounced him for that, because it is a waste of time and tiring the body for no benefit, and preoccupation with what is of no use in this world or the hereafter, and for this reason he said, **And you take for yourselves lofty buildings that you may live**

forever. Mujahid said: The buildings are the lofty towers and the everlasting buildings, and in a narration from him: the towers of the doves. Qatada said: They are the places where water comes in.

Qatada said: Some of the Kufians read: **And you take for yourselves castles that you may live forever.** In the well-known reading: **And you take for yourselves castles that you may live forever,** meaning that you will live in them forever. This will not happen to you, but will disappear from you, just as it did from those who came before you. Ibn Abi Hatim, may God have mercy on him, narrated: My father told us, Al-Hakam bin Musa told us, Al-Walid told us, Ibn Ajjan told us, Awn bin Abdullah bin Utbah told me that when Abu Darda, may God be pleased with him, saw the buildings and trees that the Muslims had built in Ghouta, he stood in their mosque and called out: O people of Damascus! So they gathered around him. He praised and thanked God, then said: Are you not ashamed? Are you not ashamed? You gather what you will not eat, you build what you will not inhabit, and you hope for what you will not attain. There were generations before you who gathered and stored, they built and strengthened, they hoped and prolonged, but their hope became delusion, their gathering became waste, and their dwellings became graves. Beware, the tribe of Ad owned the area between Aden and Oman, horses and camels. Who will buy from me the inheritance of the tribe of Ad for two dirhams?

And His statement, **And when you strike, strike like tyrants,** meaning He describes them as strong, harsh, and tyrannical. **So fear God and obey me,** meaning worship your Lord and obey your Messenger. Then He began to remind them of God's blessings upon them, saying, "And fear Him who provided you with what you know. * He provided you with livestock and children * and gardens and springs. * Indeed, I fear for you the punishment of a tremendous Day," meaning if you lie and disobey. So He called them to God by encouraging and intimidating, but it did not benefit them.

Fath al-Qadir

He said: 135- **Indeed, I fear for you the punishment of a terrible Day** if you disbelieve and persist in what you are in and do not thank God for these blessings. What is meant by the terrible punishment is this worldly and the hereafter.

Ibn al-Mundhir narrated on the authority of Ibn Abbas, **They said, 'Shall we believe you?'** That is, shall we believe you? Ibn Abi Hatim narrated on the authority of Mujahid, **And the lowest have followed you,** that is, the weavers. He also narrated on the authority of Qatadah, that he said, **The lowest and most ignoble of the people.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **The laden ship,** that is, the full one. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority that he said, **Do you know what is laden?** We said, *No.* He said, **It is the one that is honored.** Ibn Jarir also narrated on his authority, that he said, **It is the one that is burdened.** Ibn Jarir also narrated on his authority, **On every**

height, that is, a path. **A sign**, that is, knowledge. **You play around**, that is, you play. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, **On every height**, that is, honor. They also narrated on his authority, **That you may live forever**, that is, as if you will live forever. Ibn Abi Hatim also narrated on his authority, *Gabbarin*, that is, strong ones.

Tafsir al-Baghawi

135- **I fear for you**, Ibn Abbas said: if you disobey me, **the punishment of a terrible day**.

Tafsir al-Baidawi

135 - **Indeed, I fear for you the punishment of a terrible Day** in this world and the Hereafter, for just as He has the power to bestow blessings, He has the power to take revenge.

Surat al-Shu'ara 26:136

They said, "It is the same to us whether you preach or are not among the preachers."

Surat al-Shu'ara 26:136

They said, **It is the same to us whether you preach or are not among the preachers.**

Tafsir al-Jalalayn

136 - **They said, It is the same to us whether you preach or not.** It is the same to us **whether you preach or not.** In other words, we do not pay attention to your preaching.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The tribe of Aad said to their prophet Hud, peace be upon him: You are moderate in our eyes, and your preaching to us, but you have abandoned preaching, so we will not believe you and we will not believe you in what you have brought us.

And his statement: **This is nothing but the creation of the ancients.** The reciters differed in their recitation of that. The majority of the reciters of Medina, except for Abu Ja'far, and the majority of the later reciters of Kufa among them, recited it as **This is nothing but the creation of the ancients**, before us. Abu Ja'far and Abu 'Umar ibn al-'Ala' recited it as **This is nothing but the creation of the ancients**, with a fat-ha on the kha' and a sukoon on the lam, meaning: What you have brought to us is nothing but the lies of the ancients and their stories.

The commentators differed in their interpretation of this, similar to the difference in the readers' reading of it. Some of them said: Its meaning is that this is nothing but the religion of the ancients, their customs and their morals.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **This is nothing but the creation of the ancients**, meaning: the religion of the ancients.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **This is nothing but the creation of the former peoples**, meaning: This is how the former peoples were created, and this is how they lived and died.

Others said: Rather, the meaning of this is: This is nothing but the lies and myths of the ancients.

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: **This is nothing but the creation of the**

ancients. He said: Legends of the ancients.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Except the creation of the former peoples**, he said: He denied them.

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

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding His statement: **This is nothing but the creation of the ancients**, he said: This is nothing but the matter of the ancients and the legends of the ancients that he wrote down and they are dictated to him morning and evening.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Amer, on the authority of Alqamah, on the authority of Ibn Mas'ud, **This is nothing but the creation of the former peoples**. He said: This is nothing but the invention of the ancients.

He said: Yazid bin Harun told us, he said: Dawud told us, on the authority of Al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah, that he used to recite **This is nothing but the creation of the former peoples** and say it is something they invented.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, he said: Alqamah said, **This is nothing but the creation of the ancients.** He said: The invention of the ancients.

The more correct of the two readings is the one that reads **This is nothing but the creation of the ancients** with a damma on the kha' and the lam, meaning: This is nothing but the custom and religion of the ancients, as Ibn Abbas said, because they were only ashamed of the buildings they had built, and their oppression of the people was like the oppression of tyrants, and their lack of gratitude to their Lord for what He had bestowed upon them. So they answered their Prophet that they were doing what they were doing, following the example of the nations before them, and imitating their footsteps. So they said: What we are doing is nothing but the creation of the ancients, meaning by creation: the custom of the ancients. This adds clarity and correction to what we have chosen from the reading and interpretation, their saying, **And we will not be punished**, because if they did not acknowledge that they have a Lord who is able to punish them, they would not have said, **And we will not be punished**. Rather, they would have said, **This that you have brought us, O Hud, is nothing but the creation of the former peoples, and we have no tormentor who would torment us.** But they acknowledged the Creator and worshipped the gods, in the same way that the polytheists of Arabia worshipped them, and they said that they bring us closer to God. Therefore, they said to Hud, while denying his prophethood, **It is the same to us whether you preach or are not among the preachers.** Then they said to him, **What we are doing**

is nothing but a custom and behavior of those before us, and God will not punish us for it, as He, the Most High, informed us about the nations that came before us, that they used to say to their messengers, **Indeed, we found our fathers upon a religion, and we will follow in their footsteps.** (al-Zukhruf 43:23)

Tafsir al-Qurtubi

The Almighty said: **They said, 'It is all the same to us whether you preach or are not among the preachers.'** All of that is the same to us. We do not listen to you nor do we pay attention to what you say. Al-Abbas narrated on the authority of Abu Amr and Bishr on the authority of Al-Kisa'i: I **preached** with the *dā'* assimilated into the *dā'*, which is far-fetched, because the *dā'* is a letter of emphasis that is only assimilated to what is close to it and is like it and its point of articulation.

Tafsir Ibn Kathir

God Almighty says, informing about the response of the people of Hud to him after he warned them and admonished them, encouraged them and frightened them, and explained and clarified the truth to them: **They said, 'It is all the same to us whether you preach or are not among the preachers.'** That is, we will not go back on what we are doing. **And we will not abandon our gods because of your word, nor will we believe in you.** And this is how it is, for God Almighty said: **Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe.** And God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** And their saying, **This is not but the creation of the former peoples,** some of them read, **This is not but the creation of the former peoples,** with a fat-ha on the kha and a sukoon on the lam. Ibn Mas'ud and Al-'Awfi said on the authority of 'Abdullah ibn 'Abbas, 'Alqamah and Mujahid: They mean, **This that you have brought to us is nothing but the morals of the ancients,** just as the polytheists of Quraysh said, **And they say, 'Legends of the ancients which he has written down, and they are dictated to him morning and evening.'** And He also said, "And those who disbelieve say, 'This is not but a falsehood he has invented, and another people have aided him in it. But they have brought [another] injustice and falsehood. And they say, 'Legends of the ancients.'" And He also said, **And when it is said to them, 'What has your Lord revealed?' they say, 'Legends of the ancients.'** Others read, **This is not but the creation of the ancients,** with a damma on the kha and lam, meaning their religion and what they are upon is the religion of the ancients from among the fathers and grandfathers, and we are followers of them and walking behind them. We live as they lived and die as they died, and there is no resurrection or return. For this reason they said, **And we will not be punished.** 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas, **This is not but the creation of the ancients,** meaning the religion of the ancients. 'Ikrimah, 'Ata' Al-Khurasani, Qatadah and

'Abdur-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it.

And the Almighty said: **So they denied him, so We destroyed them.** That is, they continued to deny, disobey, and be stubborn with the Prophet of God, Hud, so God destroyed them. The reason for His destruction of them has been explained in more than one place in the Qur'an, that He sent upon them a furious, violent wind, meaning a very strong, very cold wind. The reason for their destruction was their own kind, for they were the most powerful and arrogant of things, so God sent upon them something more powerful and stronger than them, as the Almighty said: **Have you not seen how your Lord dealt with 'Ad, * Iram, of the pillars.** They were the first 'Ad, as the Almighty said: **And that He destroyed the former 'Ad.** They were from the descendants of Iram, son of Sam, son of Noah, **of the pillars,** who lived on pillars. Whoever claims that Iram is a city, he only took that from the Israelite narrations from the words of Ka'b and Wahb, and there is no authentic basis for that. That is why He said, **the like of which has not been created in the land,** meaning no tribe like this tribe was created in their strength, strength, and arrogance. If what was meant by that was a city, He would have said: the one that has not been..." And the Almighty said: "As for 'Ad, they were arrogant upon the land without right and said, 'Who is mightier than us in strength?' Did they not see that God, who created them, was mightier than them in strength? And they used to deny Our signs." We have already mentioned that God, the Almighty, did not send upon them a wind more than the length of a bull's nose. It attacked the guards, so God gave it permission to do so, so it proceeded and stoned their land, and stoned everything they had, as God, the Almighty, said: **It destroys everything by the command of its Lord verse.** And the Almighty said: "As for 'Ad, they were destroyed by a furious, violent wind. He subjected it to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees." That is, they remained bodies without heads, because the wind would come to a man among them and uproot him and lift him into the air, then turn him back on the top of his head, cracking his brain and breaking his head and throwing him down as if they were hollow trunks of palm trees. They had taken refuge in the mountains, caves, and caverns, and they had dug. They had dominion over the land until they were halfway there, but that did not avail them at all in the matter of God. **Indeed, when the term of God comes, it cannot be delayed.** That is why God Almighty said: **But they denied him, so We destroyed them verse.**

Fath al-Qadir

Any preaching or not preaching to us is **the same**, we do not care about any of it and do not pay attention to what you say. Al-Abbas narrated on the authority of Abu Amr, and Bishr narrated on the authority of Al-Kisa'i *aw'it'at* with the assimilation of the dhaal into the ta', which is unlikely, because the letter dhaal is an emphatic letter that is only assimilated to what is very close to it. This was narrated on the authority of Asim, Al-'A'mash, and Ibn Muhaisin. The rest read it with the

Surat al-Shu'ara 26:136

They said, "It is the same to us whether you preach or are not among the preachers."

dhaal pronounced.

Tafsir al-Baghawi

136- **They said, 'It is all the same to us,'** meaning: it is the same to us, **whether you preach or you are not among those who preach.** Preaching is speech that softens the heart by mentioning promises and threats. Al-Kalbi said: **You forbade us or you are not among those who forbid us.**

Tafsir al-Baidawi

136 - **They said, 'It is the same to us whether you preach or not.'** For we do not heed what we are doing, and changing the negative part from what the contrast requires is to exaggerate the lack of their respect for his preaching.

Surat al-Shu'ara 26:137

This is nothing but the way of the ancients.

Tafsir al-Jalalayn

137 - *This* is what you have frightened us with, **except the creation of the former peoples**, meaning their nature and customs.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **This is nothing but the creation of the former peoples**.

Tafsir al-Qurtubi

The Almighty says: **This is nothing but the creation of the ancients** meaning their religion. Narrated by Ibn Abbas and others. Al-Farra' said: **The custom of the ancients**. Ibn Kathir, Abu Amr and Al-Kisa'i read: **The creation of the ancients**. The rest read: *Creation*. Al-Harawi said: The Almighty says: **This is nothing but the creation of the ancients** meaning their fabrication and lies. Whoever reads: **The creation of the ancients** means their custom. Al-Arabi says: So-and-so told us stories of creation, meaning fabrications and invented stories. Ibn Al-A'rabi said: Creation is nature and creation is innate nature. An-Nahhas said: **The creation of the ancients** according to Al-Farra' means the custom of the ancients. Muhammad ibn al-Walid narrated to us on the authority of Muhammad ibn Yazid who said: **The creation of the ancients** refers to their way of life and their established practice. Abu Ja'far said: "The two opinions are close, and from this is the hadith of the Prophet (peace and blessings of God be upon him): 'The most perfect of the believers in faith is the best of them in character,' meaning the best of them in character, habit, and what is established in obedience to God the Almighty. It is not permissible for someone who has good character to be a wicked sinner, and it is not permissible for someone who has bad character to be more perfect in faith than someone who is bad in character but is not wicked." Abu Ja'far said: **It was narrated to us on the authority of Muhammad ibn Zayd that the meaning of "the creation of the ancients"** is their denial and their fabrication, but he was inclined towards the first reading because it contains praise for their fathers, and most of what the Qur'an describes about them is their praise of their fathers, and their saying, 'Indeed, we found our fathers following a religion' (Az-Zukhruf 43:23). Abu Qilabah narrated that he read **كَلِمَ** with a dammah on the kha' and a sukoon on the lam to lighten **كَلِمَ**. Narrated by Ibn Jubayr on the authority of the companions of Nafi' on the authority of Nafi'. It has been said that the meaning of **the creation of the**

ancients is the religion of the ancients. From this is the saying of God the Almighty: **So let them change the creation of God** (An-Nisa': 119), meaning the religion of God. **The creation of the ancients** is the custom of the ancients: life then death and nothing bad happens. It has been said: What you have condemned us for of building and striking is nothing but a custom of those before us, so we follow their example.

Tafsir Ibn Kathir

God Almighty says, informing about the response of the people of Hud to him after he warned them and admonished them, encouraged them and frightened them, and explained and clarified the truth to them: **They said, 'It is all the same to us whether you preach or are not among the preachers.'** That is, we will not go back on what we are doing. **And we will not abandon our gods because of your word, nor will we believe in you.** And this is how it is, for God Almighty said: **Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe.** And God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** And their saying, **This is not but the creation of the former peoples**, some of them read, **This is not but the creation of the former peoples**, with a fat-ha on the kha and a sukoon on the lam. Ibn Mas'ud and Al-Awfi said on the authority of 'Abdullah ibn 'Abbas, 'Alqamah and Mujahid: They mean, **This that you have brought to us is nothing but the morals of the ancients**, just as the polytheists of Quraysh said, **And they say, 'Legends of the ancients which he has written down, and they are dictated to him morning and evening.'** And He also said, "And those who disbelieve say, 'This is not but a falsehood he has invented, and another people have aided him in it. But they have brought [another] injustice and falsehood. And they say, 'Legends of the ancients.'" And He also said, **And when it is said to them, 'What has your Lord revealed?' they say, 'Legends of the ancients.'** Others read, **This is not but the creation of the ancients**, with a damma on the kha and lam, meaning their religion and what they are upon is the religion of the ancients from among the fathers and grandfathers, and we are followers of them and walking behind them. We live as they lived and die as they died, and there is no resurrection or return. For this reason they said, **And we will not be punished.** 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas, **This is not but the creation of the ancients**, meaning the religion of the ancients. 'Ikrimah, 'Ata' Al-Khurasani, Qatadah and 'Abdur-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it.

And the Almighty said: **So they denied him, so We destroyed them.** That is, they continued to deny, disobey, and be stubborn with the Prophet of God, Hud, so God destroyed them. The reason for His destruction of them has been explained in more than one place in the Qur'an, that He sent upon them a furious, violent wind, meaning a very strong, very cold wind. The reason for their destruction was their own kind, for they were the most powerful and arrogant of things, so God sent upon them something more

powerful and stronger than them, as the Almighty said: **Have you not seen how your Lord dealt with 'Ad, * Iram, of the pillars.** They were the first 'Ad, as the Almighty said: **And that He destroyed the former 'Ad.** They were from the descendants of Iram, son of Sam, son of Noah, **of the pillars**, who lived on pillars. Whoever claims that Iram is a city, he only took that from the Israelite narrations from the words of Ka'b and Wahb, and there is no authentic basis for that. That is why He said, **the like of which has not been created in the land**, meaning no tribe like this tribe was created in their strength, strength, and arrogance. If what was meant by that was a city, He would have said: the one that has not been..." And the Almighty said: "As for 'Ad, they were arrogant upon the land without right and said, 'Who is mightier than us in strength?' Did they not see that God, who created them, was mightier than them in strength? And they used to deny Our signs." We have already mentioned that God, the Almighty, did not send upon them a wind more than the length of a bull's nose. It attacked the guards, so God gave it permission to do so, so it proceeded and stoned their land, and stoned everything they had, as God, the Almighty, said: **It destroys everything by the command of its Lord verse.** And the Almighty said: "As for 'Ad, they were destroyed by a furious, violent wind. He subjected it to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees." That is, they remained bodies without heads, because the wind would come to a man among them and uproot him and lift him into the air, then turn him back on the top of his head, cracking his brain and breaking his head and throwing him down as if they were hollow trunks of palm trees. They had taken refuge in the mountains, caves, and caverns, and they had dug. They had dominion over the land until they were halfway there, but that did not avail them at all in the matter of God. **Indeed, when the term of God comes, it cannot be delayed.** That is why God Almighty said: **But they denied him, so We destroyed them verse.**

Fath al-Qadir

137- **This is nothing but the creation of the ancients.** That is, what you have brought to us and called us to of the religion is nothing but the creation of the ancients: that is, their custom that they followed. It was also said that the meaning is: What you have brought to us and called us to of the religion is nothing but the creation and custom of the ancients. This is based on what Al-Farra' and others said: The meaning of the creation of the ancients is the custom of the ancients. An-Nahhas said: According to Al-Farra', the creation of the ancients means the custom of the ancients. Muhammad ibn Al-Walid narrated to us from Muhammad ibn Yazid who said: **The creation of the ancients** is their doctrine and the way they behaved, and the two opinions are close. He said: Muhammad ibn Yazid narrated to us that the meaning of **the creation of the ancients** is their denial. Muqatil said: They said: What you are calling us to is nothing but the lie of the ancients. Al-Wahidi said: This is the opinion of Ibn Mas'ud and Mujahid. He said: Creation and

fabrication are lies, and from this is His statement: **And you invent falsehood.** Ibn Kathir, Abu Amr, Al-Kisa'i, and Ya'qub read **the creation of the ancients** with a fat-ha on the kha' and a sukoon on the lam. The rest read it with a damma on the kha and the lam. Al-Harawi said: According to the first reading, it means their fabrications and lies, and according to the second reading, it means their custom. This detail is necessary. Ibn al-A'rabi said: Creation is religion, and creation is nature. It appears that what is meant by the verse is the statement of those who said: What we are following is nothing but the custom and action of the ancients.

Tafsir al-Baghawi

137- *This*, what is this, **is nothing but the creation of the ancients.** Ibn Kathir, Abu Ja'far, Abu 'Amr, Al-Kisa'i, and Ya'qub read: *created* with a fat-ha on the kha' and a sukoon on the lam, meaning: the difference of the ancients and their lies. The evidence for this reading is the Almighty's statement: **And you invent falsehood** (Al-'Ankabut: 17). The others read *created* with a damma on the kha' and the lam, meaning: the custom of the ancients before us, and their command that they would live as long as they lived and then die and there would be no resurrection or reckoning.

Tafsir al-Baidawi

137 - **This is nothing but the creation of the ancients.** This that you have brought us is nothing but a lie of the ancients. Or We have created this nothing but their creation. We live and die like them, and there is no resurrection or reckoning. Nafi', Ibn Amir, Asim, and Hamzah read **the creation of the ancients** with two dammahs, meaning this that you have brought is nothing but the custom of the ancients who used to fabricate something like it. Or this religion that we are upon is nothing but the creation of the ancients and their custom, and we are following them. Or this life and death that we are upon is nothing but an ancient custom that people have always followed.

Surat al-Shu'ara 26:138

And We will not be punished.

Tafsir al-Jalalayn

138 - And We will not punish

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And We will not punish.**

Tafsir al-Qurtubi

The Almighty says: **And We will not be punished** for what we do. It has been said that the meaning is the creation of the bodies of the first ones, meaning that we were not created except like the creation of the first ones who created our hearts and died, and nothing was sent down to them that warns us of the punishment. **But they denied him, so We destroyed them** meaning with a violent, raging storm, as will come in *Al-Haqqah*.

Tafsir Ibn Kathir

God Almighty says, informing about the response of the people of Hud to him after he warned them and admonished them, encouraged them and frightened them, and explained and clarified the truth to them: **They said, 'It is all the same to us whether you preach or are not among the preachers.'** That is, we will not go back on what we are doing. **And we will not abandon our gods because of your word, nor will we believe in you.** And this is how it is, for God Almighty said: **Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe.** And God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** And their saying, **This is not but the creation of the former peoples,** some of them read, **This is not but the creation of the former peoples,** with a fat-ha on the kha and a sukoon on the lam. Ibn Mas'ud and Al-'Awfi said on the authority of 'Abdullah ibn 'Abbas, 'Alqamah and Mujahid: They mean, **This that you have brought to us is nothing but the morals of the ancients,** just as the polytheists of Quraysh said, **And they say, 'Legends of the ancients which he has written down, and they are dictated to him morning and evening.'** And He also said, "And those who disbelieve say, 'This is not but a falsehood he has invented, and another people have aided him in it. But they have brought [another] injustice and falsehood. And they say, 'Legends of the ancients.'" And He also said, **And when it is said to them, 'What has your Lord revealed?' they say, 'Legends of the ancients.'** Others read, **This is not but the creation of the ancients,** with a

damma on the kha and lam, meaning their religion and what they are upon is the religion of the ancients from among the fathers and grandfathers, and we are followers of them and walking behind them. We live as they lived and die as they died, and there is no resurrection or return. For this reason they said, **And we will not be punished.** 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas, **This is not but the creation of the ancients,** meaning the religion of the ancients. 'Ikrimah, 'Ata' Al-Khurasani, Qatadah and 'Abdur-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it.

And the Almighty said: **So they denied him, so We destroyed them.** That is, they continued to deny, disobey, and be stubborn with the Prophet of God, Hud, so God destroyed them. The reason for His destruction of them has been explained in more than one place in the Qur'an, that He sent upon them a furious, violent wind, meaning a very strong, very cold wind. The reason for their destruction was their own kind, for they were the most powerful and arrogant of things, so God sent upon them something more powerful and stronger than them, as the Almighty said: **Have you not seen how your Lord dealt with 'Ad, * Iram, of the pillars.** They were the first 'Ad, as the Almighty said: **And that He destroyed the former 'Ad.** They were from the descendants of Iram, son of Sam, son of Noah, **of the pillars,** who lived on pillars. Whoever claims that Iram is a city, he only took that from the Israelite narrations from the words of Ka'b and Wahb, and there is no authentic basis for that. That is why He said, **the like of which has not been created in the land,** meaning no tribe like this tribe was created in their strength, strength, and arrogance. If what was meant by that was a city, He would have said: the one that has not been..." And the Almighty said: "As for 'Ad, they were arrogant upon the land without right and said, 'Who is mightier than us in strength?' Did they not see that God, who created them, was mightier than them in strength? And they used to deny Our signs." We have already mentioned that God, the Almighty, did not send upon them a wind more than the length of a bull's nose. It attacked the guards, so God gave it permission to do so, so it proceeded and stoned their land, and stoned everything they had, as God, the Almighty, said: **It destroys everything by the command of its Lord verse.** And the Almighty said: "As for 'Ad, they were destroyed by a furious, violent wind. He subjected it to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees." That is, they remained bodies without heads, because the wind would come to a man among them and uproot him and lift him into the air, then turn him back on the top of his head, cracking his brain and breaking his head and throwing him down as if they were hollow trunks of palm trees. They had taken refuge in the mountains, caves, and caverns, and they had dug. They had dominion over the land until they were halfway there, but that did not avail them at all in the matter of God. **Indeed, when the term of God comes, it cannot be delayed.** That is why God Almighty said: **But they denied him, so We destroyed them verse.**

Surat al-Shu'ara 26:138
And We will not be punished.

Fath al-Qadir

This is supported by their statement: 138- **And we will not be punished**, meaning for what we do of violence and the like of what we are doing now.

Tafsir al-Baghawi

138- **And We will not be punished.**

Tafsir al-Baidawi

138 - **And we will not be punished** for what we are doing.

Surat al-Shu'ara 26:139

But they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers.

Tafsir al-Jalalayn

139 - **But they denied him** with the punishment **so We destroyed them** in this world with the wind **Indeed in that is a sign, but most of them were not to be believers**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **So the 'Aad denied the Messenger of their Lord, Hud.** The *ha* in His statement: **So they denied him** is from the mention of Hud. **So We destroyed them** means: So We destroyed the 'Aad people for denying Our Messenger. **Indeed in that is a sign** means: Indeed in Our destruction of the 'Aad people for denying their Messenger, there is a lesson and an admonition for your people, O Muhammad, who denied what you brought them from your Lord. **And most of them were not to be believers** means: And most of those We destroyed were not to be believers in God's foreknowledge. **And indeed, your Lord is the Exalted in Might** in His vengeance against His enemies, **the Most Merciful** to those who believe in Him.

Tafsir al-Qurtubi

God Almighty said: **Indeed in that is a sign, but most of them were not to be believers.** Some of them said: Three hundred thousand and one hundred converted to Islam with him, and the rest of them perished.

Tafsir Ibn Kathir

God Almighty says, informing about the response of the people of Hud to him after he warned them and admonished them, encouraged them and frightened them, and explained and clarified the truth to them: **They said, 'It is all the same to us whether you preach or are not among the preachers.'** That is, we will not go back on what we are doing. **And we will not abandon our gods because of your word, nor will we believe in you.** And this is how it is, for God Almighty said: **Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe.** And God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** And their saying, **This is not but the creation of the former peoples,** some of them read, **This is not but the creation of the former peoples,** with a fat-ha on the kha and a sukoon on the lam. Ibn Mas'ud and Al-'Awfi said on the authority of 'Abdullah

ibn 'Abbas, 'Alqamah and Mujahid: They mean, **This that you have brought to us is nothing but the morals of the ancients,** just as the polytheists of Quraysh said, **And they say, 'Legends of the ancients which he has written down, and they are dictated to him morning and evening.'** And He also said, "And those who disbelieve say, 'This is not but a falsehood he has invented, and another people have aided him in it. But they have brought [another] injustice and falsehood. And they say, 'Legends of the ancients.'" And He also said, **And when it is said to them, 'What has your Lord revealed?' they say, 'Legends of the ancients.'** Others read, **This is not but the creation of the ancients,** with a damma on the kha and lam, meaning their religion and what they are upon is the religion of the ancients from among the fathers and grandfathers, and we are followers of them and walking behind them. We live as they lived and die as they died, and there is no resurrection or return. For this reason they said, **And we will not be punished.** 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas, **This is not but the creation of the ancients,** meaning the religion of the ancients. 'Ikrimah, 'Ata' Al-Khurasani, Qatadah and 'Abdur-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it.

And the Almighty said: **So they denied him, so We destroyed them.** That is, they continued to deny, disobey, and be stubborn with the Prophet of God, Hud, so God destroyed them. The reason for His destruction of them has been explained in more than one place in the Qur'an, that He sent upon them a furious, violent wind, meaning a very strong, very cold wind. The reason for their destruction was their own kind, for they were the most powerful and arrogant of things, so God sent upon them something more powerful and stronger than them, as the Almighty said: **Have you not seen how your Lord dealt with 'Ad, * Iram, of the pillars.** They were the first 'Ad, as the Almighty said: **And that He destroyed the former 'Ad.** They were from the descendants of Iram, son of Sam, son of Noah, **of the pillars,** who lived on pillars. Whoever claims that Iram is a city, he only took that from the Israelite narrations from the words of Ka'b and Wahb, and there is no authentic basis for that. That is why He said, **the like of which has not been created in the land,** meaning no tribe like this tribe was created in their strength, strength, and arrogance. If what was meant by that was a city, He would have said: the one that has not been..." And the Almighty said: "As for 'Ad, they were arrogant upon the land without right and said, 'Who is mightier than us in strength?' Did they not see that God, who created them, was mightier than them in strength? And they used to deny Our signs." We have already mentioned that God, the Almighty, did not send upon them a wind more than the length of a bull's nose. It attacked the guards, so God gave it permission to do so, so it proceeded and stoned their land, and stoned everything they had, as God, the Almighty, said: **It destroys everything by the command of its Lord verse.** And the Almighty said: "As for 'Ad, they were destroyed by a furious, violent wind. He subjected it to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees." That is, they remained bodies without heads, because the wind

Surat al-Shu'ara 26:139

But they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers.

would come to a man among them and uproot him and lift him into the air, then turn him back on the top of his head, cracking his brain and breaking his head and throwing him down as if they were hollow trunks of palm trees. They had taken refuge in the mountains, caves, and caverns, and they had dug. They had dominion over the land until they were halfway there, but that did not avail them at all in the matter of God. **Indeed, when the term of God comes, it cannot be delayed.** That is why God Almighty said: **But they denied him, so We destroyed them** *verse*.

Fath al-Qadir

139- **But they denied him, so We destroyed them** meaning with the wind, as the Qur'an has stated in other places. **Indeed in that is a sign, but most of them were not to be believers.**

Tafsir al-Baghawi

139- "But they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers."

Tafsir al-Baidawi

139 - **But they denied him, so We destroyed them** because of their denial with a furious wind. **Indeed in that is a sign, but most of them were not to be believers.**

Surat al-Shu'ara 26:140

And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

140 - And indeed, your Lord is the Exalted in Might, the Merciful

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Qurtubi

God Almighty says: **And your Lord is the Exalted in Might, the Merciful.**

Tafsir Ibn Kathir

God Almighty says, informing about the response of the people of Hud to him after he warned them and admonished them, encouraged them and frightened them, and explained and clarified the truth to them: **They said, 'It is all the same to us whether you preach or are not among the preachers.'** That is, we will not go back on what we are doing. **And we will not abandon our gods because of your word, nor will we believe in you.** And this is how it is, for God Almighty said: **Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe.** And God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** And their saying, **This is not but the creation of the former peoples,** some of them read, **This is not but the creation of the former peoples,** with a fat-ha on the kha and a sukoon on the lam. Ibn Mas'ud and Al-'Awfi said on the authority of 'Abdullah ibn 'Abbas, 'Alqamah and Mujahid: They mean, **This that you have brought to us is nothing but the morals of the ancients,** just as the polytheists of Quraysh said, **And they say, 'Legends of the ancients which he has written down, and they are dictated to him morning and evening.'** And He also said, "And those who disbelieve say, 'This is not but a falsehood he has invented, and another people have aided him in it. But they have brought [another] injustice and falsehood. And they say, 'Legends of the ancients.'" And He also said, **And when it is said to them, 'What has your Lord revealed?' they say, 'Legends of the ancients.'** Others read, **This is not but the creation of the ancients,** with a damma on the kha and lam, meaning their religion and what they are upon is the religion of the ancients from among the fathers and grandfathers, and we are followers of them and walking behind them. We live as

they lived and die as they died, and there is no resurrection or return. For this reason they said, **And we will not be punished.** 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas, **This is not but the creation of the ancients,** meaning the religion of the ancients. 'Ikrimah, 'Ata' Al-Khurasani, Qatadah and 'Abdur-Rahman ibn Zayd ibn Aslam said this, and Ibn Jarir chose it.

And the Almighty said: **So they denied him, so We destroyed them.** That is, they continued to deny, disobey, and be stubborn with the Prophet of God, Hud, so God destroyed them. The reason for His destruction of them has been explained in more than one place in the Qur'an, that He sent upon them a furious, violent wind, meaning a very strong, very cold wind. The reason for their destruction was their own kind, for they were the most powerful and arrogant of things, so God sent upon them something more powerful and stronger than them, as the Almighty said: **Have you not seen how your Lord dealt with 'Ad, * Iram, of the pillars.** They were the first 'Ad, as the Almighty said: **And that He destroyed the former 'Ad.** They were from the descendants of Iram, son of Sam, son of Noah, **of the pillars,** who lived on pillars. Whoever claims that Iram is a city, he only took that from the Israelite narrations from the words of Ka'b and Wahb, and there is no authentic basis for that. That is why He said, **the like of which has not been created in the land,** meaning no tribe like this tribe was created in their strength, strength, and arrogance. If what was meant by that was a city, He would have said: the one that has not been..." And the Almighty said: "As for 'Ad, they were arrogant upon the land without right and said, 'Who is mightier than us in strength?' Did they not see that God, who created them, was mightier than them in strength? And they used to deny Our signs." We have already mentioned that God, the Almighty, did not send upon them a wind more than the length of a bull's nose. It attacked the guards, so God gave it permission to do so, so it proceeded and stoned their land, and stoned everything they had, as God, the Almighty, said: **It destroys everything by the command of its Lord verse.** And the Almighty said: "As for 'Ad, they were destroyed by a furious, violent wind. He subjected it to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees." That is, they remained bodies without heads, because the wind would come to a man among them and uproot him and lift him into the air, then turn him back on the top of his head, cracking his brain and breaking his head and throwing him down as if they were hollow trunks of palm trees. They had taken refuge in the mountains, caves, and caverns, and they had dug. They had dominion over the land until they were halfway there, but that did not avail them at all in the matter of God. **Indeed, when the term of God comes, it cannot be delayed.** That is why God Almighty said: **But they denied him, so We destroyed them verse.**

Fath al-Qadir

140- And indeed, your Lord is the Exalted in Might, the Merciful. The explanation of this will be presented shortly in this Surah. Then, after the Almighty finished

Surat al-Shu'ara 26:140

And indeed, your Lord is the Exalted in Might, the Merciful.

mentioning the story of Hud and his people, He mentioned the story of Salih and his people, who lived in Hijr.

Tafsir al-Baghawi

140- And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Baidawi

140 - And indeed, your Lord is the Exalted in Might, the Merciful.

Surat al-Shu'ara 26:141

Thamud denied the messengers.

Tafsir al-Jalalayn

141 - Thamud denied the messengers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Thamud denied the messengers of God, when their brother Salih called them to God and said to them: "Will you not fear God's punishment, O my people, for your disobedience to Him and your opposition to His command, by obeying the command of the corruptors in God's land? "Indeed, I am to you a messenger" from God, sent to you to warn you of His punishment for your opposition to His command, *trustworthy* in His message that He sent with me to you, **So fear God** O my people, and beware of His punishment, **and obey** in my warning you, and the command of your Lord to follow His obedience, **and I do not ask of you for it any reward** meaning: I do not ask of you for my advising you and warning you any reward or recompense. **My reward is only with the Lord of the worlds** meaning: My reward and recompense are only with the Lord of all that is in the heavens and what is on the earth and what is between them of creation.

Tafsir al-Qurtubi

The Almighty said: **Thamud denied the messengers.** He mentioned the story of Saleh and his people, who were Thamud, and they lived in Al-Hijr, as mentioned in *Al-Hijr*, which had palm trees, crops, and water.

Tafsir Ibn Kathir

This is a message from God the Almighty about His servant and messenger Salih, peace be upon him, that He sent him to his people Thamud, who were Arabs living in the city of Al-Hijr, which is between Wadi Al-Qura and the Levant, and their dwellings are well-known and famous. We have already mentioned in Surat Al-A'raf the hadiths narrated about the Messenger of God, may God bless him and grant him peace, passing by them when he wanted to invade the Levant, so he reached Tabuk and then returned to Medina to prepare for that, and they were after Ad and before Abraham, peace be upon him. So their prophet Salih called them to God the Almighty to worship Him alone with no partner, and to obey him in what he conveyed to them of the message, but they refused and denied him and opposed him. He informed them that he did not seek a reward from them for calling them, but rather he sought the reward for that from God the Almighty, then he reminded them of God's

favors upon them, and said:

Fath al-Qadir

He said: 141- **Thamud lied.**

Tafsir al-Baghawi

God Almighty said: 141- **Thamud denied the messengers.**

Tafsir al-Baidawi

141 - **Thamud denied the messengers.**

Surat al-Shu'ara 26:142

When their brother Salih said to them, "Will you not fear God?"

Surat al-Shu'ara 26:142

When their brother Salih said to them, **Will you not fear God?**

Tafsir al-Jalalayn

142 - **When their brother Salih said to them, Will you not fear God?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When their brother Salih said to them, 'Will you not fear God?'**

Tafsir al-Qurtubi

God Almighty said: **When their brother Salih said to them, 'Will you not fear God?'**

Tafsir Ibn Kathir

This is a message from God the Almighty about His servant and messenger Salih, peace be upon him, that He sent him to his people Thamud, who were Arabs living in the city of Al-Hijr, which is between Wadi Al-Qura and the Levant, and their dwellings are well-known and famous. We have already mentioned in Surat Al-A'raf the hadiths narrated about the Messenger of God, may God bless him and grant him peace, passing by them when he wanted to invade the Levant, so he reached Tabuk and then returned to Medina to prepare for that, and they were after Ad and before Abraham, peace be upon him. So their prophet Salih called them to God the Almighty to worship Him alone with no partner, and to obey him in what he conveyed to them of the message, but they refused and denied him and opposed him. He informed them that he did not seek a reward from them for calling them, but rather he sought the reward for that from God the Almighty, then he reminded them of God's favors upon them, and said:

Fath al-Qadir

142- **When their brother Salih said to them, 'Will you not fear God?'**

Tafsir al-Baghawi

142- **When their brother Salih said to them, 'Will you not fear God?'**

Tafsir al-Baidawi

142 - **When their brother Salih said to them, 'Will you not fear God?'**

Surat al-Shu'ara 26:143

Indeed, I am to you a trustworthy messenger.

Tafsir al-Jalalayn

143 - **Indeed, I am to you a trustworthy messenger**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, I am to you a trustworthy messenger.**

Tafsir al-Qurtubi

God Almighty says: **Indeed, I am to you a trustworthy messenger.**

Tafsir Ibn Kathir

This is a message from God the Almighty about His servant and messenger Salih, peace be upon him, that He sent him to his people Thamud, who were Arabs living in the city of Al-Hijr, which is between Wadi Al-Qura and the Levant, and their dwellings are well-known and famous. We have already mentioned in Surat Al-A'raf the hadiths narrated about the Messenger of God, may God bless him and grant him peace, passing by them when he wanted to invade the Levant, so he reached Tabuk and then returned to Medina to prepare for that, and they were after Ad and before Abraham, peace be upon him. So their prophet Salih called them to God the Almighty to worship Him alone with no partner, and to obey him in what he conveyed to them of the message, but they refused and denied him and opposed him. He informed them that he did not seek a reward from them for calling them, but rather he sought the reward for that from God the Almighty, then he reminded them of God's favors upon them, and said:

Fath al-Qadir

143- **I am to you a trustworthy messenger.**

Tafsir al-Baghawi

143- **Indeed, I am to you a trustworthy messenger.**

Tafsir al-Baidawi

143 - **I am to you a trustworthy messenger.**

Surat al-Shu'ara 26:144
So fear God and obey me.

Surat al-Shu'ara 26:144

So fear God and obey me.

Tafsir al-Jalalayn

144 - **So fear God and obey me**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So fear God and obey me.**

Tafsir al-Qurtubi

God Almighty says: **So fear God and obey me.**

Tafsir Ibn Kathir

This is a message from God the Almighty about His servant and messenger Salih, peace be upon him, that He sent him to his people Thamud, who were Arabs living in the city of Al-Hijr, which is between Wadi Al-Qura and the Levant, and their dwellings are well-known and famous. We have already mentioned in Surat Al-A'raf the hadiths narrated about the Messenger of God, may God bless him and grant him peace, passing by them when he wanted to invade the Levant, so he reached Tabuk and then returned to Medina to prepare for that, and they were after Ad and before Abraham, peace be upon him. So their prophet Salih called them to God the Almighty to worship Him alone with no partner, and to obey him in what he conveyed to them of the message, but they refused and denied him and opposed him. He informed them that he did not seek a reward from them for calling them, but rather he sought the reward for that from God the Almighty, then he reminded them of God's favors upon them, and said:

Fath al-Qadir

144- **So fear God and obey me.**

Tafsir al-Baghawi

145- **So fear God and obey me.**

Tafsir al-Baidawi

144 - **So fear God and obey me.**

Surat al-Shu'ara 26:145

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Tafsir al-Baidawi

145 - "And I do not ask you for any reward for it. My reward is only from the Lord of the worlds."

Tafsir al-Jalalayn

145 - (And I do not ask you for it any reward. My reward is only from the Lord of the worlds.)

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds."

Tafsir al-Qurtubi

God Almighty says: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds."

Tafsir Ibn Kathir

This is a message from God the Almighty about His servant and messenger Salih, peace be upon him, that He sent him to his people Thamud, who were Arabs living in the city of Al-Hijr, which is between Wadi Al-Qura and the Levant, and their dwellings are well-known and famous. We have already mentioned in Surat Al-A'raf the hadiths narrated about the Messenger of God, may God bless him and grant him peace, passing by them when he wanted to invade the Levant, so he reached Tabuk and then returned to Medina to prepare for that, and they were after Ad and before Abraham, peace be upon him. So their prophet Salih called them to God the Almighty to worship Him alone with no partner, and to obey him in what he conveyed to them of the message, but they refused and denied him and opposed him. He informed them that he did not seek a reward from them for calling them, but rather he sought the reward for that from God the Almighty, then he reminded them of God's favors upon them, and said:

Fath al-Qadir

To His saying: 145- **Except upon the Lord of the Worlds.** Its interpretation was presented in the story of Hud mentioned before this story.

Tafsir al-Baghawi

145- "And I do not ask of you any reward for it. My reward is only from the Lord of the worlds."

Surat al-Shu'ara 26:146

Will you be left here safe and sound?

Surat al-Shu'ara 26:146

Will you be left here safe and sound?

Tafsir al-Jalalayn

146 - **Do you leave what is here** of good things in **security**?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what Salih said to his people from Thamud: **Would your Lord leave you, O my people, in this world secure, not fearing anything?** "In gardens and springs" means: in orchards and springs of water **and crops and palm trees with soft fruit** meaning by *fruit*: the infidels.

The people of interpretation differed about the meaning of his saying: *soft*. Some of them said: It means ripe and mature.

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 my father, on the authority of his father, on the authority of Ibn Abbas, his statement, **And palm trees with soft fruit** means: It ripened and became full, so it was soft.

Others said: Rather, it is the shattered and crumbled one.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told me, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **And palm trees with soft fruit**, Muhammad ibn Amr said in his hadith: **It was shattered**. And Al-Harith said: It was shattered.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: I heard Abdul Karim say: I heard Mujahid say, regarding His statement: **And palm trees with soft fruit**, he said: When they ripen, they seize them and digest them.

Ibn Jurayj said, Mujahid said, if it is touched, it shatters and crumbles. He said: It is from the soft dates that you hold and digest.

Others said: It is the soft date.

Who said that?

Hanad told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **And palm trees with soft fruit**. He said: Soft fruit means fresh and tender fruit.

Others said: It is the rider who bites some of them.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd informed us, who said: I heard Ad-Dahhak say regarding His statement, **its fruit is tender**, that when the palm tree's fruit increases in abundance, some of it is overlapping others, until some of it is less than others, then it is then tender.

The most correct of the sayings on this matter is to say: *Hadim* is that which is broken due to its softness and moisture. This is what they say: **So-and-so has diminished his right** if he has diminished it and wronged him. Likewise, *Hadim* in the case of date palms is the diminishment of their moisture and softness, either by touching the hands or by some of it being mixed with others. Its root is *maful* inflected with *fa'il*.

And His statement: **And you carve out of the mountains, houses in a haughty manner**. God Almighty says: And you take out of the mountains, houses. The reciters differed in their recitation of His statement: *farheen*. The majority of the reciters of Kufa read it as *farheen* meaning: skilled in carving it. The majority of the reciters of Medina and Basra read it as *farheen* without the alif, meaning: arrogantly vain.

The commentators differed in their interpretation of this, just as the reciters differed in their reading of it. Some of them said: The meaning of *faraheen* is *skillful*.

Who said that?

Abu Kurayb told us: Uthman told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih and Abdullah bin Shaddad, **And you carve out houses from the mountains, being extravagant**. One of them said: They are arrogant, and the other said: They are haughty.

Yaqub bin Ibrahim told me, he said: Marwan told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih, **And you carve out of the mountains, houses, being proud**. He said: Skillful in carving them.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: *Farihin* means: skilled.

Others said: The meaning of *Farihin* is **unconcerned and arrogant**.

Who said that?

Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Al-Suddi, on the authority of Abdullah bin Shaddad, regarding his statement: *Farheen*, he said: They act arrogantly.

Abu Jaafar said: The correct word is: Farheen.

Others who read it as *Farihin* said: The meaning of this is: **two bags**.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid told us, who said: I heard Al-Dahhak, who said regarding His statement: *Farihin*. He said: Two wise men.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid told us, on the authority of Ad-Dahhak, that he read: *Farihin* meaning: two wise men.

Others said: Farheen: Ashreen.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement: And you carve out of the mountains, houses, Farhan, he said: Pointing, and it is said: Kisin.

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

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

Others said: The meaning of this is: strong.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: And you carve out of the mountains, houses, Farahin, he said: Farah means strong.

Others said about this:

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: *Faraheen*, he said: **Amazed by your actions**.

The correct thing to say about this is: The reading of the one who reads it as *faraheen* and the reading of the one who reads *faraheen* are two well-known readings, and the reading of each one of them is widespread among the scholars of the Qur'an, so whichever one the reader reads, he is correct.

The reading of the one who read Farahin: Merheen Ashreen. It is possible that the meaning of Farah and Farah is one, so Farah is built on its construction, and its origin is from the verb yaf'ala, and Farah is an adjective, as it is said: So-and-so is skilled in this matter and is skilled. And from Farah in the sense of Merry is the saying of the poet Adi bin Wadi' Al-Awfi from Azd:

I will not give up if a crisis occurs and you will not see me well, so be patient

Any stage of the request. And His statement: **So fear God and obey me**, the Almighty says: So fear God's punishment, O people, for your disobedience to your Lord and your opposition to His command, and obey me in my advice to you and my warning you of God's punishment so that you may be guided.

Tafsir al-Qurtubi

The Almighty said: **Will you be left here secure?**

Meaning, in this world, secure from death and punishment. Ibn Abbas said: They would have long lives, and buildings would not last with their ages. This is indicated by His statement: **And He made you dwell therein** (Hud 11:61). Salih rebuked them and admonished them, saying: Do you think that you will remain in this world without dying?

Tafsir Ibn Kathir

He says to them, admonishing them, warning them of God's punishments that may befall them, and reminding them of God's blessings upon them in the abundant provisions He has provided them with, and keeping them safe from forbidden things, and providing them with gardens to grow, and causing flowing springs to gush forth for them, and bringing forth for them crops and fruits. For this reason, He said, **And palm trees with tender fruit**. Al-Awfi said on the authority of Ibn Abbas: It has ripened and matured, so it is tender. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And palm trees with tender fruit**, meaning: lush. Ismail bin Abi Khalid said on the authority of Amr bin Abi Amr - who met the Companions - on the authority of Ibn Abbas regarding His statement, **And palm trees with tender fruit**, he said: When it is moist and drooping. Narrated by Ibn Abi Hatim, then he said: Something similar to this was narrated on the authority of Abu Salih.

Abu Ishaq said on the authority of Abu Al-Ala': **And palm trees with soft fruit clusters**. He said: It is the soft date palm. Mujahid said: It is the one that, when it dries, cracks, crumbles and falls apart. Ibn Jurayj said: I heard Abdul Karim and Abu Umayyah, I heard Mujahid say: **And palm trees with soft fruit clusters**. He said: When it appears, you seize it and digest it, so it is soft fresh fruit. And from dry fruit, it seizes it and crushes it. Ikrimah and Qatadah said: Soft fresh fruit is the soft one. Ad-Dahhak said: When the fruit bears a lot and some of it sticks to others, then it is soft. Marra said: It is the date palm when it separates and turns green. Al-Hasan Al-Basri said: It is the one that has no stone. Abu Sakhr said: Have you not seen the date palm when the sleeve splits open? You see the date palm clusters stuck together, so it is soft.

And His statement, **And you carve out of the mountains, houses in splendor**, Ibn Abbas and others said: meaning skillfully. And in another narration from him: **Gluttonous and wicked**, and this is the choice of Mujahid and a group, and there is no contradiction between them, because they used to take those houses carved into the mountains out of splendor, arrogance and idleness with no need to inhabit them. And they were skillful and proficient in carving and engraving them, as is evident from their condition to whoever sees their homes. For this reason, He said, **So fear God and obey me**, meaning turn to that which

Surat al-Shu'ara 26:146

Will you be left here safe and sound?

will benefit you in this world and the hereafter from the worship of your Lord who created you and provided for you so that you may worship Him, acknowledge His Oneness and glorify Him morning and evening. **And do not obey the command of the transgressors * Who cause corruption in the land and do not amend,** meaning their leaders and chiefs, who call them to polytheism, disbelief and opposition to the truth.

Fath al-Qadir

146- **Will you be left in what is here, secure?** The question is for denial - that is, will you be left in these blessings that God has given you, secure from death and torment, remaining in this world?

Tafsir al-Baghawi

146- **Will you be left here safe from punishment?** That is, in this world.

Tafsir al-Baidawi

146 - **Will you leave us here secure?** Denial that they would be left thus or a reminder of the blessing in God's leaving them alone and the reasons for their enjoyment in security. Then He explained it by saying:

Surat al-Shu'ara 26:147

In gardens and springs

Tafsir al-Jalalayn

147 - In gardens and springs

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **In gardens and springs**.

Tafsir al-Qurtubi

God Almighty says: **In gardens and springs**.

Tafsir Ibn Kathir

He says to them, admonishing them, warning them of God's punishments that may befall them, and reminding them of God's blessings upon them in the abundant provisions He has provided them with, and keeping them safe from forbidden things, and providing them with gardens to grow, and causing flowing springs to gush forth for them, and bringing forth for them crops and fruits. For this reason, He said, **And palm trees with tender fruit**. Al-Awfi said on the authority of Ibn Abbas: It has ripened and matured, so it is tender. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And palm trees with tender fruit**, meaning: lush. Ismail bin Abi Khalid said on the authority of Amr bin Abi Amr - who met the Companions - on the authority of Ibn Abbas regarding His statement, **And palm trees with tender fruit**, he said: When it is moist and drooping. Narrated by Ibn Abi Hatim, then he said: Something similar to this was narrated on the authority of Abu Salih.

Abu Ishaq said on the authority of Abu Al-Ala': **And palm trees with soft fruit clusters**. He said: It is the soft date palm. Mujahid said: It is the one that, when it dries, cracks, crumbles and falls apart. Ibn Jurayj said: I heard Abdul Karim and Abu Umayyah, I heard Mujahid say: **And palm trees with soft fruit clusters**. He said: When it appears, you seize it and digest it, so it is soft fresh fruit. And from dry fruit, it seizes it and crushes it. Ikrimah and Qatadah said: Soft fresh fruit is the soft one. Ad-Dahhak said: When the fruit bears a lot and some of it sticks to others, then it is soft. Marra said: It is the date palm when it separates and turns green. Al-Hasan Al-Basri said: It is the one that has no stone. Abu Sakhr said: Have you not seen the date palm when the sleeve splits open? You see the date palm clusters stuck together, so it is soft.

And His statement, **And you carve out of the mountains, houses in splendor**, Ibn Abbas and others said: meaning skillfully. And in another narration from him: **Gluttonous and wicked**, and this is the choice of

Mujahid and a group, and there is no contradiction between them, because they used to take those houses carved into the mountains out of splendor, arrogance and idleness with no need to inhabit them. And they were skillful and proficient in carving and engraving them, as is evident from their condition to whoever sees their homes. For this reason, He said, **So fear God and obey me**, meaning turn to that which will benefit you in this world and the hereafter from the worship of your Lord who created you and provided for you so that you may worship Him, acknowledge His Oneness and glorify Him morning and evening. **And do not obey the command of the transgressors * Who cause corruption in the land and do not amend**, meaning their leaders and chiefs, who call them to polytheism, disbelief and opposition to the truth.

Fath al-Qadir

And since He made the blessings vague in this, He explained them by saying: 147- **In gardens and springs**.

Tafsir al-Baghawi

147- In gardens and springs.

Tafsir al-Baidawi

147 - In gardens and springs.

Surat al-Shu'ara 26:148

And crops and palm trees whose fruit is soft.

Surat al-Shu'ara 26:148

And crops and palm trees whose fruit is soft.

Tafsir al-Jalalayn

148 - **And crops and palm trees with soft fruit** gentle and tender

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And crops and palm trees with soft fruit.**

Tafsir al-Qurtubi

The Almighty said: **And crops and palm trees with soft fruit.** Al-Zamakhshari: If you say, why did He say: **And palm trees** after His saying: **And gardens**, and gardens include palm trees first and foremost, just as camels include camels, and so it is among spouses, so that they remember Paradise and mean nothing but palm trees, just as they remember camels and mean nothing but camels. Zuhair said:

As if my eyes in the west were a slaughterhouse of camels watering a crushed paradise

It means palm trees, and the palm tree is very tall.

I said: There are two aspects to this, the first of which is that he singles out the palm tree after it has been included among all other trees, to indicate its distinction from them due to its superiority over them. The second is that he means by gardens other trees, because the wording is suitable for that, then he connects the palm tree to it. The shoot is what emerges from the palm tree like the blade of a sword, in its hollow are the spikes of the palm branch. The palm branch is the name for what comes out of the trunk as it is with its stalk and spikes. Ibn Abbas said: **Delicate as long as it is in its folds.** Delicate is the subtle, and from this is the saying of Imru' al-Qais:

On the hump of the shoulder, the delicate Ria

Al-Jawhari: It is said of the rising date that it has not yet emerged from its husk, because some of it has entered into some of it. The weak is among the delicate, flabby women. Al-Harawi said something similar, he said: It is that which is gathered in its container before appearing, and from this comes a man who has the weak sides, this is the saying of the linguists. Al-Mawardi and others reported twelve sayings on this: One of them: It is the fresh milk, said by Ikrimah. The second: It is the dried fresh date, said by Saeed bin Jubayr. Abu Ishaq narrated on the authority of Yazid - he is Abu Ziyad Al-Kufi and Yazid bin Abi Maryam Al-Shami - **And palm trees whose fruit**

is weak, he said: Some of it is fresh and some is ripe. The third: It is that which has no stones, said by Al-Hasan. The fourth: It is the crushed and crumbled if touched, said by Mujahid. Abu Al-Aaliyah said: It is crushed in the mouth. The fifth: It is that which has been crushed by some of it, said by Ad-Dahhak and Muqatil. Sixth: It is that which is stuck together, as stated by Abu Sakhr. Seventh: It is the date palm when it is separated and green, as also stated by Ad-Dahhak. Eighth: It is that which is ripe and full, as stated by Ibn Abbas. Ninth: It is that which is plump before the husk splits from it, as stated by Ibn Shajarah. He said:

As if a heavy load had been lifted upon him, and he could not feel any cracks in it.

Tenth: It is soft, said Al-Hasan. Hadith: It is the soft, delicate thing that first comes out, which is the fresh date palm, said Al-Harawi. Twelfth: It is the barni, Ibn Al-A'rabi said, Fa'il means fa'il, meaning pleasant and refreshing from the digestion of food. And the date palm is ashm, derived from the word as-tu'lu', which means appearance, and from it comes the rising of the sun, moon, and plants.

Tafsir Ibn Kathir

He says to them, admonishing them, warning them of God's punishments that may befall them, and reminding them of God's blessings upon them in the abundant provisions He has provided them with, and keeping them safe from forbidden things, and providing them with gardens to grow, and causing flowing springs to gush forth for them, and bringing forth for them crops and fruits. For this reason, He said, **And palm trees with tender fruit.** Al-Awfi said on the authority of Ibn Abbas: It has ripened and matured, so it is tender. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And palm trees with tender fruit**, meaning: lush. Ismail bin Abi Khalid said on the authority of Amr bin Abi Amr - who met the Companions - on the authority of Ibn Abbas regarding His statement, **And palm trees with tender fruit**, he said: When it is moist and drooping. Narrated by Ibn Abi Hatim, then he said: Something similar to this was narrated on the authority of Abu Salih.

Abu Ishaq said on the authority of Abu Al-Ala': **And palm trees with soft fruit clusters.** He said: It is the soft date palm. Mujahid said: It is the one that, when it dries, cracks, crumbles and falls apart. Ibn Jurayj said: I heard Abdul Karim and Abu Umayyah, I heard Mujahid say: **And palm trees with soft fruit clusters.** He said: When it appears, you seize it and digest it, so it is soft fresh fruit. And from dry fruit, it seizes it and crushes it. Ikrimah and Qatadah said: Soft fresh fruit is the soft one. Ad-Dahhak said: When the fruit bears a lot and some of it sticks to others, then it is soft. Marra said: It is the date palm when it separates and turns green. Al-Hasan Al-Basri said: It is the one that has no stone. Abu Sakhr said: Have you not seen the date palm when the sleeve splits open? You see the date palm clusters stuck together, so it is soft.

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Fath al-Qadir

148- **And crops and palm trees with soft fruit**. Soft fruit is the tender, delicate fruit. The fruit is the fruit that grows. The palm tree is mentioned even though it is included in the gardens because of its superiority over all other trees. They often mention one thing with a word that includes it and others, just as they mention blessings and they only mean camels. This is how they mention Paradise and they only mean palm trees. Zuhair said:

As if my eyes in the west are coming from the springs,
watering a crushed paradise

And *sahqan* is the plural of *sahuq*, and it is only used to describe palm trees. It has also been said that what is meant by *gardens* is a tree other than palm trees, but the former is more appropriate. Al-Mawardi narrated twelve sayings about the meaning of *hadim*, the best of which and the one that is most linguistically consistent with what we have mentioned.

Tafsir al-Baghawi

148- **And crops and date palms with their fruit**, their fruit, meaning the fruit that grows from them, *soft*, Ibn Abbas said: gentle, and from it: soft of the flank, if it is gentle. Atiyah narrated from him: ripe and ripe. Ikrimah said: it is soft. Al-Hasan said: it is soft. Mujahid said: crushed and crumbled if touched, because as long as it is moist it is soft, but when it dries it is stubble. Ad-Dahhak and Muqatil said: some of it has been combined with some until some of it has digested some of it, meaning: it has broken it. The linguists said: it is the part joined together in its container before it appears. Al-Azhari said: soft is the part that enters some of it from ripeness and softness. It was said: soft, meaning: a digester that digests the food. All of this is for its softness.

Tafsir al-Baidawi

148 - **And crops and palm trees with soft fruit** soft and tender because of the softness of the fruit, or because the palm tree is female and the fruit is softer and what comes out of it is like the blade of a sword in its hollow are the stalks of a spear, or drooping and broken from the abundance of the load, and the singular of **palm trees** is because of its superiority over all the other trees of Paradise or because what is meant by it is other trees.

Surat al-Shu'ara 26:149

And you carve out of the mountains, houses, in splendor.

Surat al-Shu'ara 26:149

And you carve out of the mountains, houses, in splendor.

Tafsir al-Jalalayn

149 - **And you carve out of the mountains houses, being extravagant** insolent and in another reading, skillful

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And you carve out of the mountains, houses, being exultant.**

Tafsir al-Qurtubi

The Almighty said: **And you carve out of the mountains, houses in a haughty manner.** Carving means carving and brushing. He carved it, he carves it **in the broken form** if he polished it, and the haughtiness means innocence. The manhat is what is carved with. In *Saffat* He said: **Do you worship what you carve?** (Saffat: 95) They used to carve them out of the mountains when they lived long and their buildings of mud were destroyed. Ibn Kathir, Abu Amr and Nafi' read: *Farihin* without the alif, the rest read: *Farihin* with an alif and they have the same meaning according to Abu Ubaidah and others, like: **decaying bones** (An-Nazi'at: 19) and *decaying*. Qatrab narrated it. Qatrab narrated it. He narrated that he was active and energetic, and he was active and energetic. It is accusative in the state of state. Some people differentiated between them and said: *Farihin* meaning they are skilled at carving it. This was said by Abu Ubaidah, and it was narrated on the authority of Ibn Abbas, Abu Saleh, and others. Abdullah bin Shaddad said: *Farihin* means arrogant. It was also narrated on the authority of Ibn Abbas that the meaning of *Farihin* without an alif is **ashreen batareen**, and this was said by Mujahid. It was narrated on his authority by *Sharheen*. Ad-Dahhak: *Kaaseein*. Qatadah: *Amazing*, said Al-Kalbi, and on his authority: *Naameen*. It was also narrated on his authority: *Ameen*, and this is the opinion of Al-Hasan. It was said: *Chosen*, said Al-Kalbi and Al-Suddi. And from this is the saying of the poet:

To Farah Yama Jad every matter I intended to do to test the character

It was said: *marveling*, said Khasif. Ibn Zayd said: *strong*. It was also said: **very happy**, said Al-Ahfash. The Arabs alternate between the letter ha' and the letter ha', they say: *maddahu* and *madhathu*. The worst kind of happiness is joy, then joy in the sense of being cheerful is reprehensible. God the Most High

said: **And do not walk upon the earth exultantly.**

(Luqman 31:18) And He said: **Indeed, God does not like the exultant.** "So fear God and obey Me, and do not obey the command of the transgressors." It was said: **These are the ones who hamstringing the she-camel.** It was also said: **The nine men who spread corruption on earth and do not reform.** Al-Suddi and others said: "God the Most High revealed to Salih: 'Your people will hamstringing your she-camel.' So he said that to them, and they said: "We would not have done that." Salih said to them: **A boy will be born in this month of yours who will hamstringing her, and our destruction will be at his hands.** They said: **No male will be born in this month except that we will kill him.** Nine of them had a son in that month, so they slaughtered their sons. Then a son was born to the tenth, but he refused to slaughter his son, as he had not been born before that. The tenth's son was blue-eyed and grew quickly. Whenever he passed by the nine and they saw him, they said, **If our sons were alive, they would be like this.** The nine became angry with Salih because he was the reason for killing their sons. They formed a fanatic group and swore by God that they would surely kill him and his family. They said, "We will set out on a journey and the people will see our journey, so we will stay in a cave. When night falls and Salih goes out to his mosque, and in the morning he will come to them and preach to them. When they entered the cave, they wanted to leave, but the cave collapsed on them, killing them. Some of those who had seen what had happened saw that and cried out in the village, "O servants of God! Wasn't Salih pleased to order the killing of their children until he killed them?" The people of the village agreed to kill the she-camel. Ibn Ishaq said: The nine agreed to curse Salih after they hamstringing his she-camel and were warned of the punishment, as will be explained in Surat An-Naml, God willing: **They said, 'You are only one of those bewitched.'** This is from magic according to Mujahid and Qatadah, as Al-Mahdawi said. That is, you were afflicted by magic, so your mind was invalidated, because you are a human being like us, so you did not call for the message without us. It was also said: Among those excused by food and drink, as Ibn Abbas, Al-Kalbi, Qatadah, and Mujahid said, as Al-Tha'labi mentioned. According to this opinion, it is from magic, which is the lung, that is, a human being with magic, that is, a lung that eats and drinks like us, as Labid said:

If you ask us what we are, then we are birds from this enchanted people

Tafsir Ibn Kathir

He says to them, admonishing them, warning them of God's punishments that may befall them, and reminding them of God's blessings upon them in the abundant provisions He has provided them with, and keeping them safe from forbidden things, and providing them with gardens to grow, and causing flowing springs to gush forth for them, and bringing forth for them crops and fruits. For this reason, He said,

And palm trees with tender fruit. Al-Awfi said on the authority of Ibn Abbas: It has ripened and matured, so it is tender. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And palm trees with tender fruit**, meaning: lush. Ismail bin Abi Khalid said on the authority of Amr bin Abi Amr - who met the Companions - on the authority of Ibn Abbas regarding His statement, **And palm trees with tender fruit**, he said: When it is moist and drooping. Narrated by Ibn Abi Hatim, then he said: Something similar to this was narrated on the authority of Abu Salih.

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And His statement, "And you carve out of the mountains, houses in splendor," Ibn Abbas and others said: meaning skillfully. And in another narration from him: "Gluttonous and wicked," and this is the choice of Mujahid and a group, and there is no contradiction between them, because they used to take those houses carved into the mountains out of splendor, arrogance and idleness with no need to inhabit them. And they were skillful and proficient in carving and engraving them, as is evident from their condition to whoever sees their homes. For this reason, He said, "So fear God and obey me," meaning turn to that which will benefit you in this world and the hereafter from the worship of your Lord who created you and provided for you so that you may worship Him, acknowledge His Oneness and glorify Him morning and evening. "And do not obey the command of the transgressors * Who cause corruption in the land and do not amend," meaning their leaders and chiefs, who call them to polytheism, disbelief and opposition to the truth.

Fath al-Qadir

149- **And you carve out of the mountains, houses, being exultant.** Carving means carving and sharpening. He carved it with a kasra, meaning *braah*, and carving with a banner. They used to carve their houses out of the mountains when they lived long and their mud buildings collapsed. Ibn Kathir, Abu Amr, and Ibn Dhakwan read *farheen* without an alif. The rest read *farheen* with an alif. Abu Ubaidah and others said: They have the same meaning. And activity means activity. Abu Ubaid and others differentiated between them and said: farheen, skilled in carving it. It was also said: arrogant, and farheen, insolent, ashreen. Mujahid and others said the same. It was also said: greedy. Ad-Dahhak said: clever. Qatadah said: admiring, soft,

and secure. Al-Hasan said the same. And it was said: happy, Al-Akhfash said. Ibn Zayd said: strong.

Tafsir al-Baghawi

149- **And you carve out of the mountains, houses in a haughty manner.** It was also read as *Farihin*. It was said that their meanings are the same. It was also said that *Farihin* means: keen on carving them, from their saying *Farih* a man became haughty, so he is haughty. Whoever reads *Farihin* said: Ibn Abbas said: arrogantly proud. Ikrimah said: indulgent. Mujahid said: greedy. Qatadah said: admiring your deeds. Al-Suddi said: haughty. Abu Ubaidah said: merry. Al-Akhfash said: happy. The Arabs alternate between the letter *ha* and the letter *ha* like: I praised him and I praised him. Ad-Dahhak said: two clever words.

Tafsir al-Baidawi

149 - "And you carve out of the mountains, houses in splendor. **In the word faraheen or haadiqeen from faraheen**" and in activity, for the skilled one works with activity and a good heart. Nafi', Ibn Kathir, and Abu Amr read "faraheen **which is more eloquent than faraheen**".

Surat al-Shu'ara 26:150
So fear God and obey me.

Surat al-Shu'ara 26:150

So fear God and obey me.

Tafsir al-Jalalayn

150 - **So fear God and obey me** in what I have commanded you to do.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So fear God and obey me.**

Tafsir al-Qurtubi

God Almighty says: **So fear God and obey me.**

Tafsir Ibn Kathir

He says to them, admonishing them, warning them of God's punishments that may befall them, and reminding them of God's blessings upon them in the abundant provisions He has provided them with, and keeping them safe from forbidden things, and providing them with gardens to grow, and causing flowing springs to gush forth for them, and bringing forth for them crops and fruits. For this reason, He said, **And palm trees with tender fruit.** Al-Awfi said on the authority of Ibn Abbas: It has ripened and matured, so it is tender. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And palm trees with tender fruit**, meaning: lush. Ismail bin Abi Khalid said on the authority of Amr bin Abi Amr - who met the Companions - on the authority of Ibn Abbas regarding His statement, **And palm trees with tender fruit**, he said: When it is moist and drooping. Narrated by Ibn Abi Hatim, then he said: Something similar to this was narrated on the authority of Abu Salih.

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And His statement, **And you carve out of the mountains, houses in splendor**, Ibn Abbas and others

said: meaning skillfully. And in another narration from him: **Gluttonous and wicked**, and this is the choice of Mujahid and a group, and there is no contradiction between them, because they used to take those houses carved into the mountains out of splendor, arrogance and idleness with no need to inhabit them. And they were skillful and proficient in carving and engraving them, as is evident from their condition to whoever sees their homes. For this reason, He said, **So fear God and obey me**, meaning turn to that which will benefit you in this world and the hereafter from the worship of your Lord who created you and provided for you so that you may worship Him, acknowledge His Oneness and glorify Him morning and evening. **And do not obey the command of the transgressors * Who cause corruption in the land and do not amend**, meaning their leaders and chiefs, who call them to polytheism, disbelief and opposition to the truth.

Fath al-Qadir

150- **So fear God and obey me.**

Tafsir al-Baghawi

150- **So fear God and obey me.**

Tafsir al-Baidawi

150 - **So fear God and obey me.**

Surat al-Shu'ara 26:151

And do not obey the command of the transgressors.

Tafsir al-Jalalayn

151 - **And do not obey the command of the transgressors**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what was said to his people from Thamud: "O people, do not obey the command of those who were extravagant with themselves in their persistence in disobeying God and their boldness in incurring His wrath. They are the nine people from Thamud who were spreading corruption on earth and not reforming. God Almighty described them in His saying: "And there were in the city nine people who were spreading corruption on earth and not reforming." al-Naml 27:48 He says: Those who were striving in God's land with His disobedience and were not reforming. He says: Nor were they reforming themselves by working in obedience to God.

His saying: **You are only one of those bewitched.** The people of interpretation differed in their interpretation of it. Some of them said: Its meaning is that you are only one of those bewitched.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **You are only one of those bewitched.** He said: One of those bewitched.

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

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **You are only one of those bewitched,** he said: You are only one of those bewitched.

Others said: Its meaning is: of the created beings.

Who said that?

Muhammad bin Ubaid told me: Musa bin Amr told us, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding his statement: **You are only one of those bewitched,** he said: One of the created beings.

The people of knowledge of the Arabic language differed about the meaning of this. Some of the people of Basra said: Everyone who eats from a human or animal is bewitched, because he has a spell that makes what he eats permissible. They cited as evidence for this the words of Labid:

If you ask us what we are, then we are birds from this enchanted people

Some of the Kufi grammarians said something similar to this, except that he said: It was taken from your saying: **Your magic has become inflated,** meaning that you eat food and drink, and you are charmed by it and you are deceived. He said: The meaning of Labid's saying: **Who are these bewitched people?** is: **Who are these deceived and deluded people?** He said: It is narrated that magic is from that, because it is like deception.

The correct statement regarding this, in my opinion, is the statement that you mentioned on the authority of Ibn Abbas, that its meaning is: You are only one of the created beings who are comforted by food and drink like us, and you are not a lord or an angel, so we should obey you, and we know that you are truthful in what you say. The magician is the active partciple of the magicians, and he is the one who has magicians.

Tafsir al-Qurtubi

The Almighty said: **And do not obey the command of the transgressors.** It was said that what is meant is those who hamstringed the she-camel. It was also said that it refers to the nine men who spread corruption in the land and did not reform. Al-Suddi and others said: God revealed to Salih: Your people will hamstring your she-camel. So he said that to them, and they said: We would not do that. So Salih said to them: A boy will be born in this month of yours who will hamstring her, and your destruction will be at his hands. They said: No male will be born in this month except that we will kill him. So nine of them had a son in that month, so they slaughtered their sons. Then a son was born to the tenth, but he refused to slaughter his son, although he had not been born before that. The tenth's son was blue-eyed and grew quickly. Whenever he passed by the nine and they saw him, they said: If our sons were alive, they would be like this. The nine became angry with Salih because he was the reason for killing their sons, so they became fanatical and swore by God that they would surely kill him and his family. They said: We will set out on a journey and people will see our journey, so we will be in a cave. When night falls and Salih goes out to his mosque, and when morning comes he will come to them and preach to them. When they entered the cave, they wanted to leave, but the cave collapsed on them and killed them. Some people who had been informed of that saw that, so they cried out in the village: O servants of God! Was Salih not pleased that he ordered the killing of their children until he killed them? So the people of the village agreed to kill the she-camel. Ibn Ishaq said: The nine agreed to curse Salih after they had hamstrung the she-camel and warned them of the punishment, as will be explained in Surah An-Naml, God willing.

Tafsir Ibn Kathir

He says to them, admonishing them, warning them of

Surat al-Shu'ara 26:151

And do not obey the command of the transgressors.

God's punishments that may befall them, and reminding them of God's blessings upon them in the abundant provisions He has provided them with, and keeping them safe from forbidden things, and providing them with gardens to grow, and causing flowing springs to gush forth for them, and bringing forth for them crops and fruits. For this reason, He said, **And palm trees with tender fruit.** Al-Awfi said on the authority of Ibn Abbas: It has ripened and matured, so it is tender. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And palm trees with tender fruit**, meaning: lush. Ismail bin Abi Khalid said on the authority of Amr bin Abi Amr - who met the Companions - on the authority of Ibn Abbas regarding His statement, **And palm trees with tender fruit**, he said: When it is moist and drooping. Narrated by Ibn Abi Hatim, then he said: Something similar to this was narrated on the authority of Abu Salih.

Abu Ishaq said on the authority of Abu Al-Ala': **And palm trees with soft fruit clusters.** He said: It is the soft date palm. Mujahid said: It is the one that, when it dries, cracks, crumbles and falls apart. Ibn Jurayj said: I heard Abdul Karim and Abu Umayyah, I heard Mujahid say: **And palm trees with soft fruit clusters.** He said: When it appears, you seize it and digest it, so it is soft fresh fruit. And from dry fruit, it seizes it and crushes it. Ikrimah and Qatadah said: Soft fresh fruit is the soft one. Ad-Dahhak said: When the fruit bears a lot and some of it sticks to others, then it is soft. Marra said: It is the date palm when it separates and turns green. Al-Hasan Al-Basri said: It is the one that has no stone. Abu Sakhr said: Have you not seen the date palm when the sleeve splits open? You see the date palm clusters stuck together, so it is soft.

And His statement, **And you carve out of the mountains, houses in splendor**, Ibn Abbas and others said: meaning skillfully. And in another narration from him: **Gluttonous and wicked**, and this is the choice of Mujahid and a group, and there is no contradiction between them, because they used to take those houses carved into the mountains out of splendor, arrogance and idleness with no need to inhabit them. And they were skillful and proficient in carving and engraving them, as is evident from their condition to whoever sees their homes. For this reason, He said, **So fear God and obey me**, meaning turn to that which will benefit you in this world and the hereafter from the worship of your Lord who created you and provided for you so that you may worship Him, acknowledge His Oneness and glorify Him morning and evening. **And do not obey the command of the transgressors * Who cause corruption in the land and do not amend**, meaning their leaders and chiefs, who call them to polytheism, disbelief and opposition to the truth.

Fath al-Qadir

151- **And do not obey the command of the transgressors**, meaning the polytheists, and it was said that they were those who hamstrung the she-camel.

Tafsir al-Baghawi

151- **And do not obey the command of the transgressors.** Ibn Abbas said: The polytheists. Muqatil said: They are the nine who hamstrung the she-camel.

Tafsir al-Baidawi

151 - **And do not obey the command of the transgressors.** Obedience, which is submission to an order, is borrowed as compliance with the order, or the ruling of the commander is attributed to his order metaphorically.

Surat al-Shu'ara 26:152

Those who cause corruption on earth and do not reform.

Tafsir al-Jalalayn

152 - **Those who cause corruption on earth** through sins **and do not reform** through obedience to God

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Those who cause corruption on earth and do not reform.**

Tafsir al-Qurtubi

God Almighty says: **Those who cause corruption on earth and do not reform.**

Tafsir Ibn Kathir

He says to them, admonishing them, warning them of God's punishments that may befall them, and reminding them of God's blessings upon them in the abundant provisions He has provided them with, and keeping them safe from forbidden things, and providing them with gardens to grow, and causing flowing springs to gush forth for them, and bringing forth for them crops and fruits. For this reason, He said, **And palm trees with tender fruit.** Al-Awfi said on the authority of Ibn Abbas: It has ripened and matured, so it is tender. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And palm trees with tender fruit**, meaning: lush. Ismail bin Abi Khalid said on the authority of Amr bin Abi Amr - who met the Companions - on the authority of Ibn Abbas regarding His statement, **And palm trees with tender fruit**, he said: When it is moist and drooping. Narrated by Ibn Abi Hatim, then he said: Something similar to this was narrated on the authority of Abu Salih.

Abu Ishaq said on the authority of Abu Al-Ala': **And palm trees with soft fruit clusters.** He said: It is the soft date palm. Mujahid said: It is the one that, when it dries, cracks, crumbles and falls apart. Ibn Jurayj said: I heard Abdul Karim and Abu Umayyah, I heard Mujahid say: **And palm trees with soft fruit clusters.** He said: When it appears, you seize it and digest it, so it is soft fresh fruit. And from dry fruit, it seizes it and crushes it. Ikrimah and Qatadah said: Soft fresh fruit is the soft one. Ad-Dahhak said: When the fruit bears a lot and some of it sticks to others, then it is soft. Marra said: It is the date palm when it separates and turns green. Al-Hasan Al-Basri said: It is the one that has no stone. Abu Sakhr said: Have you not seen the date palm when the sleeve splits open? You see the date

palm clusters stuck together, so it is soft.

And His statement, **And you carve out of the mountains, houses in splendor**, Ibn Abbas and others said: meaning skillfully. And in another narration from him: **Gluttonous and wicked**, and this is the choice of Mujahid and a group, and there is no contradiction between them, because they used to take those houses carved into the mountains out of splendor, arrogance and idleness with no need to inhabit them. And they were skillful and proficient in carving and engraving them, as is evident from their condition to whoever sees their homes. For this reason, He said, **So fear God and obey me**, meaning turn to that which will benefit you in this world and the hereafter from the worship of your Lord who created you and provided for you so that you may worship Him, acknowledge His Oneness and glorify Him morning and evening. **And do not obey the command of the transgressors * Who cause corruption in the land and do not amend**, meaning their leaders and chiefs, who call them to polytheism, disbelief and opposition to the truth.

Fath al-Qadir

Then he described these extravagant people by saying: 152- **Those who cause corruption on earth and do not reform.** That is, this is their habit, they cause corruption on earth and do not do any good at all.

Tafsir al-Baghawi

152- **Those who cause corruption on earth**, through sins, **and do not reform**, do not obey God in what He has commanded them to do.

Tafsir al-Baidawi

152 - **Those who cause corruption on earth** is a clear description of their extravagance. Therefore, **and do not reform** is linked to *corrupt* to indicate the purity of their corruption.

Surat al-Shu'ara 26:153

They said, "You are only one of the magicians."

Surat al-Shu'ara 26:153

They said, **You are only one of the magicians.**

Tafsir al-Jalalayn

153 - **They said, You are only one of the magicians** who were bewitched so much that their minds were overwhelmed.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'You are only one of the magicians.'**

Tafsir al-Qurtubi

His Almighty saying: **They said, 'You are only one of those bewitched.'** It is from magic according to Mujahid and Qatada according to what Al-Mahdawi said. That is, you were afflicted by magic and your mind became invalidated, because you are a human being like us and you did not claim the message without us. And it was said: Among those who are excused by food and drink, said Ibn Abbas, Al-Kalbi, Qatada and Mujahid also according to what Al-Tha'labi mentioned. And according to this saying it is from magic which is the lungs, that is, a human being who has magic, that is, a lung that eats and drinks like us, as Labid said:

If you ask us what we are, then we are birds from this enchanted people

Imru' al-Qais said:

We are enchanted by food and drink

Tafsir Ibn Kathir

God Almighty says, informing us about the Thamud in their response to their prophet Salih, peace be upon him, when he called them to worship their Lord, the Almighty, that they **said, 'You are only one of those bewitched.'** Mujahid and Qatadah said: They mean those bewitched. Abu Salih narrated on the authority of Ibn Abbas, **of those bewitched**, meaning of those created. Some of them cited as evidence for this the words of the poet:

If you ask us: What are we? We are birds among these enchanted people.

Meaning those who have magic, and magic is the lung. The most apparent in this is the statement of Mujahid and Qatadah that they say: You are only bewitched in what you say, you have no mind, then they said, **You are only a human being like us**, meaning how could

revelation be given to you but not us? As they said in the other verse, "Was the Reminder sent down to him from among us? Rather, he is a wicked liar. * They will know tomorrow who is the wicked liar." Then they suggested to him a sign to bring them so that they would know his truthfulness in what he brought them from their Lord, and their leaders had gathered and asked him to bring out for them now from this rock a ten-year-old she-camel to a rock near them - of such and such description, so at that point the Prophet of God, Salih, took a stand against them. The covenants and pacts that if he answered them to what they asked for, they would believe in him and follow him. So they gave him that. So the Prophet of God, Salih, peace be upon him, stood up and prayed, then he called upon God Almighty to answer their question, and the rock they pointed to split open and revealed a ten-year-old she-camel in the manner they had described. Some of them believed and most of them disbelieved. **He said, 'This is a she-camel; she has a drink, and you have a drink on a known day.'** That is, she will come to your water one day, and you will come to it one day. **And do not touch her with harm, lest the punishment of a terrible Day seize you.** So he warned them of God's punishment if they harmed her. So the she-camel remained among them for a period of time, coming to the water, eating leaves and pasture, and they benefited from her milk, milking from it what was sufficient for them to drink and quench their thirst. When the time was prolonged and their misery was imminent, they conspired to kill her and hamstring her. "So they hamstrung her, and in the morning they became regretful. So the punishment seized them." That is, their land was shaken with a severe earthquake, and a great shout came to them that uprooted Hearts were shaken from their sockets, and a matter came upon them that which they had not expected, and they became prostrate in their homes. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

153- **They said, 'You are only one of those bewitched.'** That is, those who have been afflicted by magic. This was said by Mujahid and Qatadah. It was also said that the one bewitched is the one who is afflicted by food and drink. This was said by Al-Kalbi and others. So the one bewitched is the one who has magic, which is the lung. So it is as if they said, 'You are only a human being like us, you eat and drink.' Al-Farra' said, "That is, you eat food and drink and are bewitched by them. This is from the saying of Imru' al-Qais or Labid:

If you ask us what we are, then we are birds from these enchanted people

Imru' al-Qais also said:

He showed us two places where we were certain of the unseen and were enchanted by food and drink.

Al-Mu'arraj said: Al-Mus'ahar is the created being in the language of Rabi'ah.

Tafsir al-Baghawi

153- "They said, 'You are only one of those bewitched.'" Mujahid and Qatadah said: **One of those bewitched and deceived**, meaning: one who is bewitched time and time again. Al-Kalbi said, on the authority of Abu Salih, on the authority of Ibn Abbas: **That is, one of the created beings who are charmed by food and drink**. It is said, **He bewitched him**, meaning: **He charmed him with food and drink**, meaning: **You eat food and drink, but you are not an angel**.

Tafsir al-Baidawi

153 - **They said, 'You are only one of the magicians'** who were bewitched so much that their minds were overwhelmed, or from those who have magic, which is the lung, meaning from the people, so it would be:

Surat al-Shu'ara 26:154

You are only a human being like us, so bring a sign, if you should be of the truthful.

Surat al-Shu'ara 26:154

You are only a human being like us, so bring a sign, if you should be of the truthful.

Tafsir al-Jalalayn

154 - **You are only a human being like us, so bring a sign if you should be of the truthful** in your message

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what was said to their prophet Salih: "You, Salih, are nothing but a human being like us, from the children of Adam. We eat and drink what we drink, and you are neither a lord nor an angel. So why should we follow you? If you are truthful in what you say, and God has sent you to us, "then bring a sign," meaning: evidence and proof that you are right in what you say: if you are one of those whose claim that God has sent him to us is true to us.

Ahmad ibn Amr al-Basri told me: Amr ibn Asim al-Kalabi told us: Dawud ibn Abi al-Furat told us: Alba' ibn Ahmar told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that God sent Salih, the Prophet, peace and blessings be upon him, to his people, so they believed in him and followed him. Then Salih died, and they turned away from Islam. Then Salih came to them and said to them: I am Salih. They said: If you are truthful, then bring us a sign. Then he brought them the she-camel, but they denied him and hamstrung her, so God punished them.

And His statement: "He said, 'This is a she-camel. She has a drink, and you have a drink on a known day.'" God the Almighty says: When Salih asked him for a sign by which they would know his truthfulness, so he brought them a she-camel that he had brought out of a rock or a hill, he said: "This is a she-camel, O my people. She has a drink, and you have a drink like it on another known day. You have no share of the drink. You have no share of her drink on the day she comes, nor does she have the right to drink anything of what you have on your day." What he means by *drink* is the portion and share of the water. He says: She has a share of the water, and you have the same. Drinking, drinking, and drinking are all verbal nouns, with damma, fatha, and kasra.

It was narrated from the Arabs by hearing: The last of them is the one who drinks the least.

His saying: **And do not touch her with harm** means: Do not touch her with anything that would harm her, such as hamstringing, killing, and the like.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding His statement: **And do not touch them with harm** means: do not hamstring them. And His statement: **Then the punishment of a terrible Day will seize you** means: Then the punishment of a terrible Day will befall you from God.

Tafsir al-Qurtubi

God Almighty said: **Then bring a sign, if you should be of the truthful.** In your statement.

Tafsir Ibn Kathir

God Almighty says, informing us about the Thamud in their response to their prophet Salih, peace be upon him, when he called them to worship their Lord, the Almighty, that they **said, 'You are only one of those bewitched.'** Mujahid and Qatadah said: They mean those bewitched. Abu Salih narrated on the authority of Ibn Abbas, **of those bewitched**, meaning of those created. Some of them cited as evidence for this the words of the poet:

If you ask us: What are we? We are birds among these enchanted people.

Meaning those who have magic, and magic is the lung. The most apparent in this is the statement of Mujahid and Qatadah that they say: You are only bewitched in what you say, you have no mind, then they said, **You are only a human being like us**, meaning how could revelation be given to you but not us? As they said in the other verse, "Was the Reminder sent down to him from among us? Rather, he is a wicked liar. * They will know tomorrow who is the wicked liar." Then they suggested to him a sign to bring them so that they would know his truthfulness in what he brought them from their Lord, and their leaders had gathered and asked him to bring out for them now from this rock a ten-year-old she-camel to a rock near them - of such and such description, so at that point the Prophet of God, Salih, took a stand against them. The covenants and pacts that if he answered them to what they asked for, they would believe in him and follow him. So they gave him that. So the Prophet of God, Salih, peace be upon him, stood up and prayed, then he called upon God Almighty to answer their question, and the rock they pointed to split open and revealed a ten-year-old she-camel in the manner they had described. Some of them believed and most of them disbelieved. **He said, 'This is a she-camel; she has a drink, and you have a drink on a known day.'** That is, she will come to your water one day, and you will come to it one day. **And do not touch her with harm, lest the punishment of a terrible Day seize you.** So he warned them of God's punishment if they harmed her. So the she-camel remained among them for a period of time, coming to the water, eating leaves and pasture, and they benefited from her milk, milking from it what was sufficient for them to drink and quench their thirst.

When the time was prolonged and their misery was imminent, they conspired to kill her and hamstring her. "So they hamstrung her, and in the morning they became regretful. So the punishment seized them." That is, their land was shaken with a severe earthquake, and a great shout came to them that uprooted Hearts were shaken from their sockets, and a matter came upon them that which they had not expected, and they became prostrate in their homes. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

154- **You are only a human being like us, so bring a sign if you should be truthful** in your statement and claim.

Tafsir al-Baghawi

Rather: 154- **You are only a human being like us, so bring a sign**, to confirm the truth of what you say, **if you should be among the truthful**, that you are the Messenger of God to us.

Tafsir al-Baidawi

154 - **You are only a human being like us**, as confirmation for him. **Then bring a sign if you should be of the truthful** in your claim.

Surat al-Shu'ara 26:155

He said, "This is a she-camel; she has her share of drinking, and you have your share of drinking on a known day."

Surat al-Shu'ara 26:155

He said, **This is a she-camel; she has her share of drinking, and you have your share of drinking on a known day.**

Tafsir al-Jalalayn

155 - (He said, "This is a she-camel. She has a share of water to drink. And you have a share of water on a specified day.")

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "He said, 'This is a she-camel. She has a drink, and you have a drink on a known day.'"

Tafsir al-Qurtubi

God the Almighty said: **He said, 'This is a she-camel for her to drink, and for you to drink a specified day.'** Ibn Abbas said: They said, "You are truthful, so ask God to bring forth here from this mountain a red, pregnant she-camel, and she will give birth while we watch, and she will come to this water and drink, and in the morning bring us the like of it in milk." So he asked God, and God did that, and **He said, 'This is a she-camel for her to drink,'** meaning a portion of the water, meaning that for you to drink one day and for her to drink one day. So when it was her day to drink, she would drink all their water at the beginning of the day and give them milk to drink at the end of the day. And when it was their day to drink, it would be for themselves, their livestock, and their land. They would not have the right to drink anything of her water on the day she came to drink, nor would she have the right to drink anything of their water on that day. Al-Farra' said: Drinking is a portion of the water. Al-Nahhas said: As for the verbal noun, it is said in it, sharban, sharban, and sharban, and most of them are with the damma, because the kasra and fatha share with something else, so drinking is a portion of the water, and drinking is the plural of drinker, as he said:

I said to drink in Darna and they got drunk

However, Abu Amr ibn al-Ala and al-Kisa'i choose to pronounce the word *drink* with the fat-ha in the source, and they cite as evidence the narration of some scholars that the Prophet, may God bless him and grant him peace, said: **These are days of eating and drinking.**

Tafsir Ibn Kathir

God Almighty says, informing us about the Thamud in their response to their prophet Salih, peace be upon him, when he called them to worship their Lord, the Almighty, that they said, **'You are only one of those bewitched.'** Mujahid and Qatadah said: They mean those bewitched. Abu Salih narrated on the authority of Ibn Abbas, **of those bewitched**, meaning of those created. Some of them cited as evidence for this the words of the poet:

If you ask us: What are we? We are birds among these enchanted people.

Meaning those who have magic, and magic is the lung. The most apparent in this is the statement of Mujahid and Qatadah that they say: You are only bewitched in what you say, you have no mind, then they said, **You are only a human being like us**, meaning how could revelation be given to you but not us? As they said in the other verse, "Was the Reminder sent down to him from among us? Rather, he is a wicked liar. * They will know tomorrow who is the wicked liar." Then they suggested to him a sign to bring them so that they would know his truthfulness in what he brought them from their Lord, and their leaders had gathered and asked him to bring out for them now from this rock a ten-year-old she-camel to a rock near them - of such and such description, so at that point the Prophet of God, Salih, took a stand against them. The covenants and pacts that if he answered them to what they asked for, they would believe in him and follow him. So they gave him that. So the Prophet of God, Salih, peace be upon him, stood up and prayed, then he called upon God Almighty to answer their question, and the rock they pointed to split open and revealed a ten-year-old she-camel in the manner they had described. Some of them believed and most of them disbelieved. **He said, 'This is a she-camel; she has a drink, and you have a drink on a known day.'** That is, she will come to your water one day, and you will come to it one day. **And do not touch her with harm, lest the punishment of a terrible Day seize you.** So he warned them of God's punishment if they harmed her. So the she-camel remained among them for a period of time, coming to the water, eating leaves and pasture, and they benefited from her milk, milking from it what was sufficient for them to drink and quench their thirst. When the time was prolonged and their misery was imminent, they conspired to kill her and hamstring her. "So they hamstrung her, and in the morning they became regretful. So the punishment seized them." That is, their land was shaken with a severe earthquake, and a great shout came to them that uprooted Hearts were shaken from their sockets, and a matter came upon them that which they had not expected, and they became prostrate in their homes. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

155- **He said, 'This is a she-camel' - God - 'She has a drink, and you have a drink on a known day.'** That is, she has a share of the water, and you have a known share of it. You may not drink on the day that is her share, nor does she drink on the day that is your share. Al-Farra' said: Drinking is a share of the water. Al-Nahhas said: As for the verbal noun, it is said in it, 'he drank,' and most of them use the damma. Drinking with the fatha on the shin is the plural of drinker, and what is meant here is drinking with the kasra, and this is how the majority read them, and Ibn Abi Ubla read them with the damma.

Tafsir al-Baghawi

155- **He said, 'This is a she-camel for her to drink,'** a portion and share of the water, **and for you to drink on a specified day.**

Tafsir al-Baidawi

155 - **He said, 'This is a she-camel,'** meaning after God brought her out of the rock by his supplication, as they suggested. **For her is a drink,** meaning a portion of water, such as watering, and it was thrown for a portion of watering and sustenance. It was read with the dammah. **And for you is a drink on a known day,** so limit yourselves to your drinking and do not crowd her in drinking.

Surat al-Shu'ara 26:156

And do not touch it with harm, lest the punishment of a terrible Day seize you.

Surat al-Shu'ara 26:156

And do not touch it with harm, lest the punishment of a terrible Day seize you.

Tafsir al-Jalalayn

156 - **And do not touch her with harm, lest the punishment of a terrible Day seize you** with a terrible punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And do not touch her with harm, lest the punishment of a terrible Day seize you.**

Tafsir al-Qurtubi

The Almighty's saying: **And do not touch them with harm.** It is not permissible to show the doubling here, because they are two moving letters of the same type. **So He will take you** is a negative particle, and it is not permissible to delete the *fa* from it, and the jazm is as it came in the command, except for something narrated from Al-Kisa'i that he permits it.

Tafsir Ibn Kathir

God Almighty says, informing us about the Thamud in their response to their prophet Salih, peace be upon him, when he called them to worship their Lord, the Almighty, that they **said, 'You are only one of those bewitched.'** Mujahid and Qatadah said: They mean those bewitched. Abu Salih narrated on the authority of Ibn Abbas, **of those bewitched**, meaning of those created. Some of them cited as evidence for this the words of the poet:

If you ask us: What are we? We are birds among these enchanted people.

Meaning those who have magic, and magic is the lung. The most apparent in this is the statement of Mujahid and Qatadah that they say: You are only bewitched in what you say, you have no mind, then they said, **You are only a human being like us**, meaning how could revelation be given to you but not us? As they said in the other verse, "Was the Reminder sent down to him from among us? Rather, he is a wicked liar. * They will know tomorrow who is the wicked liar." Then they suggested to him a sign to bring them so that they would know his truthfulness in what he brought them from their Lord, and their leaders had gathered and asked him to bring out for them now from this rock a ten-year-old she-camel to a rock near them - of such

and such description, so at that point the Prophet of God, Salih, took a stand against them. The covenants and pacts that if he answered them to what they asked for, they would believe in him and follow him. So they gave him that. So the Prophet of God, Salih, peace be upon him, stood up and prayed, then he called upon God Almighty to answer their question, and the rock they pointed to split open and revealed a ten-year-old she-camel in the manner they had described. Some of them believed and most of them disbelieved. **He said, 'This is a she-camel; she has a drink, and you have a drink on a known day.'** That is, she will come to your water one day, and you will come to it one day. **And do not touch her with harm, lest the punishment of a terrible Day seize you.** So he warned them of God's punishment if they harmed her. So the she-camel remained among them for a period of time, coming to the water, eating leaves and pasture, and they benefited from her milk, milking from it what was sufficient for them to drink and quench their thirst. When the time was prolonged and their misery was imminent, they conspired to kill her and hamstring her. "So they hamstrung her, and in the morning they became regretful. So the punishment seized them." That is, their land was shaken with a severe earthquake, and a great shout came to them that uprooted Hearts were shaken from their sockets, and a matter came upon them that which they had not expected, and they became prostrate in their homes. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

156- **And do not touch her with harm, lest the punishment of a terrible Day seize you.** That is, do not touch her with hamstrings, beating, or anything that would harm her. The answer to the prohibition is that it seizes you.

Tafsir al-Baghawi

156- **And do not touch her with harm**, by hamstringing her, **lest the punishment of a terrible Day seize you.**

Tafsir al-Baidawi

156 - **And do not touch her with harm** such as hitting or hamstringing. **lest the punishment of a terrible Day seize you.** The greatness of the Day is due to the greatness of what will happen in it, and it is more eloquent than the greatness of the punishment.

Surat al-Shu'ara 26:157

So they hamstrung her and became regretful.

Tafsir al-Jalalayn

157 - **So they hamstrung her** some of them hamstrung her with their consent **and they became regretful** for hamstringing her

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, "So Thamud disobeyed the command of their prophet Salih, peace be upon him, and hamstrung the she-camel that Salih had said to them: 'Do not touch her with harm.' They became regretful of hamstringing her, but their regret did not benefit them, and the punishment of God, which Salih had threatened them with, overtook them, and He destroyed them. "Indeed in that is a sign." He says, "Indeed in the destruction of Thamud for what they did in hamstringing God's she-camel and disobeying the command of God's prophet Salih is a lesson for whoever of your people takes heed from it, O Muhammad. "And most of them were not to believe." He says, **And most of them will not believe in God's foreknowledge.** "And indeed, your Lord," O Muhammad, **is the Exalted in Might**, in His vengeance against His enemies, **the accursed**, with regard to whoever of His creation believes in Him.

Tafsir al-Qurtubi

God the Almighty says: **So they hamstrung her, and in the morning they regretted it.** That is, for hamstringing her when they were certain of the punishment. He gave them three days' respite, and the sign appeared on them each day. They regretted it, but their regret did not benefit them when they witnessed the punishment. It was also said that their regret did not benefit them because they did not repent, but rather they sought out Salih to kill him when they were certain of the punishment. It was also said that their regret was for leaving the child if they did not kill him along with her. This is far-fetched. **Indeed in that is a sign** and so on, which was mentioned previously. It was also said that none of those nations believed in him except two thousand eight hundred men and women. It was also said that they were four thousand. Ka'b said: The people of Salih numbered twelve thousand tribes, each tribe having about twelve thousand, besides women and children. The people of Aad were six times as many.

Tafsir Ibn Kathir

God Almighty says, informing us about the Thamud in their response to their prophet Salih, peace be upon

him, when he called them to worship their Lord, the Almighty, that they **said, 'You are only one of those bewitched.'** Mujahid and Qatadah said: They mean those bewitched. Abu Salih narrated on the authority of Ibn Abbas, **of those bewitched**, meaning of those created. Some of them cited as evidence for this the words of the poet:

If you ask us: What are we? We are birds among these enchanted people.

Meaning those who have magic, and magic is the lung. The most apparent in this is the statement of Mujahid and Qatadah that they say: You are only bewitched in what you say, you have no mind, then they said, **You are only a human being like us**, meaning how could revelation be given to you but not us? As they said in the other verse, "Was the Reminder sent down to him from among us? Rather, he is a wicked liar. * They will know tomorrow who is the wicked liar." Then they suggested to him a sign to bring them so that they would know his truthfulness in what he brought them from their Lord, and their leaders had gathered and asked him to bring out for them now from this rock a ten-year-old she-camel to a rock near them - of such and such description, so at that point the Prophet of God, Salih, took a stand against them. The covenants and pacts that if he answered them to what they asked for, they would believe in him and follow him. So they gave him that. So the Prophet of God, Salih, peace be upon him, stood up and prayed, then he called upon God Almighty to answer their question, and the rock they pointed to split open and revealed a ten-year-old she-camel in the manner they had described. Some of them believed and most of them disbelieved. **He said, 'This is a she-camel; she has a drink, and you have a drink on a known day.'** That is, she will come to your water one day, and you will come to it one day. **And do not touch her with harm, lest the punishment of a terrible Day seize you.** So he warned them of God's punishment if they harmed her. So the she-camel remained among them for a period of time, coming to the water, eating leaves and pasture, and they benefited from her milk, milking from it what was sufficient for them to drink and quench their thirst. When the time was prolonged and their misery was imminent, they conspired to kill her and hamstring her. "So they hamstrung her, and in the morning they became regretful. So the punishment seized them." That is, their land was shaken with a severe earthquake, and a great shout came to them that uprooted Hearts were shaken from their sockets, and a matter came upon them that which they had not expected, and they became prostrate in their homes. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

"So they hamstrung her, and in the morning they regretted hamstringing her, when they knew that the punishment was coming upon them. He gave them three days, and the sign appeared on them each day, and they regretted it when regret was of no use, because that is of no use when they witness the punishment and its effects appear.

Surat al-Shu'ara 26:157

So they hamstrung her and became regretful.

Tafsir al-Baghawi

157- **So they hamstrung her, and in the morning they regretted hamstringing her when they saw the torment.**

Tafsir al-Baidawi

157 - "So they hamstrung her." The hamstringing was attributed to all of them because the one who hamstrung her hamstrung her with their consent, and for this reason they were all taken. "So they became regretful" about hamstringing her out of fear of the punishment coming, not repentance, or upon witnessing the punishment, and for this reason it did not benefit them.

Surat al-Shu'ara 26:158

So the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.

Tafsir al-Jalalayn

158 - (So the promised punishment overtook them, and they perished. Indeed in that is a sign, but most of them were not to be believers.)

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "So the punishment seized them. Indeed in that is a sign, but most of them were not to be believers."

Tafsir al-Qurtubi

God Almighty says: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir Ibn Kathir

God Almighty says, informing us about the Thamud in their response to their prophet Salih, peace be upon him, when he called them to worship their Lord, the Almighty, that they **said, 'You are only one of those bewitched.'** Mujahid and Qatadah said: They mean those bewitched. Abu Salih narrated on the authority of Ibn Abbas, **of those bewitched**, meaning of those created. Some of them cited as evidence for this the words of the poet:

If you ask us: What are we? We are birds among these enchanted people.

Meaning those who have magic, and magic is the lung. The most apparent in this is the statement of Mujahid and Qatadah that they say: You are only bewitched in what you say, you have no mind, then they said, **You are only a human being like us**, meaning how could revelation be given to you but not us? As they said in the other verse, "Was the Reminder sent down to him from among us? Rather, he is a wicked liar. * They will know tomorrow who is the wicked liar." Then they suggested to him a sign to bring them so that they would know his truthfulness in what he brought them from their Lord, and their leaders had gathered and asked him to bring out for them now from this rock a ten-year-old she-camel to a rock near them - of such and such description, so at that point the Prophet of God, Salih, took a stand against them. The covenants and pacts that if he answered them to what they asked for, they would believe in him and follow him. So they gave him that. So the Prophet of God, Salih, peace be upon him, stood up and prayed, then he called upon

God Almighty to answer their question, and the rock they pointed to split open and revealed a ten-year-old she-camel in the manner they had described. Some of them believed and most of them disbelieved. **He said, 'This is a she-camel; she has a drink, and you have a drink on a known day.'** That is, she will come to your water one day, and you will come to it one day. **And do not touch her with harm, lest the punishment of a terrible Day seize you.** So he warned them of God's punishment if they harmed her. So the she-camel remained among them for a period of time, coming to the water, eating leaves and pasture, and they benefited from her milk, milking from it what was sufficient for them to drink and quench their thirst. When the time was prolonged and their misery was imminent, they conspired to kill her and hamstring her. "So they hamstrung her, and in the morning they became regretful. So the punishment seized them." That is, their land was shaken with a severe earthquake, and a great shout came to them that uprooted Hearts were shaken from their sockets, and a matter came upon them that which they had not expected, and they became prostrate in their homes. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

158- **So the punishment** that He promised them seized them. The explanation of His statement, **Indeed in that is a sign, but most of them were not to be believers**, has already been given.

Tafsir al-Baghawi

158- "So the punishment seized them. Indeed in that is a sign, but most of them were not to be believers."

Tafsir al-Baidawi

158 - **So the punishment seized them** meaning the promised punishment. **Indeed in that is a sign, but most of them were not to be believers.** In denying faith from most of them in this context, there is an allusion to the fact that if most of them, or a half of them, had believed, they would not have been seized by the punishment, and that the Quraysh were only protected from something like it by the blessing of those among them who believed.

Surat al-Shu'ara 26:159

And indeed, your Lord is the Exalted in Might, the Merciful.

Surat al-Shu'ara 26:159

And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

159 - And indeed, your Lord is the Exalted in Might, the Merciful

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Qurtubi

God Almighty says: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir Ibn Kathir

God Almighty says, informing us about the Thamud in their response to their prophet Salih, peace be upon him, when he called them to worship their Lord, the Almighty, that they said, **'You are only one of those bewitched.'** Mujahid and Qatadah said: They mean those bewitched. Abu Salih narrated on the authority of Ibn Abbas, **of those bewitched**, meaning of those created. Some of them cited as evidence for this the words of the poet:

If you ask us: What are we? We are birds among these enchanted people.

Meaning those who have magic, and magic is the lung. The most apparent in this is the statement of Mujahid and Qatadah that they say: You are only bewitched in what you say, you have no mind, then they said, **You are only a human being like us**, meaning how could revelation be given to you but not us? As they said in the other verse, "Was the Reminder sent down to him from among us? Rather, he is a wicked liar. * They will know tomorrow who is the wicked liar." Then they suggested to him a sign to bring them so that they would know his truthfulness in what he brought them from their Lord, and their leaders had gathered and asked him to bring out for them now from this rock a ten-year-old she-camel to a rock near them - of such and such description, so at that point the Prophet of God, Salih, took a stand against them. The covenants and pacts that if he answered them to what they asked for, they would believe in him and follow him. So they gave him that. So the Prophet of God, Salih, peace be upon him, stood up and prayed, then he called upon

God Almighty to answer their question, and the rock they pointed to split open and revealed a ten-year-old she-camel in the manner they had described. Some of them believed and most of them disbelieved. **He said, 'This is a she-camel; she has a drink, and you have a drink on a known day.'** That is, she will come to your water one day, and you will come to it one day. **And do not touch her with harm, lest the punishment of a terrible Day seize you.** So he warned them of God's punishment if they harmed her. So the she-camel remained among them for a period of time, coming to the water, eating leaves and pasture, and they benefited from her milk, milking from it what was sufficient for them to drink and quench their thirst. When the time was prolonged and their misery was imminent, they conspired to kill her and hamstring her. "So they hamstrung her, and in the morning they became regretful. So the punishment seized them." That is, their land was shaken with a severe earthquake, and a great shout came to them that uprooted Hearts were shaken from their sockets, and a matter came upon them that which they had not expected, and they became prostrate in their homes. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

159- **And indeed, your Lord is the Exalted in Might, the Merciful** in this Surah. The interpretation of the story of Salih and his people is also presented in other Surahs.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And palm trees with soft fruit** meaning: Lush. Ibn Jarir and Ibn Abi Hatim narrated on his authority, he said: It ripened and matured. Ibn Abi Hatim also narrated on his authority, he said: It became moist and loose. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, regarding His statement, *Farihin* he said: Skillful. Ibn Jarir and Ibn Abi Hatim narrated on his authority, he said: *Farihin* means greedy. Al-Faryabi, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, he said: greedy. Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Al-Khatib and Ibn Asakir narrated, through various chains of narrations, on the authority of Ibn Abbas, regarding His statement, **You are only one of the magicians** he said: One of the created beings. And Labid ibn Rabi'ah recited the following:

If you ask us what we are [.....] the house

Abd bin Hamid also narrated on his authority regarding his statement: **She has a drink**, he said: When it is her day, her milk is poured out for her as they wish.

Tafsir al-Baghawi

159- **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Baidawi

159 - And indeed, your Lord is the Exalted in Might,
the Merciful.

Surat al-Shu'ara 26:160

The people of Lot denied the messengers.

Surat al-Shu'ara 26:160

The people of Lot denied the messengers.

Tafsir al-Jalalayn

160 - **The people of Lot denied the messengers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, "The people of Lot denied the Messenger whom God sent to them when their brother Lot said to them, 'Will you not fear God, O my people? Indeed, I am to you a Messenger from your Lord, trustworthy in His revelation and conveying His message. So fear God in yourselves, lest His punishment befall you for your denial of His Messenger. And obey me in what I have called you to. I will guide you to the path of right conduct. And I do not ask you for any reward for my advice to you and calling you to my Lord. My reward is only from the Lord of the worlds.'" He says, **My reward for calling you to God, and for my advice to you and conveying God's messages to you, is only from the Lord of the worlds.**

Tafsir al-Qurtubi

The Almighty said: **The people of Lot denied the messengers.** Its meaning and story have been fully explained in *Al-A'raf* and *Hud*, and praise be to God.

Tafsir Ibn Kathir

God Almighty says, informing them about His servant and messenger Lot, peace be upon him, who is Lot, son of Haran, son of Azar, and he is the nephew of Abraham, the friend of God, peace be upon him. God Almighty had sent him to a great nation during the lifetime of Abraham, peace be upon them both, and they were living in Sodom and its works, which God destroyed with it, and made in its place a foul, foul lake, which is famous in the land of the Jordan Valley, in an area adjacent to the mountains of the Holy House, between it and the lands of Karak and Shobak. So he called them to God Almighty to worship Him alone, with no partner, and to obey their messenger whom God sent to them, and he forbade them from disobeying God and committing what they had innovated in the world, which no one from creation had done before them, of coming to males without females. For this reason God Almighty said:

Fath al-Qadir

160- **The people of Lot denied the messengers.** God Almighty mentioned the sixth story of the stories of the

prophets with their people, which is the story of Lot.

Tafsir al-Baghawi

God Almighty said: 160- **The people of Lot denied the messengers.**

Tafsir al-Baidawi

160 **The people of Lot denied the messengers.**

Surat al-Shu'ara 26:161

When their brother Lot said to them, **Will you not fear God?**

Tafsir al-Baidawi

161 - When their brother Lot said to them, 'Will you not fear God?'

Tafsir al-Jalalayn

161 - When their brother Lot said to them, Will you not fear God?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When their brother Lot said to them, 'Will you not fear God?'**

Tafsir al-Qurtubi

God Almighty said: **When their brother Lot said to them, 'Will you not fear God?'**

Tafsir Ibn Kathir

God Almighty says, informing them about His servant and messenger Lot, peace be upon him, who is Lot, son of Haran, son of Azar, and he is the nephew of Abraham, the friend of God, peace be upon him. God Almighty had sent him to a great nation during the lifetime of Abraham, peace be upon them both, and they were living in Sodom and its works, which God destroyed with it, and made in its place a foul, foul lake, which is famous in the land of the Jordan Valley, in an area adjacent to the mountains of the Holy House, between it and the lands of Karak and Shobak. So he called them to God Almighty to worship Him alone, with no partner, and to obey their messenger whom God sent to them, and he forbade them from disobeying God and committing what they had innovated in the world, which no one from creation had done before them, of coming to males without females. For this reason God Almighty said:

Fath al-Qadir

The interpretation of his statement: **When he said to them** has already been presented.

Tafsir al-Baghawi

161- When their brother Lot said to them, 'Will you not fear God?'

Surat al-Shu'ara 26:162

Indeed, I am to you a trustworthy messenger.

Surat al-Shu'ara 26:162

Indeed, I am to you a trustworthy messenger.

Tafsir al-Jalalayn

162 - Indeed, I am to you a trustworthy messenger

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, I am to you a trustworthy messenger.**

Tafsir al-Qurtubi

God Almighty says: **Indeed, I am to you a trustworthy messenger.**

Tafsir Ibn Kathir

God Almighty says, informing them about His servant and messenger Lot, peace be upon him, who is Lot, son of Haran, son of Azar, and he is the nephew of Abraham, the friend of God, peace be upon him. God Almighty had sent him to a great nation during the lifetime of Abraham, peace be upon them both, and they were living in Sodom and its works, which God destroyed with it, and made in its place a foul, foul lake, which is famous in the land of the Jordan Valley, in an area adjacent to the mountains of the Holy House, between it and the lands of Karak and Shobak. So he called them to God Almighty to worship Him alone, with no partner, and to obey their messenger whom God sent to them, and he forbade them from disobeying God and committing what they had innovated in the world, which no one from creation had done before them, of coming to males without females. For this reason God Almighty said:

Fath al-Qadir

162- I am to you a trustworthy messenger.

Tafsir al-Baghawi

162- I am to you a trustworthy messenger.

Tafsir al-Baidawi

162 - I am to you a trustworthy messenger.

Surat al-Shu'ara 26:163

So fear God and obey me.

Tafsir al-Jalalayn

163 - **So fear God and obey me**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So fear God and obey me.**

Tafsir al-Qurtubi

God Almighty says: **So fear God and obey me.**

Tafsir Ibn Kathir

God Almighty says, informing them about His servant and messenger Lot, peace be upon him, who is Lot, son of Haran, son of Azar, and he is the nephew of Abraham, the friend of God, peace be upon him. God Almighty had sent him to a great nation during the lifetime of Abraham, peace be upon them both, and they were living in Sodom and its works, which God destroyed with it, and made in its place a foul, foul lake, which is famous in the land of the Jordan Valley, in an area adjacent to the mountains of the Holy House, between it and the lands of Karak and Shobak. So he called them to God Almighty to worship Him alone, with no partner, and to obey their messenger whom God sent to them, and he forbade them from disobeying God and committing what they had innovated in the world, which no one from creation had done before them, of coming to males without females. For this reason God Almighty said:

Fath al-Qadir

163- **So fear God and obey me.**

Tafsir al-Baghawi

163- **So fear God and obey me.**

Tafsir al-Baidawi

163 - **So fear God and obey me.**

Surat al-Shu'ara 26:164

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Surat al-Shu'ara 26:164

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Tafsir al-Jalalayn

164 - (And I do not ask you for any reward for it. My reward is only from the Lord of the worlds.)

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds."

Tafsir al-Qurtubi

God Almighty says: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds."

Tafsir Ibn Kathir

God Almighty says, informing them about His servant and messenger Lot, peace be upon him, who is Lot, son of Haran, son of Azar, and he is the nephew of Abraham, the friend of God, peace be upon him. God Almighty had sent him to a great nation during the lifetime of Abraham, peace be upon them both, and they were living in Sodom and its works, which God destroyed with it, and made in its place a foul, foul lake, which is famous in the land of the Jordan Valley, in an area adjacent to the mountains of the Holy House, between it and the lands of Karak and Shobak. So he called them to God Almighty to worship Him alone, with no partner, and to obey their messenger whom God sent to them, and he forbade them from disobeying God and committing what they had innovated in the world, which no one from creation had done before them, of coming to males without females. For this reason God Almighty said:

Fath al-Qadir

To His saying: 164- **Except upon the Lord of the Worlds** in this Surah, and the explanation of the story of Lot was also presented in full in Al-A'raf.

Tafsir al-Baghawi

163- "And I do not ask of you any reward for it. My reward is only from the Lord of the worlds."

Tafsir al-Baidawi

164 - "And I do not ask you for any reward for it. My reward is only from the Lord of the worlds."

Surat al-Shu'ara 26:165

Do you approach males from among the worlds?

Tafsir al-Jalalayn

165 - **Do you approach the males from among the worlds?** meaning from among the people

Tafsir al-Suyuti

Tafsir al-Tabari

He means by his statement, **Do you approach males from among the worlds?**: Do you marry males from among the children of Adam in their backsides? And his statement, **And you leave what your Lord has created for you of your mates**, means, and you leave what your Lord has created for you of your mates from their vaginas, so He made it lawful for you. And it was mentioned that this is in the recitation of Abdullah, **And you leave what is best for you of your mates**.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **And you leave what your Lord has created for you of your mates**, he said: You left the fronts of women for the backs of men and the backs of women.

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

And His statement, **Rather, you are a transgressing people**, means: Rather, you are a people who transgress what your Lord has permitted you and made lawful for you, including sexual intercourse, and go beyond what He has forbidden you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Rather, you are a transgressing people**. He said: A transgressing people.

Tafsir al-Qurtubi

The Almighty said: **Do you approach males from among the worlds?** They used to have intercourse with them in their backsides, and they used to do that with strangers, as mentioned above in **Al-A'raf**.

Tafsir Ibn Kathir

When the Prophet of God forbade them from

committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot**, meaning from what you have brought us, **you will surely be among those expelled**, meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work**, meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do**. God Almighty said, **So We saved him and his family, all of them**, meaning all of them, **except an old woman among those who remained behind**, meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

His saying: 165- **Do you approach males from among the worlds?** Males is the plural of male, the opposite of two. The meaning of **you approach** is: you marry males from among the worlds, and they are the children of Adam, or every animal. They used to do that with strangers, as mentioned previously in **Al-A'raf**.

Tafsir al-Baghawi

165- **Do you approach males?** Muqatil said: meaning intercourse with men. **Of the worlds**, meaning of the children of Adam.

Tafsir al-Baidawi

165 - **Do you approach the males from among the worlds?** Do you approach the males from among those other than you from among the worlds, with no one else sharing in it with you? Or do you approach the males from among the children of Adam, despite their great number and the predominance of females among them, as if they had inspired you? So what is meant by **the worlds** in the first case is everyone who

Surat al-Shu'ara 26:165

Do you approach males from among the worlds?

marries, and in the second case it is people.

Surat al-Shu'ara 26:166

And you abandon what your Lord has created for you of your mates. Rather, you are a transgressing people.

Tafsir al-Jalalayn

166 - **And you abandon what your Lord has created for you as mates** their wives **but you are a transgressing people** transgressing from what is lawful to what is unlawful

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And you abandon what your Lord has created for you of your mates. Rather, you are a transgressing people."

Tafsir al-Qurtubi

God Almighty says: **Rather, you are a transgressing people**, meaning, you transgress the limits set by God. **They said, 'If you do not desist, O Lot,'** from saying this.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot**, meaning from what you have brought us, **you will surely be among those expelled**, meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work**, meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do**. God Almighty said, **So We saved him and his family, all of them**, meaning all of them, **except an old woman among those who remained behind**, meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down

upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

166- **And you abandon what your Lord has created for you of your mates** meaning, you abandon what God has created for your enjoyment of women, and by mates He meant the female gender. **Rather, you are a transgressing people** meaning, you transgress the limit in all sins, including this sin that you commit with the males.

Tafsir al-Baghawi

166- **And you abandon what your Lord has created for you as mates**, Mujahid said: You left the front of women for the backs of men, **Rather, you are a transgressing people**, transgressors, going beyond what is permissible to what is forbidden.

Tafsir al-Baidawi

166 - **And you abandon what He created for you** for your enjoyment. **Your Lord has given you from among your wives** is for clarification if it refers to the female sex, or for partiality if it refers to the permissible part of them, in which case it would be an allusion to the fact that they used to do the same with their wives as well. **Rather, you are a transgressing people** who have transgressed the limits of desire, exceeding those of other people and even animals, or who are excessive in their sins, and this is part of that, or who deserve to be described as transgressors for committing this crime.

Surat al-Shu'ara 26:167

They said, "If you do not desist, O Lot, you will surely be among those expelled."

Surat al-Shu'ara 26:167

They said, **If you do not desist, O Lot, you will surely be among those expelled.**

Tafsir al-Jalalayn

167 - **They said, If you do not desist, O Lot** from denying us, **you will surely be among those expelled** from our city.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of Lot said, **If you do not desist, O Lot**, from our prohibition of approaching males, **you will surely be among those expelled**, from among us and our country. He said, **Indeed, I am, regarding your actions, among those who disapprove.** Lot says to them: **Indeed, I am, regarding your actions that you do, of approaching males from behind, among those who disapprove.** I mean, among those who hate and deny his actions.

Tafsir al-Qurtubi

God Almighty says: **You will surely be among those expelled** meaning from our country and our village. **He said, 'Indeed, I am among your deeds'** meaning sodomy.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot**, meaning from what you have brought us, **you will surely be among those expelled**, meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work**, meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him and his family, all of them**, meaning all of them, **except an old woman among those who remained behind**, meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty

spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

167- **They said, 'If you do not desist, O Lot,' from denouncing us and criticizing our behavior, 'you will surely be among those expelled' from our country, banished from it.**

Tafsir al-Baghawi

167- **They said, 'If you do not desist, O Lot, you will surely be among those expelled from our village.'**

Tafsir al-Baidawi

167 - **They said, 'If you do not desist, O Lot,'** from what you claim or from our prohibition and the ugliness of our affair, **you will surely be among those expelled**, among those banished from among us, and perhaps they were expelling those they expelled in a violent and bad manner.

Surat al-Shu'ara 26:168

He said, **Indeed, I am among those who disapprove of your deeds.**

Tafsir al-Jalalayn

168 - **He said** Lot **Indeed, I am among those who hate your work**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'Indeed, I am regarding your work among those who disapprove.'**

Tafsir al-Qurtubi

The Almighty said: **Of the ones who say things.** That is, the haters. And *qali* means hatred. I said: *Qallihu* means I **qallihu** (I said: *Qalli*). He said:

I have neither the desires of my heart nor my words

Another said:

Peace be upon you, I will not tire of you, I am close, and if you are far away, you will not be satisfied with me.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot,** meaning from what you have brought us, **you will surely be among those expelled,** meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work,** meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him and his family, all of them,** meaning all of them, **except an old woman among those who remained behind,** meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should

not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

168- **He said, 'Indeed, I am, for your work'** which is what you are doing of coming to men **among the haters** of him, and hatred means, I hated him, I hated him, and from this is the saying of the poet:

I am not the one who fried the khalal nor the one who said it

The other said:

You have nothing with me if you are far away

Then he, peace and blessings be upon him, refused to talk to them and asked God Almighty to save him.

Tafsir al-Baghawi

168- **He said, 'Indeed, I am among those who detest your work,'** the haters.

Tafsir al-Baidawi

168 - **He said, 'Indeed, I am among those who dislike your work.'** Of those who hate it to the utmost, some of them I do not stop at denouncing him for distancing himself, and it is more eloquent than saying, **Indeed, I am among your knowledge.** He said, to indicate that he is counted among their group, he is famous for being among them.

Surat al-Shu'ara 26:169

My Lord, save me and my family from what they do.

Surat al-Shu'ara 26:169

My Lord, save me and my family from what they do.

Tafsir al-Jalalayn

169 - **My Lord, save me and my family from what they do** meaning from His punishment

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: So Lot sought help when his people threatened him with expulsion from their city if he did not desist from forbidding them from committing immorality. He said, **My Lord, save me and my family** from Your punishment for what they do of having intercourse with males. **So We saved him and his family** from Our punishment with which We inflicted upon the people of Lot **all together * Except an old woman among those who remained behind** meaning among those who remained, because of the long years that had passed over her, so she became decrepit. She was destroyed from among the people of Lot because she used to guide her people to guests. It has been said that it was only said **among those who remained behind** because she did not perish with her people in their city, but that the stone only struck her after she had left their city with Lot and his two daughters, so she was among those who remained behind. Then God destroyed her with what He rained down upon the remnants of the people of Lot, and we have already explained that with sufficient evidence that does not need to be repeated.

Tafsir al-Qurtubi

God Almighty says: **My Lord, save me and my family from what they do.** That is, from the punishment of their actions. He prayed to God when he despaired of their faith that he would not be afflicted by their punishment.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot,** meaning from what you have brought us, **you will surely be among those expelled,** meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and

that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work,** meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him and his family, all of them,** meaning all of them, **except an old woman among those who remained behind,** meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

He said: 169- **My Lord, save me and my family from what they do,** meaning from their evil deeds, or from the punishment that will befall them. So God Almighty answered his prayer.

Tafsir al-Baghawi

Then he called and said:

170- **My Lord, save me and my family from what they do,** from evil deeds.

Tafsir al-Baidawi

169 - **My Lord, save me and my family from what they do** meaning from its evil and punishment.

Surat al-Shu'ara 26:170

So We saved him and his family, all together.

Tafsir al-Jalalayn

170 - **So We saved him and his family, all together**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So We saved him and his family, all together.**

Tafsir al-Qurtubi

God Almighty said: **So We saved him and his family, all together.** And there were only his two daughters, as mentioned previously in *Hud*.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot,** meaning from what you have brought us, **you will surely be among those expelled,** meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work,** meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him and his family, all of them,** meaning all of them, **except an old woman among those who remained behind,** meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted

in Might, the Merciful."

Fath al-Qadir

And he said: 170- **So We saved him and his family, all of them,** meaning his family and those who followed his religion and answered his call.

Tafsir al-Baghawi

God Almighty said: 170- **So We saved him and his family, all together.**

Tafsir al-Baidawi

170 - **So We saved him and his family, all of them** - his family and those who followed his religion by removing them from among them at the time when the punishment was to befall them.

Surat al-Shu'ara 26:171

except an old woman among those who passed on

Surat al-Shu'ara 26:171

except an old woman among those who passed on

Tafsir al-Jalalayn

171 - **Except an old woman** his wife **among those who remained behind** We destroyed her.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Except an old woman among those who came after.**

Tafsir al-Qurtubi

The Almighty said: **Except an old woman among those who remain behind.** Saeed narrated on the authority of Qatada who said: **She remained in the punishment of God the Almighty** means she remained. Abu Ba'idah thinks that the meaning of **those who remain in old age** is that she remained until she became old. An-Nahhas said: **The one who has passed away is called ghabir and the one who remains is called ghabir** as he said:

Don't dust the shovel with its dust, you don't know the outcome

As he said:

Muhammad has not slept since God forgave him for his past and future sins.

What remains. And the dust is the remains of the milk.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot,** meaning from what you have brought us, **you will surely be among those expelled,** meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work,** meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him**

and his family, all of them, meaning all of them, **except an old woman among those who remained behind,** meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

171- **Except an old woman among those who remain behind** is Lot's wife. The meaning of **among those who remain behind** is: among those who remain in the torment. Abu Ubaidah said: **among those who remain in old age:** meaning she remained until she became old. An-Nahhas said: It is said of one who goes away *ghabir* and of one who remains *ghabir*. The poet said:

Don't dust the shovel with its dust, you don't know the outcome

And dust is the remainder of milk. The Arabs say: **What has passed and what has passed,** meaning what has passed and what remains.

Tafsir al-Baghawi

171- **Except for an old woman among the past people,** namely Lot's wife, who remained in torment and destruction.

Tafsir al-Baidawi

171 - **Except an old woman** - she is Lot's wife. **Among those who remained behind** is understood to be among those who remained in the punishment, as a rock hit her in the road and destroyed her because she was inclined toward the people and pleased with their actions. It was said that it was among those who remained in the village, as she did not go out with Lot.

Surat al-Shu'ara 26:172

Then We destroyed the others.

Tafsir al-Jalalayn

172 - **Then We destroyed the others** We destroyed them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then We destroyed the others of the people of Lot by destroying them. **And We rained down upon them a rain.** That is, God sending down upon them stones of baked clay from the sky. **How evil is the rain of those who were warned.** He says: How evil is that rain, the rain of the people whom their prophet warned, but they denied him. **Indeed in that is a sign.** God Almighty says: Indeed, in Our destruction of the people of Lot, the destruction that We described in their denial of Our Messenger, is a lesson and admonition for your people, O Muhammad, by which they may learn a lesson in their denial of you and their rejection of the truth that you brought them from your Lord. **And most of them were not believers,** in God's prior knowledge. **And indeed, your Lord is the Exalted in Might, the Merciful,** to those who believe in Him.

Tafsir al-Qurtubi

The Almighty said: **Then We destroyed the others** meaning We destroyed them with the sinkholes and stones. Muqatil said: God caused the people of Lot to swallow up the earth and sent stones upon what was outside the village. **And We rained down upon them a rain** meaning stones.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot,** meaning from what you have brought us, **you will surely be among those expelled,** meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work,** meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him**

and his family, all of them, meaning all of them, **except an old woman among those who remained behind,** meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

172- **Then We destroyed the others** meaning We destroyed them with landslides and stones.

Tafsir al-Baghawi

172- **Then We destroyed the others,** meaning: We destroyed you.

Tafsir al-Baidawi

172 - **Then We destroyed the others.** We destroyed them.

Surat al-Shu'ara 26:173

And We rained down upon them a rain. How evil was the rain of those who were warned.

Surat al-Shu'ara 26:173

And We rained down upon them a rain. How evil was the rain of those who were warned.

Tafsir al-Jalalayn

173 - **And We rained down upon them a rain** of stones as part of the destruction **so evil was the rain of those who were warned** their rain

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And We rained down upon them a rain, and evil was the rain of those who were warned.**

Tafsir al-Qurtubi

God Almighty said: **Evil was the rain of those who were warned.** It was said that Gabriel caused the earth to swallow up their village and turned it upside down, then God followed it with stones.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot,** meaning from what you have brought us, **you will surely be among those expelled,** meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work,** meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him and his family, all of them,** meaning all of them, **except an old woman among those who remained behind,** meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down

upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

173- **And We rained down upon them a rain** meaning stones. **So wretched was the rain of those who were warned.** The one specifically blamed is omitted, and the meaning is their rain.

Tafsir al-Baghawi

173- **And We rained down upon them a rain, and evil was the rain of those who were warned.** Wahb ibn Munabbih said: Sulphur and fire.

Tafsir al-Baidawi

173 - **And We rained down upon them a rain.** It was said that God rained stones upon the scum of the people and destroyed them. **Evil was the rain of those who were warned.** The lam in it is for the genus so that the complement to it is the subject of *evil*, and the one specifically blamed is omitted, which is their rain.

Surat al-Shu'ara 26:174

Indeed in that is a sign, but most of them were not to be believers.

Tafsir al-Jalalayn

174 - **Indeed in that is a sign, but most of them were not to be believers.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed in that is a sign, but most of them were not to be believers.**

Tafsir al-Qurtubi

God Almighty says: **There is certainly a sign in that, but most of them were not believers.** There was no believer in it except the house of Lot and his two daughters.

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot,** meaning from what you have brought us, **you will surely be among those expelled,** meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work,** meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him and his family, all of them, except an old woman among those who remained behind,** meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then

We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

The interpretation of 174- **Indeed in that is a sign, but most of them were not to be believers** has been presented.

Tafsir al-Baghawi

174- **There is certainly a sign in that, but most of them were not to be believers.**

Tafsir al-Baidawi

174 - **Indeed in that is a sign, but most of them were not to be believers.**

Surat al-Shu'ara 26:175

And indeed, your Lord is the Exalted in Might, the Merciful.

Surat al-Shu'ara 26:175

And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

175 - And indeed, your Lord is the Exalted in Might, the Merciful

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Qurtubi

God Almighty says: **And your Lord is the Exalted in Might, the Merciful.**

Tafsir Ibn Kathir

When the Prophet of God forbade them from committing indecencies and having sexual intercourse with men, and instructed them to have intercourse with their women whom God had created for them, their only response to him was to say, **If you do not desist, O Lot,** meaning from what you have brought us, **you will surely be among those expelled,** meaning we will banish you from among us, as God Almighty said: "But the only response of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" When he saw that they would not desist from what they were doing and that they continued in their misguidance, he disavowed them and said, **Indeed, I am among those who disapprove of your work,** meaning those who hate it. I do not like it and I am not pleased with it, and I am innocent of you. Then he called upon God against them and said, **My Lord, save me and my family from what they do.** God Almighty said, **So We saved him and his family, all of them, except an old woman among those who remained behind,** meaning his wife. She was an evil old woman who remained and perished with those who remained of her people, as He had informed God the Almighty spoke about them in Surat Al-A'raf and Hud, and likewise about Al-Hijr when God ordered him to set out with his family except for his wife, and that they should not turn back when they heard the blast when it descended upon his people, so they were patient with God's command and continued, and God sent down upon those the punishment that encompassed all of them, and rained upon them stones of layered baked clay, and for this reason God the Almighty said: "Then

We destroyed the others * And We rained upon them a rain. How evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful."

Fath al-Qadir

175- And indeed, your Lord is the Exalted in Might, the Merciful in this Surah.

Tafsir al-Baghawi

175- And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Baidawi

175 - And indeed, your Lord is the Exalted in Might, the Merciful.

Surat al-Shu'ara 26:176

The companions of the thicket denied the messengers.

Tafsir al-Jalalayn

176 - **The companions of the thicket lied** and in a reading by deleting the hamza and placing its vowel on the lam and opening the ha' and it is a thicket of trees near Madyan **the messengers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **The companions of the thicket denied.** The thicket is the intertwined tree, and it is the singular of ayk, and every intertwined tree is a thicket according to the Arabs. From this comes the saying of Nabigha of Banu Dhubyān:

A dove sweeps away the cold of the thicket with my arrival, and smears his gums with kohl.

The people of the thicket: they are the people of Madyan, as mentioned.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **The companions of the thicket denied the messengers**, meaning: the companions of the thicket.

Muhammad Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **The companions of the thicket denied the messengers**. He said: The thicket is a gathering of trees.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said, regarding his statement, **The companions of the thicket denied the messengers**, he said: The people of Madyan, and the thicket is the intertwined tree.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The companions of the thicket denied the messengers**, he said: The thicket is the tree. God sent Shu'ayb to his people from the people of Madyan and to the people of the desert. He said: They are the companions of Laykah. Laykah and the thicket are one and the same.

And His statement, **When Shu'ayb said to them, 'Will you not fear God?'** God Almighty says: Shu'ayb said to them, **Will you not fear God's punishment for your disobedience to your Lord? 'Indeed, I am to you from God a trustworthy messenger upon His revelation. So fear God's punishment for disobeying His command and obey me** and you will be guided.

Tafsir al-Qurtubi

The Almighty said: **The companions of the thicket denied the messengers.** Thicket is a dense, intertwined tree, the singular of which is *aykah*. Whoever reads: **The companions of the thicket**, it means *Aydaḥ*. Whoever reads: *Likah*, it is the name of a village. It is said: They are like Bakkah and Mecca, as al-Jawhari said. An-Nahhas said: Abu Ja'far and Nafi' read: **The companions of Laikah denied the messengers**. This is how he read it in *Sad*. The reciters agreed on the accusative in the one in Surah al-Hijr and the one in Surah Qaf. Therefore, what they differed upon must be referred back to what they agreed upon, as the meaning is the same. As for what Abu Ubaid related, that *Likah* is the name of the village where they lived and that *al-Aykah* is the name of the country, then it is something that cannot be proven, and it is not known who said it, so his knowledge of it is proven. Even if it was known who said it, there would be doubt in it, because all the scholars of knowledge, including those who interpret and know all the Arabic languages, are in disagreement. Narrated Abdullah bin Wahb on the authority of Jarir bin Jazim on the authority of Qatada who said: The people of the thicket were people of thickets and trees, and most of their trees were doom trees, which is the maqal tree. Ibn Jubayr narrated on the authority of Ad-Dahhak who said: The people of the thicket went out - meaning when the heat struck them - and gathered together in the thickets and trees, so a cloud was sent upon them so that they could take shelter under it, and when they were all completely under it, it was burned. Why was this not what was narrated on the authority of Ibn Abbas who said: **The thicket** means the trees. We do not know of any difference of opinion among linguists about the meaning of aykah as a tangled tree. As for the argument of some who have argued that the reading of those who read in these two places with the fatha, that it is in the black *laikah*, this is not an argument for them. The opinion on this is that its original form is aykah, then the hamza was lightened and its vowel was placed on the lam, so it was dropped and dispensed with the alif of connection, because the lam had moved, and in this case nothing is permissible except the khuzur, just as you say in *al-ahmar* you confirm the hamza and then lighten it in *al-hamr*. If you wish, you can write it in writing as you wrote it first, or if you wish, you can write it with the deletion, and nothing is permissible except the khuzur. Sibawayh said: **Know that what is indeclinable is declined if the alif and lam are added to it or something is added to it.** We do not know of anyone who disagreed with Sibawayh on this. Al-Khalil said: *Al-Aykah* is a thicket that grows lote trees, arak trees, and similar soft trees. **When Shu'ayb said to them** - and he did not say their brother Shu'ayb, because he was not a brother to the People of the Thicket in lineage. Then when he mentioned Midian, he said: **their brother Shu'ayb**, because he was one of them. His lineage has already been discussed in Al-A'raf. Ibn Zayd said: God sent Shu'ayb as a messenger to his people, the people of Midian, and to the people of the desert, who were the People of the Thicket. Qatada said the same, and we have already mentioned it.

The companions of the thicket denied the messengers.

Tafsir Ibn Kathir

These - meaning the People of the Thicket - are the people of Madyan according to the correct view, and the Prophet of God Shuaib was one of them. He did not say here their brother Shuaib because they were attributed to the worship of the Thicket, which is a tree, or it was said a tree that was intertwined like a thicket that they used to worship. Therefore, when he said: The People of the Thicket denied the messengers, he did not say: When their brother Shuaib said to them, but rather he said: When Shuaib said to them, thus severing the brotherhood between them for the meaning to which they were attributed, even though he was their brother by blood. Some people did not realize this point, so they thought that the People of the Thicket were not the people of Madyan, so they claimed that God sent Shuaib, peace be upon him, to two nations, and some of them said: Three nations. Ishaq bin Bishr Al-Kahili - who is weak - narrated to me that Ibn Al-Suddi narrated to me on the authority of his father, and Zakariya bin Omar on the authority of Khasif on the authority of Ikrimah, they said: God did not send a prophet twice except Shu'ayb, once to Madyan, so God seized them with the blast, and once to the people of the thicket, so God seized them with the punishment of the Day of the Shadow. Abu Al-Qasim Al-Baghawi narrated on the authority of Hudbah on the authority of Hammam on the authority of Qatada regarding the words of God Almighty: **And the people of the message** they are the people of Shu'ayb.

His statement, **And the companions of the thicket**, were the people of Shu'ayb. This was also said by Ishaq bin Bishr. Others than Juwaybir said, **The companions of the thicket and Madyan are one and the same**, and God knows best. Al-Hafiz Ibn 'Asakir narrated in the biography of Shu'ayb, on the authority of Muhammad ibn 'Uthman ibn Abi Shaybah, on the authority of his father, on the authority of Mu'awiyah ibn Hisham, on the authority of Hisham ibn Sa'd, on the authority of Sa'id ibn Abi Hilal, on the authority of Rabia ibn Sayf, on the authority of 'Abdullah ibn 'Amr, who said, "The Messenger of God (blessings and peace of God be upon him) said, 'The people of Madyan and the companions of the thicket are two nations to whom God sent the Prophet Shu'ayb, peace be upon him.'" This is strange, and there is some doubt about its being at the Prophet's side. It is more likely to be a mutawakkul *martyr* hadith. The correct view is that they are one nation, described in each case with something. For this reason, these people were admonished and commanded to fulfill the measure and weight, as in the story of Madyan, exactly the same. This indicates that they are one nation.

Fath al-Qadir

176- **The companions of the thicket denied the messengers.** Nafi', Ibn Kathir and Ibn Amir read *al-Aykah* with one lam and a fat-ha over the ta', making it an indefinite noun with al- added to *companions*. The rest read *al-Aykah* as a definite noun. Al-Aykah is the

intertwined tree, which is the thicket. Laykah is the name of the village. It was also said that they have the same meaning and that it is the name of the thicket. Al-Qurtubi said: As for what Abu Ubaid related, that Laykah is the name of the village where they lived, and that al-Aykah is the name of the whole town, this is something that is not proven and it is not known who said it. Had it been known, it would have been questionable, because all scholars disagreed with it. Abu Ali al-Farsi said: Al-Aykah is the definite article of a thicket. If the hamza is deleted for ease of pronunciation, its vowel is placed on the lam. Al-Khalil said: Al-Aykah is a thicket that grows lote trees, arak trees, and similar soft trees.

Tafsir al-Baghawi

God Almighty said: 176- **The companions of the thicket denied the messengers**, and they are the people of Shuaib, peace be upon him. The Iraqis read: *al-Aykah* here and in *S* with a hamza, a sukoon on the lam, and a kasra on the ta'. The others read: *Laykah* with a fatha on the lam and an un-hamzated ta'. They made it the name of the country, and it is not declined. They did not differ in Surat Al-Hijr, and they said that they are both hamzated and kasra. *Al-Aykah* is a thicket of intertwined trees.

Tafsir al-Baidawi

176 - **The companions of the thicket denied the messengers.** The thicket is a thicket that grows soft trees. He means a thicket near Madyan inhabited by a group. So God sent Shu'ayb to them as He sent him to Madyan, and he was a foreigner to them. That is why He said:

Surat al-Shu'ara 26:177

When Shu'ayb said to them, **Will you not fear God?**

Tafsir al-Jalalayn

177 - **When Shu'aib said to them** he did not say their brother because he was not one of them **Will you not fear God?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When Shu'aib said to them, 'Will you not fear God?'**

Tafsir al-Qurtubi

God Almighty says: **Do you not fear God?** Do you not fear God?

Tafsir Ibn Kathir

These - meaning the People of the Thicket - are the people of Madyan according to the correct view, and the Prophet of God Shuaib was one of them. He did not say here their brother Shuaib because they were attributed to the worship of the Thicket, which is a tree, or it was said a tree that was intertwined like a thicket that they used to worship. Therefore, when he said: The People of the Thicket denied the messengers, he did not say: When their brother Shuaib said to them, but rather he said: When Shuaib said to them, thus severing the brotherhood between them for the meaning to which they were attributed, even though he was their brother by blood. Some people did not realize this point, so they thought that the People of the Thicket were not the people of Madyan, so they claimed that God sent Shuaib, peace be upon him, to two nations, and some of them said: Three nations. Ishaq bin Bishr Al-Kahili - who is weak - narrated to me that Ibn Al-Suddi narrated to me on the authority of his father, and Zakariya bin Omar on the authority of Khasif on the authority of Ikrimah, they said: God did not send a prophet twice except Shu'ayb, once to Madyan, so God seized them with the blast, and once to the people of the thicket, so God seized them with the punishment of the Day of the Shadow. Abu Al-Qasim Al-Baghawi narrated on the authority of Hudbah on the authority of Hammam on the authority of Qatada regarding the words of God Almighty: **And the people of the message** they are the people of Shu'ayb.

His statement, **And the companions of the thicket**, were the people of Shu'ayb. This was also said by Ishaq ibn Bishr. Others than Juwaybir said, **The companions of the thicket and Madyan are one and**

the same, and God knows best. Al-Hafiz Ibn 'Asakir narrated in the biography of Shu'ayb, on the authority of Muhammad ibn 'Uthman ibn Abi Shaybah, on the authority of his father, on the authority of Mu'awiyah ibn Hisham, on the authority of Hisham ibn Sa'd, on the authority of Sa'id ibn Abi Hilal, on the authority of Rabia ibn Sayf, on the authority of 'Abdullah ibn 'Amr, who said, "The Messenger of God (blessings and peace of God be upon him) said, 'The people of Madyan and the companions of the thicket are two nations to whom God sent the Prophet Shu'ayb, peace be upon him.'" This is strange, and there is some doubt about its being at the Prophet's side. It is more likely to be a mutawakkul *martyr* hadith. The correct view is that they are one nation, described in each case with something. For this reason, these people were admonished and commanded to fulfill the measure and weight, as in the story of Madyan, exactly the same. This indicates that they are one nation.

Fath al-Qadir

177- **When Shu'ayb said to them, 'Will you not fear God?'** He did not say their brother as he said about the prophets before him, because he was not from the people of the thicket in lineage. So when he mentioned Madyan, he said their brother Shu'ayb because he was from them, and the verification of his lineage has already been mentioned in Al-A'raf.

Tafsir al-Baghawi

177- **When Shu'ayb said to them**, and he did not say their brother, because he was not from the People of the Thicket by lineage. Then when he mentioned Madyan, he said their brother Shu'ayb because he was from them, and God Almighty had sent him to his people, the people of Madyan, and to the People of the Thicket. **Will you not fear God?**

Tafsir al-Baidawi

177 - **When Shu'ayb said to them, 'Will you not fear God?'** He did not say their brother Shu'ayb. It was said that the thicket was a tangled tree and their tree was the doom tree, which is the maql. Ibn Kathir, Nafi', and Ibn 'Amir read (*Laykah*) without the hamza and keeping its vowel on the lam. It was also read with a fatha on the basis that it is Laykah, which is the name of their town. It was written here and in S without an alif to follow the pronunciation.

Surat al-Shu'ara 26:178

Indeed, I am to you a trustworthy messenger.

Surat al-Shu'ara 26:178

Indeed, I am to you a trustworthy messenger.

Tafsir al-Jalalayn

178 - **Indeed, I am to you a trustworthy messenger**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, I am to you a trustworthy messenger.**

Tafsir al-Qurtubi

God Almighty says: **Indeed, I am to you a trustworthy messenger.**

Tafsir Ibn Kathir

These - meaning the People of the Thicket - are the people of Madyan according to the correct view, and the Prophet of God Shuaib was one of them. He did not say here their brother Shuaib because they were attributed to the worship of the Thicket, which is a tree, or it was said a tree that was intertwined like a thicket that they used to worship. Therefore, when he said: The People of the Thicket denied the messengers, he did not say: When their brother Shuaib said to them, but rather he said: When Shuaib said to them, thus severing the brotherhood between them for the meaning to which they were attributed, even though he was their brother by blood. Some people did not realize this point, so they thought that the People of the Thicket were not the people of Madyan, so they claimed that God sent Shuaib, peace be upon him, to two nations, and some of them said: Three nations. Ishaq bin Bishr Al-Kahili - who is weak - narrated to me that Ibn Al-Suddi narrated to me on the authority of his father, and Zakariya bin Omar on the authority of Khasif on the authority of Ikrimah, they said: God did not send a prophet twice except Shu'ayb, once to Madyan, so God seized them with the blast, and once to the people of the thicket, so God seized them with the punishment of the Day of the Shadow. Abu Al-Qasim Al-Baghawi narrated on the authority of Hudbah on the authority of Hammam on the authority of Qatada regarding the words of God Almighty: **And the people of the message** they are the people of Shu'ayb.

His statement, **And the companions of the thicket**, were the people of Shu'ayb. This was also said by Ishaq ibn Bishr. Others than Juwaybir said, **The companions of the thicket and Madyan are one and the same**, and God knows best. Al-Hafiz Ibn 'Asakir

narrated in the biography of Shu'ayb, on the authority of Muhammad ibn 'Uthman ibn Abi Shaybah, on the authority of his father, on the authority of Mu'awiyah ibn Hisham, on the authority of Hisham ibn Sa'd, on the authority of Sa'id ibn Abi Hilal, on the authority of Rabia ibn Sayf, on the authority of 'Abdullah ibn 'Amr, who said, "The Messenger of God (blessings and peace of God be upon him) said, 'The people of Madyan and the companions of the thicket are two nations to whom God sent the Prophet Shu'ayb, peace be upon him.'" This is strange, and there is some doubt about its being at the Prophet's side. It is more likely to be a mutawakkul *martyr* hadith. The correct view is that they are one nation, described in each case with something. For this reason, these people were admonished and commanded to fulfill the measure and weight, as in the story of Madyan, exactly the same. This indicates that they are one nation.

Fath al-Qadir

The interpretation of his statement: 177- **Indeed, I am to you a trustworthy messenger** has been presented.

Tafsir al-Baghawi

178- **Indeed, I am to you a trustworthy messenger.**

Tafsir al-Baidawi

178 - **Indeed, I am to you a trustworthy messenger.**

Surat al-Shu'ara 26:179

So fear God and obey me.

Tafsir al-Jalalayn

179 - **So fear God and obey me**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So fear God and obey me.**

Tafsir al-Qurtubi

God Almighty says: **So fear God and obey me** [the verse]. The response of these messengers was the same and in the same form because they agreed on the command to fear God, obey and be sincere in worship, and to refrain from taking any responsibility for conveying the message.

Tafsir Ibn Kathir

These - meaning the People of the Thicket - are the people of Madyan according to the correct view, and the Prophet of God Shuaib was one of them. He did not say here their brother Shuaib because they were attributed to the worship of the Thicket, which is a tree, or it was said a tree that was intertwined like a thicket that they used to worship. Therefore, when he said: The People of the Thicket denied the messengers, he did not say: When their brother Shuaib said to them, but rather he said: When Shuaib said to them, thus severing the brotherhood between them for the meaning to which they were attributed, even though he was their brother by blood. Some people did not realize this point, so they thought that the People of the Thicket were not the people of Madyan, so they claimed that God sent Shuaib, peace be upon him, to two nations, and some of them said: Three nations. Ishaq bin Bishr Al-Kahili - who is weak - narrated to me that Ibn Al-Suddi narrated to me on the authority of his father, and Zakariya bin Omar on the authority of Khasif on the authority of Ikrimah, they said: God did not send a prophet twice except Shu'ayb, once to Madyan, so God seized them with the blast, and once to the people of the thicket, so God seized them with the punishment of the Day of the Shadow. Abu Al-Qasim Al-Baghawi narrated on the authority of Hudbah on the authority of Hammam on the authority of Qatada regarding the words of God Almighty: **And the people of the message** they are the people of Shu'ayb.

His statement, **And the companions of the thicket**, were the people of Shu'ayb. This was also said by Ishaq ibn Bishr. Others than Juwaybir said, **The**

companions of the thicket and Madyan are one and the same, and God knows best. Al-Hafiz Ibn 'Asakir narrated in the biography of Shu'ayb, on the authority of Muhammad ibn 'Uthman ibn Abi Shaybah, on the authority of his father, on the authority of Mu'awiyah ibn Hisham, on the authority of Hisham ibn Sa'd, on the authority of Sa'id ibn Abi Hilal, on the authority of Rabia ibn Sayf, on the authority of 'Abdullah ibn 'Amr, who said, "The Messenger of God (blessings and peace of God be upon him) said, 'The people of Madyan and the companions of the thicket are two nations to whom God sent the Prophet Shu'ayb, peace be upon him.'" This is strange, and there is some doubt about its being at the Prophet's side. It is more likely to be a mutawakkul *martyr* hadith. The correct view is that they are one nation, described in each case with something. For this reason, these people were admonished and commanded to fulfill the measure and weight, as in the story of Madyan, exactly the same. This indicates that they are one nation.

Fath al-Qadir

179- **So fear God and obey me.**

Tafsir al-Baghawi

179- **So fear God and obey me.**

Tafsir al-Baidawi

179 - **So fear God and obey me.**

Surat al-Shu'ara 26:180

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Surat al-Shu'ara 26:180

And I do not ask of you any reward for it. My reward is only from the Lord of the worlds.

Tafsir al-Jalalayn

180 - (And I do not ask you for any reward for it. My reward is only from the Lord of the worlds.)

Tafsir al-Suyuti

Tafsir al-Tabari

He says: **And I do not ask of you** for my advice to you any reward or recompense. What is my reward or recompense for that? "except from the Lord of the worlds. * Give full measure" He says: Give people their due measure **and do not be among the losers** He says: And do not be among those who are deprived of their rights.

Tafsir al-Qurtubi

God Almighty says: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds."

Tafsir Ibn Kathir

These - meaning the People of the Thicket - are the people of Madyan according to the correct view, and the Prophet of God Shuaib was one of them. He did not say here their brother Shuaib because they were attributed to the worship of the Thicket, which is a tree, or it was said a tree that was intertwined like a thicket that they used to worship. Therefore, when he said: The People of the Thicket denied the messengers, he did not say: When their brother Shuaib said to them, but rather he said: When Shuaib said to them, thus severing the brotherhood between them for the meaning to which they were attributed, even though he was their brother by blood. Some people did not realize this point, so they thought that the People of the Thicket were not the people of Madyan, so they claimed that God sent Shuaib, peace be upon him, to two nations, and some of them said: Three nations. Ishaq bin Bishr Al-Kahili - who is weak - narrated to me that Ibn Al-Suddi narrated to me on the authority of his father, and Zakariya bin Omar on the authority of Khasif on the authority of Ikrimah, they said: God did not send a prophet twice except Shu'ayb, once to Madyan, so God seized them with the blast, and once to the people of the thicket, so God seized them with the punishment of the Day of the Shadow. Abu Al-Qasim Al-Baghawi narrated on the authority of Hudbah on the authority of Hammam on the authority of Qatada regarding the words of God Almighty: **And the people of the message** they are the people of

Shu'ayb.

His statement, **And the companions of the thicket**, were the people of Shu'ayb. This was also said by Ishaq ibn Bishr. Others than Juwaybir said, **The companions of the thicket and Madyan are one and the same**, and God knows best. Al-Hafiz Ibn 'Asakir narrated in the biography of Shu'ayb, on the authority of Muhammad ibn 'Uthman ibn Abi Shaybah, on the authority of his father, on the authority of Mu'awiyah ibn Hisham, on the authority of Hisham ibn Sa'd, on the authority of Sa'id ibn Abi Hilal, on the authority of Rabia ibn Sayf, on the authority of 'Abdullah ibn 'Amr, who said, "The Messenger of God (blessings and peace of God be upon him) said, 'The people of Madyan and the companions of the thicket are two nations to whom God sent the Prophet Shu'ayb, peace be upon him.'" This is strange, and there is some doubt about its being at the Prophet's side. It is more likely to be a mutawakkul *martyr* hadith. The correct view is that they are one nation, described in each case with something. For this reason, these people were admonished and commanded to fulfill the measure and weight, as in the story of Madyan, exactly the same. This indicates that they are one nation.

Fath al-Qadir

To the Almighty's saying: 180- **except upon the Lord of the worlds** in this surah.

Tafsir al-Baghawi

180- "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds." The call of all these prophets, as God has narrated about them, was in one form, not in agreement with them on the command to be pious, obedient, and sincere in worship, and to refrain from taking reward for calling to God and conveying the message.

Tafsir al-Baidawi

180 - "And I do not ask you for any reward for it. My reward is only from the Lord of the worlds."

Surat al-Shu'ara 26:181

Give full measure and do not be among the losers.

Tafsir al-Jalalayn

181 - **Give full measure** complete it **and do not be among the losers** the deficient.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Give full measure and do not be among the losers**.

Tafsir al-Qurtubi

God Almighty says: **Give full measure and do not be among those who lose out**, those who are deficient in measure and weight.

Tafsir Ibn Kathir

God the Almighty commands them to give full measure and weight, and forbids them from cheating in them, as He says, **Give full measure and do not be among the losers**. That is, when you give to people, give them the full measure, and do not cheat in the measure, giving them less than what they deserve, and take what they deserve in full. Rather, take as you give, and give as you take. **And weigh with a straight balance**. The balance is the scale, and it was said that it is the weight. Some said that it is an Arabization of the Roman word. Mujahid said: The straight balance is justice in Roman. Qatadah said that the balance is justice. His statement, **And do not cheat people of their due**, that is, do not reduce their money. **And do not commit abuse on the earth, spreading corruption**, means cutting off the road, as He says in the other verse, **And do not sit on every path, threatening**.

His statement, **And fear Him who created you and the former generations**, is to frighten them with the wrath of God who created them and created their forefathers, just as Moses, peace be upon him, said, **Your Lord and the Lord of your forefathers of old**. Ibn Abbas, Mujahid, Al-Suddi, Sufyan ibn Uyaynah, and Abd Al-Rahman ibn Zayd ibn Aslam said, **and the former generations**, meaning He created the former generations. Ibn Zayd read, **And He has certainly led astray many of you**.

Fath al-Qadir

His statement: 181- **Give full measure and do not be among those who lose out**. That is, give full measure to whoever wants it and uses it, and do not be among those who lose out: those who are deficient in

measure and weight. It is said, **I lost the measure and weight**, meaning, I reduced it. From this is the statement of God Almighty: **And when they give them measure or weight, they lose out**. Then God Almighty added to the explanation.

Tafsir al-Baghawi

182- **Give full measure and do not be among those who are deficient**, those who are deficient in people's rights by measuring and weight.

Tafsir al-Baidawi

181 - **Give full measure** complete it. **And do not be among the losers** those who reduce people's rights by cheating.

Surat al-Shu'ara 26:182
And weigh with a straight balance.

Surat al-Shu'ara 26:182

And weigh with a straight balance.

Tafsir al-Jalalayn

182 - **And weigh with the straight balance** the fair balance

Tafsir al-Suyuti

Tafsir al-Tabari

By His statement, **And weigh with an even balance**, he means weigh with the *straight* scales in which there is no deficiency for the one for whom you weigh. **And do not deprive people of their due rights**, meaning: do not reduce people's rights in measure and weight. **And do not commit abuse on the earth, spreading corruption**, meaning: do not spread corruption on the earth. We have already explained all of that with supporting evidence and the disagreement of the interpreters regarding it previously, so that makes it unnecessary to repeat it here.

Tafsir al-Qurtubi

The Almighty says: **And weigh with a straight balance** meaning give what is due. This has been mentioned previously in **Glory be to God** and others.

Tafsir Ibn Kathir

God the Almighty commands them to give full measure and weight, and forbids them from cheating in them, as He says, **Give full measure and do not be among the losers**. That is, when you give to people, give them the full measure, and do not cheat in the measure, giving them less than what they deserve, and take what they deserve in full. Rather, take as you give, and give as you take. **And weigh with a straight balance**. The balance is the scale, and it was said that it is the weight. Some said that it is an Arabization of the Roman word. Mujahid said: The straight balance is justice in Roman. Qatadah said that the balance is justice. His statement, **And do not cheat people of their due**, that is, do not reduce their money. **And do not commit abuse on the earth, spreading corruption**, means cutting off the road, as He says in the other verse, **And do not sit on every path, threatening**.

His statement, **And fear Him who created you and the former generations**, is to frighten them with the wrath of God who created them and created their forefathers, just as Moses, peace be upon him, said, **Your Lord and the Lord of your forefathers of old**. Ibn Abbas, Mujahid, Al-Suddi, Sufyan ibn Uyaynah, and Abd Al-Rahman ibn Zayd ibn Aslam said, **and the former**

generations, meaning He created the former generations. Ibn Zayd read, **And He has certainly led astray many of you**.

Fath al-Qadir

He said: **Weigh with the straight balance**, meaning give the right with the right balance. The explanation of this was mentioned in Surat Subhan, and it was read with the balance with the full and broken.

Tafsir al-Baghawi

182- **Weigh with a straight balance**.

Tafsir al-Baidawi

182 - **Weigh with the straight balance** with the right balance, and even if it is Arabic, if it is from qast then it is fa'laas with a double 'ayn, otherwise it is fa'laal. Hamzah, al-Kisa'i and Hafs read it with a kasra on the qaf.

Surat al-Shu'ara 26:183

And do not deprive people of their due rights, and do not commit abuse on the earth, spreading corruption.

Tafsir al-Jalalayn

183 - **And do not deprive people of their due rights** Do not reduce anything from their right **and do not commit abuse on the earth, spreading corruption** by killing and other things from 'atha with a kasra on the triangle, afsada and mischief-makers is a state emphasizing the meaning of its agent.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And do not deprive people of their due rights and do not commit abuse on the earth, spreading corruption.**

Tafsir al-Qurtubi

The Almighty said: **And do not deprive people of their due rights and do not commit abuse on the earth, spreading corruption.** This was mentioned in *Hud* and elsewhere.

Tafsir Ibn Kathir

God the Almighty commands them to give full measure and weight, and forbids them from cheating in them, as He says, **Give full measure and do not be among the losers.** That is, when you give to people, give them the full measure, and do not cheat in the measure, giving them less than what they deserve, and take what they deserve in full. Rather, take as you give, and give as you take. **And weigh with a straight balance.** The balance is the scale, and it was said that it is the weight. Some said that it is an Arabization of the Roman word. Mujahid said: The straight balance is justice in Roman. Qatadah said that the balance is justice. His statement, **And do not cheat people of their due**, that is, do not reduce their money. **And do not commit abuse on the earth, spreading corruption,** means cutting off the road, as He says in the other verse, **And do not sit on every path, threatening.**

His statement, **And fear Him who created you and the former generations**, is to frighten them with the wrath of God who created them and created their forefathers, just as Moses, peace be upon him, said, **Your Lord and the Lord of your forefathers of old.** Ibn Abbas, Mujahid, Al-Suddi, Sufyan ibn Uyaynah, and Abd Al-Rahman ibn Zayd ibn Aslam said, **and the former generations**, meaning He created the former generations. Ibn Zayd read, **And He has certainly led astray many of you.**

Fath al-Qadir

183- **And do not deprive people of their due rights.** Deprivation means deficiency. It is said that he deprived people of their due rights: if he reduced it. That is, do not deprive people of their due rights. This is a generalization after specification. Its explanation has been presented in Surat Hud. The explanation of **and do not commit abuse on the earth, spreading corruption** has also been presented in it and elsewhere.

Tafsir al-Baghawi

183- **And do not deprive people of their due rights, and do not commit abuse on the earth, spreading corruption.**

Tafsir al-Baidawi

183 - **And do not deprive people of their due rights** and do not diminish any of their rights. **And do not commit abuse on the earth, spreading corruption** by killing, kidnapping, and highway robbery.

Surat al-Shu'ara 26:184

And fear Him who created you and the former generations.

Surat al-Shu'ara 26:184

And fear Him who created you and the former generations.

Tafsir al-Jalalayn

184 - **And fear Him who created you and the former creation**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **And fear** O people the punishment of your Lord **Who created you and "created** the first generations" meaning by *generation*: the first creation. And in *generation* the Arabs have two pronunciations: kasra on the jim and the ba' and shaddah on the lam, and damma on the jim and the ba' and shaddah on the lam. So if you remove the ha' from the end of it, the damma on the jim and the ba' is more common, as God the Most High said: **And indeed, He has led astray many a mountain from among you** (Ya-Sin 36:62). And sometimes they made the ba' of *mountain* silent, as Abu Dhu'ayb said:

Fataya brings death closer to its people openly, and they enjoy the company of the mountain.

In a similar manner to what we said about the meaning of *Jabalalah*, the people of interpretation said:

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: His statement, **And fear Him who created you and the first generations**, meaning: He created the first generations.

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

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and the first creation**, he said: the first creation, creation: the creation.

And His statement, **They said, 'You are only one of those bewitched,'** means: They said, 'O Shu'aib, you are only a magician who entertains himself with food and drink, as you entertain yourself with them, and you are not an angel. **And you are only a human being like us**, eating and drinking. **And indeed, we think you are among the liars**, means: We do not think you are among us, informing us and calling us to it, except from among those who lie in what they say. So if you are truthful in what you say, that you are the Messenger of God, as you claim, **Then let down upon**

us a fragment from the sky, meaning pieces from the sky, and it is the plural of kusfa, a plural like the plural of date, as you pluralize date to date.

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

Who said that?

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **an eclipse** means: cutting off.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say, regarding His statement, **a fragment of the sky**,: a part of the sky.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then cause a fragment of the sky to fall upon us**, he said: A part of the sky, the punishment of that fragment.

Tafsir al-Qurtubi

The Almighty said: **And fear He who created you and the former creation**. Mujahid said: **The creation is the nature**. And the creation is a nature, meaning it was created. So the nature is a nature, a nature, a nature, a nature, a nature, and a nature. An-Nahhas mentioned in **The Meaning of the Qur'an**. And **the nature** is in apposition to the kaf and the meem. Al-Harawi said: "The multitude, the mount, the mountain, the mountain, and the mountain are languages, and it is the plural of a large number of people, and from that is the saying of the Almighty: "a great mountain" (Ya-Sin 36:62). An-Nahhas said in his book **The Grammar of the Qur'an**: It is said that it is a mountain, and the plural in them is mountains. The damma and kasra are deleted from the ba', as is the emphasis on the lam, so it is said: a mountain and a mountain, and it is said: a mountain and mountains, and the ha' is deleted from all of this. Al-Hasan read, with a difference from him: **and the former nature** with a damma on the jim and the ba'. It was narrated from Shaibah and Al-A'raj, and the rest with a kasra. He said:

Death is the greatest event that happens to the creature.

Tafsir Ibn Kathir

God the Almighty commands them to give full measure and weight, and forbids them from cheating in them, as He says, "Give full measure and do not be among the losers." That is, when you give to people, give them the full measure, and do not cheat in the measure, giving them less than what they deserve, and take what they deserve in full. Rather, take as you give, and give as you take. "And weigh with a straight balance." The balance is the scale, and it was said that it is the weight. Some said that it is an Arabization of the

Roman word. Mujahid said: The straight balance is justice in Roman. Qatadah said that the balance is justice. His statement, "And do not cheat people of their due," that is, do not reduce their money. "And do not commit abuse on the earth, spreading corruption, **means cutting off the road, as He says in the other verse**, And do not sit on every path, threatening."

His statement, **And fear Him who created you and the former generations**, is to frighten them with the wrath of God who created them and created their forefathers, just as Moses, peace be upon him, said, **Your Lord and the Lord of your forefathers of old**. Ibn Abbas, Mujahid, Al-Suddi, Sufyan ibn Uyaynah, and Abd Al-Rahman ibn Zayd ibn Aslam said, **and the former generations**, meaning He created the former generations. Ibn Zayd read, **And He has certainly led astray many of you**.

Fath al-Qadir

184- "And fear He who created you and the former generations." The majority of scholars read it with a kasra on the jim and the ba' and a shaddah on the lam. Abu Hasin, Al-A'mash, Al-Hasan, Al-A'raj, and Shaibah read it with a damma on both of them and a shaddah on the lam. Al-Salami read it with a fatha on the jim and a sukoon on the ba'. Al-Jablah is the creation, as Mujahid and others said: It means the ancient nations. It is said, so-and-so was created upon such-and-such: meaning he created. An-Nahhas said: The creation is called Jablah with a kasra on the first two letters and with a damma on them and with a shaddah on the lam in them and with a damma on the jim and a sukoon on the ba' and a damma on it and a fatha on it. Al-Harawi said: Jablah, Jablah, Jabal, and Jabal are languages, and it is a group of many people, and from this is the saying of the Most High: "a large mountain" meaning a large creation. And from this is the saying of the poet:

Death is the greatest event that happens to the creature.

Tafsir al-Baghawi

184- **And fear Him who created you and the former people**, creation, **of the ancients**, meaning: the ancient nations, and creation is the creation, it is said: created, meaning: created.

Tafsir al-Baidawi

184 - "And fear Him who created you and the first creation." The first creation means those who came before them from among the creation.

Surat al-Shu'ara 26:185

They said, "You are only one of the magicians."

Surat al-Shu'ara 26:185

They said, **You are only one of the magicians.**

Tafsir al-Jalalayn

185 - **They said, You are only one of the magicians**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'You are only one of the magicians.'**

Tafsir al-Qurtubi

God Almighty says: **And we think you are among the liars.** That is, we think you are among the liars in that you are the Messenger of God Almighty.

Tafsir Ibn Kathir

God the Almighty tells us about the response of His people to Him, similar to the response of Thamud to their Messenger. Their hearts were alike, as they said, **You are only one of those bewitched**, meaning one of those bewitched, as mentioned above. **And you are not but a human being like us, and we think you are among the liars**, meaning you deliberately lie in what you say, not that God sent you to us. **Then cause a fragment of the sky to fall upon us.** Ad-Dahhak said: A part of the sky. Qatada said: Pieces of the sky. As-Suddi said: A punishment from the sky. This is similar to what the Quraysh said in what God Almighty told us about them in His saying: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth'** until they said, **Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels face to face** and His saying, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky'** *verse*. And this is what these ignorant disbelievers said, **Then let down upon us fragments from the sky** *verse*. **He said, 'My Lord knows best what you do'** *verse*. He says: God knows best about you, so if you deserved that, He will reward you for it, and He is not unjust to you. And thus, the punishment befell them as they asked for, a just punishment. For this reason, God Almighty said: "But they denied him, so the punishment of the Day of Shade overtook them. Indeed, it was the punishment of a tremendous day." This is of the same type as what they asked for, which was for the eclipse to fall upon them, for God Almighty made their punishment that they be afflicted with intense heat for a period of seven days, from which nothing could protect them. Then a cloud came to them and shaded them, so they began to go towards it

to seek shade. In its shade from the heat, when they all gathered under it, God Almighty sent upon them sparks of fire, flames and a great blaze, and the earth shook under them, and a great shout came upon them that took their lives. For this reason, God Almighty said: **Indeed, it was the punishment of a terrible day.**

God the Almighty mentioned the description of their destruction in three places, each place with a description that suits that context. In Al-A'raf, He mentioned that the earthquake took them and they became prostrate in their home. This is because they said, **We will surely expel you, Shu'aib, and those who have believed with you from our city, or you must return to our religion.** So they made the Prophet of God and those who followed him tremble, so the earthquake took them. In Hud, He said, **Then the blast seized them.** This is because they mocked the Prophet of God by saying, **Does your prayer command you that we should leave what our fathers worshipped or that we should do with our wealth as we please? Indeed, you are indeed the Forbearing, the Rightly-Guided.** They said that as a way of mockery and contempt, so it was appropriate for a blast to come to them to silence them. So He said, **Then the blast seized them**, the *verse*. Here they said, **Then let fall upon us fragments of the sky**, the *verse*, as a way of obstinacy and stubbornness. So it was appropriate for what they had ruled out to happen to be fulfilled: "Then the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous day."

Qatada said: Abdullah ibn Umar, may God be pleased with him, said: God made the heat prevail over them for seven days until nothing of it shaded them. Then God Almighty created a cloud for them, and one of them went to it and sought shade under it, and found coolness and comfort beneath it. He informed his people of that, so they all went to it and sought shade under it, and it kindled a fire upon them. This is how it was narrated on the authority of Ikrimah, Sa'id ibn Jubayr, al-Hasan, Qatada, and others. Abdul Rahman bin Zaid bin Aslam said: God sent them a shade, and when they all gathered together, God removed the shade from them and heated the sun over them, so they were burned like locusts in a frying pan. Muhammad bin Kaab Al-Qurazi said: The people of Madyan were tormented with three types of torment: A tremor seized them in their homes until they left them. When they left, they were overcome by intense fear, so they feared entering their homes lest it fall on them. So God sent a shade over them, and a man entered under it and said: I have never seen shade better or cooler than this today. Come, O people. So they all entered under the shade, and he shouted at them as one shout, and they all died. Then Muhammad bin Kaab recited: "So the punishment of the Day of the Shade seized them. Indeed, it was the punishment of a terrible Day."

Muhammad ibn Jarir said: Al-Harith told me, Al-Hasan told me, Saeed ibn Zaid, the brother of Hammad ibn Zaid, told us, Hatim ibn Abi Saghira told us, Yazid Al-Bahili told me, I asked Ibn Abbas about this *verse*: **Then the punishment of the Day of Shade seized them**, the *verse*. He said: God sent upon them thunder and

intense heat, which took their breath away, so they left their houses and fled to the wilderness. Then God sent upon them a cloud that shaded them from the sun, and they found it cool and pleasant. Then they called out to one another until, when they had gathered beneath it, God sent down upon them a fire. Ibn Abbas said: That was the punishment of the Day of Shade. It was the punishment of a tremendous day. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." That is, Exalted in His vengeance upon the disbelievers, Merciful towards His believing servants.

Fath al-Qadir

185- They said, 'You are only one of the magicians.'

Tafsir al-Baghawi

185- They said, 'You are only one of the magicians.'

Tafsir al-Baidawi

185 - They said, 'You are only one of the magicians.'

Surat al-Shu'ara 26:186

And you are only a human being like us, and we think you are among the liars.

Surat al-Shu'ara 26:186

And you are only a human being like us, and we think you are among the liars.

Tafsir al-Jalalayn

186 - **And you are only a human being like us, and although** is a lightened form of the heavy one and its subject is omitted, meaning that **we think you are among the liars**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **You are only a human being like us, and we think you are among the liars.**

Tafsir al-Qurtubi

The Almighty said: {And indeed, we think you are among the liars} meaning, we only think you are one of the liars in that you are the Messenger of God. {Then cause a fragment of the sky to fall upon us} meaning, a part of the sky and a piece of it, so he looked at it, as He said: {And if they see a fragment of the sky falling, they say, **It is clouds piled up**} (al-Tur 52:44). It was also said that they meant, **Send down the punishment upon us.** This is an exaggeration of denial. Abu Ubaid said: Kasf is the plural of Kasfa like Sidr and Sidrat. As-Sulami and Hafis read Kasfa, the plural of Kasfa, which means a piece and the side, its meaning is a piece and a fracture. Al-Jawhari said: Kasfa is a piece of something. It is said, **Give me a piece of your garment**, and the plural is Kasf and Kasf. It is also said that Kasf and Kasfa are the same. Al-Ahflash said: Whoever reads Kasfa makes it one, whoever reads Kasfa makes them all. This has already been mentioned in Surah Subhanahu. Al-Harawi said: Whoever recites Kasfan **a sacrifice** in the singular, then the plural is Aksaf **a sacrifice** and Kasuf **a sacrifice**, as if he said, **Or let it fall upon us in a single layer.** Whoever recites Kasfan **a sacrifice** makes them both. This has already been mentioned in Surah Subhanahu. Al-Harawi said: Whoever recites Kasfan **a sacrifice** in the singular, then the plural is Aksaf **a sacrifice** and Kasuf **a sacrifice**, as if he said, **Or let it fall upon us in a single layer.** This is from the verb Kasfatu al-shay' Kasfan **to cover something**, meaning you cover it.

Tafsir Ibn Kathir

God the Almighty tells us about the response of His people to Him, similar to the response of Thamud to their Messenger. Their hearts were alike, as they said,

You are only one of those bewitched, meaning one of those bewitched, as mentioned above. **And you are not but a human being like us, and we think you are among the liars**, meaning you deliberately lie in what you say, not that God sent you to us. **Then cause a fragment of the sky to fall upon us.** Ad-Dahhak said: A part of the sky. Qatada said: Pieces of the sky. As-Suddi said: A punishment from the sky. This is similar to what the Quraysh said in what God Almighty told us about them in His saying: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth'** until they said, **Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels face to face** and His saying, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky'** *verse*. And this is what these ignorant disbelievers said, **Then let down upon us fragments from the sky** *verse*. He said, **'My Lord knows best what you do'** *verse*. He says: God knows best about you, so if you deserved that, He will reward you for it, and He is not unjust to you. And thus, the punishment befell them as they asked for, a just punishment. For this reason, God Almighty said: "But they denied him, so the punishment of the Day of Shade overtook them. Indeed, it was the punishment of a tremendous day." This is of the same type as what they asked for, which was for the eclipse to fall upon them, for God Almighty made their punishment that they be afflicted with intense heat for a period of seven days, from which nothing could protect them. Then a cloud came to them and shaded them, so they began to go towards it to seek shade. In its shade from the heat, when they all gathered under it, God Almighty sent upon them sparks of fire, flames and a great blaze, and the earth shook under them, and a great shout came upon them that took their lives. For this reason, God Almighty said: **Indeed, it was the punishment of a terrible day.**

God the Almighty mentioned the description of their destruction in three places, each place with a description that suits that context. In Al-A'raf, He mentioned that the earthquake took them and they became prostrate in their home. This is because they said, **We will surely expel you, Shu'aib, and those who have believed with you from our city, or you must return to our religion.** So they made the Prophet of God and those who followed him tremble, so the earthquake took them. In Hud, He said, **Then the blast seized them.** This is because they mocked the Prophet of God by saying, **Does your prayer command you that we should leave what our fathers worshipped or that we should do with our wealth as we please? Indeed, you are indeed the Forbearing, the Rightly-Guided.** They said that as a way of mockery and contempt, so it was appropriate for a blast to come to them to silence them. So He said, **Then the blast seized them**, the *verse*. Here they said, **Then let fall upon us fragments of the sky**, the *verse*, as a way of obstinacy and stubbornness. So it was appropriate for what they had ruled out to happen to be fulfilled: "Then the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous day."

Qatada said: Abdullah ibn Umar, may God be pleased with him, said: God made the heat prevail over them

for seven days until nothing of it shaded them. Then God Almighty created a cloud for them, and one of them went to it and sought shade under it, and found coolness and comfort beneath it. He informed his people of that, so they all went to it and sought shade under it, and it kindled a fire upon them. This is how it was narrated on the authority of Ikrimah, Sa'id ibn Jubayr, al-Hasan, Qatada, and others. Abdul Rahman bin Zaid bin Aslam said: God sent them a shade, and when they all gathered together, God removed the shade from them and heated the sun over them, so they were burned like locusts in a frying pan.

Muhammad bin Kaab Al-Qurazi said: The people of Madyan were tormented with three types of torment: A tremor seized them in their homes until they left them. When they left, they were overcome by intense fear, so they feared entering their homes lest it fall on them. So God sent a shade over them, and a man entered under it and said: I have never seen shade better or cooler than this today. Come, O people. So they all entered under the shade, and he shouted at them as one shout, and they all died. Then Muhammad bin Kaab recited: "So the punishment of the Day of the Shade seized them. Indeed, it was the punishment of a terrible Day."

Muhammad ibn Jarir said: Al-Harith told me, Al-Hasan told me, Saeed ibn Zaid, the brother of Hammad ibn Zaid, told us, Hatim ibn Abi Saghira told us, Yazid Al-Bahili told me, I asked Ibn Abbas about this verse:

Then the punishment of the Day of Shade seized them, the verse. He said: God sent upon them thunder and intense heat, which took their breath away, so they left their houses and fled to the wilderness. Then God sent upon them a cloud that shaded them from the sun, and they found it cool and pleasant. Then they called out to one another until, when they had gathered beneath it, God sent down upon them a fire. Ibn Abbas said: That was the punishment of the Day of Shade. It was the punishment of a tremendous day. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." That is, Exalted in His vengeance upon the disbelievers, Merciful towards His believing servants.

Fath al-Qadir

186- **And you are only a human being like us.** Its explanation has already been fully explained in this surah. **And indeed, we think you are among the liars.** "If" is the lightened *if* and the heavy *m* works on a pronoun of an implied matter. The *lam* is the distinguishing factor, that is, in what you claim of the message against us. It was said that it is the negative factor, and the *lam* has the meaning of *except*. That is, we do not think you are among the liars, and the first is more appropriate.

Tafsir al-Baghawi

186- **You are only a human being like us, and we think you are among the liars.**

Tafsir al-Baidawi

186 - **You are only a human being like us.** They used the letter *waw* to indicate that he combined two contradictory descriptions of the message, exaggerating his denial. **And we think you are among the liars** in your claim.

Surat al-Shu'ara 26:187

Then cause fragments of the sky to fall upon us, if you should be of the truthful.

Surat al-Shu'ara 26:187

Then cause fragments of the sky to fall upon us, if you should be of the truthful.

Tafsir al-Jalalayn

187 - **Then let a fragment fall upon us** with the sin silent or open, a piece **from the sky, if you should be of the truthful** in your message

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Then let down upon us a fragment from the sky, if you should be of the truthful.**

Tafsir al-Qurtubi

God Almighty says: **If you are among the truthful.**

Tafsir Ibn Kathir

God the Almighty tells us about the response of His people to Him, similar to the response of Thamud to their Messenger. Their hearts were alike, as they said, **You are only one of those bewitched**, meaning one of those bewitched, as mentioned above. **And you are not but a human being like us, and we think you are among the liars**, meaning you deliberately lie in what you say, not that God sent you to us. **Then cause a fragment of the sky to fall upon us.** Ad-Dahhak said: A part of the sky. Qatada said: Pieces of the sky. As-Suddi said: A punishment from the sky. This is similar to what the Quraysh said in what God Almighty told us about them in His saying: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth'** until they said, **Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels face to face** and His saying, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky'** *verse*. And this is what these ignorant disbelievers said, **Then let down upon us fragments from the sky** *verse*. **He said, 'My Lord knows best what you do'** *verse*. He says: God knows best about you, so if you deserved that, He will reward you for it, and He is not unjust to you. And thus, the punishment befell them as they asked for, a just punishment. For this reason, God Almighty said: "But they denied him, so the punishment of the Day of Shade overtook them. Indeed, it was the punishment of a tremendous day." This is of the same type as what they asked for, which was for the eclipse to fall upon them, for God Almighty made their punishment that they be afflicted with intense heat for a period of seven days, from which

nothing could protect them. Then a cloud came to them and shaded them, so they began to go towards it to seek shade. In its shade from the heat, when they all gathered under it, God Almighty sent upon them sparks of fire, flames and a great blaze, and the earth shook under them, and a great shout came upon them that took their lives. For this reason, God Almighty said: **Indeed, it was the punishment of a terrible day.**

God the Almighty mentioned the description of their destruction in three places, each place with a description that suits that context. In Al-A'raf, He mentioned that the earthquake took them and they became prostrate in their home. This is because they said, **We will surely expel you, Shu'aib, and those who have believed with you from our city, or you must return to our religion.** So they made the Prophet of God and those who followed him tremble, so the earthquake took them. In Hud, He said, **Then the blast seized them.** This is because they mocked the Prophet of God by saying, **Does your prayer command you that we should leave what our fathers worshipped or that we should do with our wealth as we please? Indeed, you are indeed the Forbearing, the Rightly-Guided.** They said that as a way of mockery and contempt, so it was appropriate for a blast to come to them to silence them. So He said, **Then the blast seized them**, the *verse*. Here they said, **Then let fall upon us fragments of the sky**, the *verse*, as a way of obstinacy and stubbornness. So it was appropriate for what they had ruled out to happen to be fulfilled: "Then the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous day."

Qatada said: Abdullah ibn Umar, may God be pleased with him, said: God made the heat prevail over them for seven days until nothing of it shaded them. Then God Almighty created a cloud for them, and one of them went to it and sought shade under it, and found coolness and comfort beneath it. He informed his people of that, so they all went to it and sought shade under it, and it kindled a fire upon them. This is how it was narrated on the authority of Ikrimah, Sa'id ibn Jubayr, al-Hasan, Qatada, and others. Abdul Rahman bin Zaid bin Aslam said: God sent them a shade, and when they all gathered together, God removed the shade from them and heated the sun over them, so they were burned like locusts in a frying pan. Muhammad bin Kaab Al-Qurazi said: The people of Madyan were tormented with three types of torment: A tremor seized them in their homes until they left them. When they left, they were overcome by intense fear, so they feared entering their homes lest it fall on them. So God sent a shade over them, and a man entered under it and said: I have never seen shade better or cooler than this today. Come, O people. So they all entered under the shade, and he shouted at them as one shout, and they all died. Then Muhammad bin Kaab recited: "So the punishment of the Day of the Shade seized them. Indeed, it was the punishment of a terrible Day."

Muhammad ibn Jarir said: Al-Harith told me, Al-Hasan told me, Saeed ibn Zaid, the brother of Hammad ibn Zaid, told us, Hatim ibn Abi Saghira told us, Yazid Al-Bahili told me, I asked Ibn Abbas about this *verse*:

Then the punishment of the Day of Shade seized them, the verse. He said: God sent upon them thunder and intense heat, which took their breath away, so they left their houses and fled to the wilderness. Then God sent upon them a cloud that shaded them from the sun, and they found it cool and pleasant. Then they called out to one another until, when they had gathered beneath it, God sent down upon them a fire. Ibn Abbas said: That was the punishment of the Day of Shade. It was the punishment of a tremendous day. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." That is, Exalted in His vengeance upon the disbelievers, Merciful towards His believing servants.

Fath al-Qadir

187- Then let fall upon us a fragment from the sky. Shu'aib was threatening them with punishment if they did not believe, so they said this to him out of spite, rejection, and to make him unable to do so. Kasf means a piece. Abu Ubaidah said: Kasf is the plural of kisfa like sidr and sidrah. Al-Jawhari said: Kasfa is a piece of something. It is said: Give me a fragment from your garment. The plural is kasf. The explanation of this has already been explained in Surat Subhan, **If you should be of the truthful** in your claim.

Tafsir al-Baghawi

187- Then let a fragment of the sky fall upon us, if you should be of the truthful.

Tafsir al-Baidawi

187 - Then let down upon us fragments from the sky a part of it, and perhaps it is a response to the threat that the command to be pious makes me feel. Hafs read it with a fatha on the seen. **If you should be of the truthful** in your claim.

Surat al-Shu'ara 26:188

He said, "My Lord knows best what you do."

Surat al-Shu'ara 26:188

He said, **My Lord knows best what you do.**

Tafsir al-Jalalayn

188 - **He said, My Lord knows best what you do** and He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Shu'ayb said to his al-Nas 114: **My Lord is most knowing of what you do.** He says: He encompasses their deeds, nothing is hidden from Him, and He will recompense you for them as you will. **But they denied him.** He says: His people denied him. **So the punishment of the Day of the Shade seized them.** He means by the shade: a cloud that shaded them, and when they were gathered under it, fire blazed upon them and burned them. This is what the narrations say.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Zayd ibn Muawiyah, regarding His statement, **Then the punishment of the Day of the Canopy seized them,** he said: A heat struck them that made them anxious in their homes, so a cloud arose for them like a canopy, so they rushed towards it, and when they were completely under it, the earthquake seized them.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, regarding his statement, **The punishment of the Day of the Shade,** he said: They would dig trenches to cool themselves in them, but when they entered them, they would find them hotter than the outside, and the shade was a cloud.

Yunus told me, he said: Ibn Wahb told us, he said: Jarir ibn Hazim told me that he heard Qatadah say: Shu'ayb was sent to two nations: to his people, the people of Madyan, and to the Companions of the Thicket. The Thicket was made of intertwined trees. When God wanted to punish them, He sent upon them intense heat, and raised the punishment to them like a cloud. When it drew near to them, they went out toward it, hoping for its coolness. When they were beneath it, fire rained down upon them. He said: That is what He said, **Then the punishment of the Day of the Shadow seized them.**

Al-Harith told me, he said: Al-Hasan told us, he said: Saeed bin Zaid, the brother of Hammad bin Zaid, told us, he said: Hatim bin Abi Saghira told us, he said: Yazid Al-Bahili told us, he said: I asked Abdullah bin Abbas about this verse: "So the punishment of the Day of the Shade seized them. Indeed, it was the punishment of a tremendous day." Abdullah bin Abbas said: God sent upon them a period of intense heat,

which took their breath away, so they entered their houses. It entered the interiors of the houses and took their breath away, so they left their houses fleeing to the wilderness. Then God sent a cloud upon them, which shaded them from the sun, and they found it cool and pleasant. They called out to one another, until, when they had gathered beneath it, God sent it as fire upon them. Abdullah bin Abbas said: So that was the punishment of the Day of the Shade. Indeed, it was the punishment of a tremendous day.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **The Day of the Shade,** he said: The shade of the torment upon them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **The torment of the Day of the Shadow.** He said: God cast the torment over the people of Shu'ayb.

Ibn Jurayj said: When God sent down the first punishment upon them, they were overcome by intense heat. Then God raised a cloud for them, and a group of them went out to it to seek shade under it. They were struck by a breeze, cold, and a pleasant scent. Then God poured down punishment upon them from above from that cloud. That is what He said, **The punishment of the Day of Shade.**

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Abu Sufyan narrated to us, on the authority of Muammar ibn Rashid, saying: A man from our companions narrated to me, on the authority of some scholars, who said: They neglected a certain limit, so God expanded their provision. So whenever they neglected a certain limit, God expanded their provision. Then, when He wanted to destroy them, God set upon them a heat so that they could not come together, and neither shade nor water would benefit them. Then one of them went and sought shade under a canopy, and found a soul. He called out to his companions: Come to the soul, so they went to it quickly. Then, when they had gathered, God ignited a fire upon them. That is the punishment of the Day of the Canopy.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ibn Abbas, he said: Whoever among the scholars tells you about the punishment of the Day of Shadow, then he denies it.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **Then the punishment of the Day of Shade seized them,** that the people of Shu'ayb were covered by God's shade and wind, and they were struck by intense heat. Then God sent them a cloud containing torment. When they saw the cloud, they set out towards it, claiming to seek shade, but a fire blazed up around them and destroyed them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Zayd said, regarding His statement, "So the punishment of the Day of the Canopy seized them. Indeed, it was the punishment of a tremendous day," he said: God sent a canopy of clouds over them, and sent a sun that burned everything on the face of the earth, so they all went out into that canopy, until when they had all gathered, God removed the canopy from them, and heated the sun over them, so they were burned like locusts are burned in a frying pan. And His statement, **Indeed, it was the punishment of a tremendous day**, God the Exalted says: Indeed, the punishment of the Day of the Canopy was a tremendous punishment for the people of Shu'ayb.

Tafsir al-Qurtubi

The Almighty said: **He said, 'My Lord knows best what you do.'** A threat, meaning, "My duty is only to convey the message, and not to punish you for the punishment you asked for. He will recompense you." But they denied him, so the punishment of the Day of Shade seized them. Ibn Abbas said: An intense heat struck them, so God, the Exalted, sent a cloud, and they fled to it to seek shade under it. When they were beneath it, a cry was made at them, and they perished. It was also said: God caused it to stand over their heads and make it hot until they died from the conjunctivitis. It was the most severe day of punishment in the world. It was also said: God sent poisonous winds upon them, so they went out to the thicket to seek shade under it, but God set it a fire upon them, and they became ashes. On the authority of Ibn Abbas and others: God Almighty opened for them one of the gates of Hell, and sent upon them a severe blow and heat that took their breath away. They entered their homes, but neither shade nor water benefited them, so the heat consumed them. They fled to the wilderness, and God Almighty sent a cloud that shaded them, and they found it cool, refreshing, and a pleasant scent. They called out to one another, and when they gathered under the cloud, God Almighty ignited it with fire upon them, and the earth shook with them, and they were burned as locusts are burned in a frying pan, and they became ashes. This is what He said: **So they became prostrate in their homes, as if they had never prospered therein.** (Hud 11:94-95)

Tafsir Ibn Kathir

God the Almighty tells us about the response of His people to Him, similar to the response of Thamud to their Messenger. Their hearts were alike, as they said, **You are only one of those bewitched**, meaning one of those bewitched, as mentioned above. **And you are not but a human being like us, and we think you are among the liars**, meaning you deliberately lie in what you say, not that God sent you to us. **Then cause a fragment of the sky to fall upon us.** Ad-Dahhak said: A part of the sky. Qatada said: Pieces of the sky. As-Suddi said: A punishment from the sky. This is similar to what the Quraysh said in what God Almighty told us about them in His saying: **And they said, 'We will not believe in you until you cause a spring to gush**

forth for us from the earth' until they said, **Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels face to face** and His saying, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky'** verse. And this is what these ignorant disbelievers said, **Then let down upon us fragments from the sky** verse. He said, **'My Lord knows best what you do'** verse. He says: God knows best about you, so if you deserved that, He will reward you for it, and He is not unjust to you. And thus, the punishment befell them as they asked for, a just punishment. For this reason, God Almighty said: "But they denied him, so the punishment of the Day of Shade overtook them. Indeed, it was the punishment of a tremendous day." This is of the same type as what they asked for, which was for the eclipse to fall upon them, for God Almighty made their punishment that they be afflicted with intense heat for a period of seven days, from which nothing could protect them. Then a cloud came to them and shaded them, so they began to go towards it to seek shade. In its shade from the heat, when they all gathered under it, God Almighty sent upon them sparks of fire, flames and a great blaze, and the earth shook under them, and a great shout came upon them that took their lives. For this reason, God Almighty said: **Indeed, it was the punishment of a terrible day.**

God the Almighty mentioned the description of their destruction in three places, each place with a description that suits that context. In Al-A'raf, He mentioned that the earthquake took them and they became prostrate in their home. This is because they said, **We will surely expel you, Shu'aib, and those who have believed with you from our city, or you must return to our religion.** So they made the Prophet of God and those who followed him tremble, so the earthquake took them. In Hud, He said, **Then the blast seized them.** This is because they mocked the Prophet of God by saying, **Does your prayer command you that we should leave what our fathers worshipped or that we should do with our wealth as we please?** Indeed, **you are indeed the Forbearing, the Rightly-Guided.** They said that as a way of mockery and contempt, so it was appropriate for a blast to come to them to silence them. So He said, **Then the blast seized them**, the verse. Here they said, **Then let fall upon us fragments of the sky**, the verse, as a way of obstinacy and stubbornness. So it was appropriate for what they had ruled out to happen to be fulfilled: "Then the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous day."

Qatada said: Abdullah ibn Umar, may God be pleased with him, said: God made the heat prevail over them for seven days until nothing of it shaded them. Then God Almighty created a cloud for them, and one of them went to it and sought shade under it, and found coolness and comfort beneath it. He informed his people of that, so they all went to it and sought shade under it, and it kindled a fire upon them. This is how it was narrated on the authority of Ikrimah, Sa'id ibn Jubayr, al-Hasan, Qatada, and others. Abdul Rahman bin Zaid bin Aslam said: God sent them a shade, and when they all gathered together, God removed the shade from them and heated the sun over them, so they were burned like locusts in a frying pan. Muhammad bin Kaab Al-Qurazi said: The people of

Surat al-Shu'ara 26:188

He said, "My Lord knows best what you do."

Madyan were tormented with three types of torment: A tremor seized them in their homes until they left them. When they left, they were overcome by intense fear, so they feared entering their homes lest it fall on them. So God sent a shade over them, and a man entered under it and said: I have never seen shade better or cooler than this today. Come, O people. So they all entered under the shade, and he shouted at them as one shout, and they all died. Then Muhammad bin Kaab recited: "So the punishment of the Day of the Shade seized them. Indeed, it was the punishment of a terrible Day."

Muhammad ibn Jarir said: Al-Harith told me, Al-Hasan told me, Saeed ibn Zaid, the brother of Hammad ibn Zaid, told us, Hatim ibn Abi Saghira told us, Yazid Al-Bahili told me, I asked Ibn Abbas about this verse: **Then the punishment of the Day of Shade seized them,** the verse. He said: God sent upon them thunder and intense heat, which took their breath away, so they left their houses and fled to the wilderness. Then God sent upon them a cloud that shaded them from the sun, and they found it cool and pleasant. Then they called out to one another until, when they had gathered beneath it, God sent down upon them a fire. Ibn Abbas said: That was the punishment of the Day of Shade. It was the punishment of a tremendous day. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." That is, Exalted in His vengeance upon the disbelievers, Merciful towards His believing servants.

Fath al-Qadir

188- **He said, 'My Lord knows best what you do'** of polytheism and sins, so He will reward you for that if He wills, and in this there is a severe threat.

Tafsir al-Baghawi

188- **He said, 'My Lord knows best what you do.'** That is, of the deficiency in measure and weight, and He will reward you according to your deeds. The punishment is not mine, and I have nothing to do but to call upon Him.

Tafsir al-Baidawi

188 - **He said, 'My Lord knows best what you do.'** And with His punishment He will bring down upon you what He has made obligatory for you at the time appointed for it, without fail.

Surat al-Shu'ara 26:189

But they denied him, so the punishment of the Day of Darkness seized them. Indeed, it was the punishment of a terrible day.

Tafsir al-Jalalayn

189 - **But they denied him, so the punishment of the Day of Shade seized them** It is a cloud that shaded them after intense heat had afflicted them, so it rained fire upon them and they were burned **Indeed, it was the punishment of a tremendous Day**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "But they denied him, so the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous day."

Tafsir al-Qurtubi

God the Almighty said: "So the punishment of the Day of the Shade seized them. Indeed, it was the punishment of a tremendous Day." It was said that God the Almighty withheld the wind from them for seven days and unleashed heat upon them until it took their breath away. Neither shade nor water benefited them, so they would enter groves to cool off, but they found it much hotter than the outside world. So they fled to the wilderness, and a cloud, which is the shade, shaded them. They found it cool and refreshing, so it rained fire upon them and they were burned. Yazid Al-Jariry said: God unleashed heat upon them for seven days and nights, then a mountain was lifted up for them from afar. A man came to it and found beneath it rivers, springs, trees, and cold water. They all gathered beneath it, and the mountain, which is the shade, fell upon them. Qatada said: God sent Shuaib to two nations: the people of Madyan and the people of the thicket. God destroyed the people of the thicket with the shade. As for the people of Madyan, Gabriel shouted at them and they all perished.

Tafsir Ibn Kathir

God the Almighty tells us about the response of His people to Him, similar to the response of Thamud to their Messenger. Their hearts were alike, as they said, **You are only one of those bewitched**, meaning one of those bewitched, as mentioned above. **And you are not but a human being like us, and we think you are among the liars**, meaning you deliberately lie in what you say, not that God sent you to us. **Then cause a fragment of the sky to fall upon us**. Ad-Dahhak said: A part of the sky. Qatada said: Pieces of the sky. As-Suddi said: A punishment from the sky. This is

similar to what the Quraysh said in what God Almighty told us about them in His saying: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth'** until they said, **Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels face to face** and His saying, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky'** *verse*. And this is what these ignorant disbelievers said, **Then let down upon us fragments from the sky** *verse*. He said, **'My Lord knows best what you do'** *verse*. He says: God knows best about you, so if you deserved that, He will reward you for it, and He is not unjust to you. And thus, the punishment befell them as they asked for, a just punishment. For this reason, God Almighty said: "But they denied him, so the punishment of the Day of Shade overtook them. Indeed, it was the punishment of a tremendous day." This is of the same type as what they asked for, which was for the eclipse to fall upon them, for God Almighty made their punishment that they be afflicted with intense heat for a period of seven days, from which nothing could protect them. Then a cloud came to them and shaded them, so they began to go towards it to seek shade. In its shade from the heat, when they all gathered under it, God Almighty sent upon them sparks of fire, flames and a great blaze, and the earth shook under them, and a great shout came upon them that took their lives. For this reason, God Almighty said: **Indeed, it was the punishment of a terrible day**.

God the Almighty mentioned the description of their destruction in three places, each place with a description that suits that context. In Al-A'raf, He mentioned that the earthquake took them and they became prostrate in their home. This is because they said, **We will surely expel you, Shu'aib, and those who have believed with you from our city, or you must return to our religion**. So they made the Prophet of God and those who followed him tremble, so the earthquake took them. In Hud, He said, **Then the blast seized them**. This is because they mocked the Prophet of God by saying, **Does your prayer command you that we should leave what our fathers worshipped or that we should do with our wealth as we please? Indeed, you are indeed the Forbearing, the Rightly-Guided**. They said that as a way of mockery and contempt, so it was appropriate for a blast to come to them to silence them. So He said, **Then the blast seized them**, the *verse*. Here they said, **Then let fall upon us fragments of the sky**, the *verse*, as a way of obstinacy and stubbornness. So it was appropriate for what they had ruled out to happen to be fulfilled: "Then the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous day."

Qatada said: Abdullah ibn Umar, may God be pleased with him, said: God made the heat prevail over them for seven days until nothing of it shaded them. Then God Almighty created a cloud for them, and one of them went to it and sought shade under it, and found coolness and comfort beneath it. He informed his people of that, so they all went to it and sought shade under it, and it kindled a fire upon them. This is how it was narrated on the authority of Ikrimah, Sa'id ibn Jubayr, al-Hasan, Qatada, and others. Abdul Rahman bin Zaid bin Aslam said: God sent them a shade, and when they all gathered together, God removed the

Surat al-Shu'ara 26:189

But they denied him, so the punishment of the Day of Darkness seized them. Indeed, it was the punishment of a terrible day.

shade from them and heated the sun over them, so they were burned like locusts in a frying pan. Muhammad bin Kaab Al-Qurazi said: The people of Madyan were tormented with three types of torment: A tremor seized them in their homes until they left them. When they left, they were overcome by intense fear, so they feared entering their homes lest it fall on them. So God sent a shade over them, and a man entered under it and said: I have never seen shade better or cooler than this today. Come, O people. So they all entered under the shade, and he shouted at them as one shout, and they all died. Then Muhammad bin Kaab recited: "So the punishment of the Day of the Shade seized them. Indeed, it was the punishment of a terrible Day."

Muhammad ibn Jarir said: Al-Harith told me, Al-Hasan told me, Saeed ibn Zaid, the brother of Hammad ibn Zaid, told us, Hatim ibn Abi Saghira told us, Yazid Al-Bahili told me, I asked Ibn Abbas about this verse: **Then the punishment of the Day of Shade seized them**, the verse. He said: God sent upon them thunder and intense heat, which took their breath away, so they left their houses and fled to the wilderness. Then God sent upon them a cloud that shaded them from the sun, and they found it cool and pleasant. Then they called out to one another until, when they had gathered beneath it, God sent down upon them a fire. Ibn Abbas said: That was the punishment of the Day of Shade. It was the punishment of a tremendous day. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." That is, Exalted in His vengeance upon the disbelievers, Merciful towards His believing servants.

Fath al-Qadir

189- **But they denied him**, so they persisted in denying him and insisted on that. **So the punishment of the Day of the Canopy seized them**. The canopy is the cloud that God raised over their heads, so it rained fire upon them and they perished. God afflicted them with what they suggested, because if they meant by *eclipse* a piece of cloud, then it is clear. But if they meant by it a piece of the sky, then the punishment descended upon them from its direction. He attributed the punishment to the Day of the Canopy, not to the canopy, to indicate that on that day they will have a punishment other than the punishment of the canopy. This is what was said. Then God Almighty described this punishment that afflicted them by saying: **Indeed, it was the punishment of a tremendous Day**, because of the severity of it for them, the extent of which cannot be measured.

Tafsir al-Baghawi

189- **But they denied him**, so the punishment of the **Day of the Shade seized them**. That is because intense heat seized them, so they would enter the flocks, and when they entered them, they found it even hotter, so they went out, and a cloud shaded them, which is the shade, so they gathered beneath it, and it

rained fire upon them and they were burned. We mentioned this in Surah Hud. **Indeed, it was the punishment of a tremendous Day**.

Tafsir al-Baidawi

189 - **But they denied him**, so the punishment of the **Day of Shadow seized them**. This is in the way they suggested that God unleashed heat upon them for seven days until their rivers boiled and a cloud shaded them, so they gathered beneath it, and it rained fire upon them and they were burned. **Indeed, it was the punishment of a tremendous day**.

Surat al-Shu'ara 26:190

Indeed in that is a sign, but most of them were not to be believers.

Tafsir al-Jalalayn

190 - **Indeed in that is a sign, but most of them were not to be believers.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, in Our punishment of the people of Shu'ayb is the punishment of the Day of Shadow, for their denial of their prophet Shu'ayb. It is a sign for your people, O Muhammad, and a lesson for whoever takes heed, if they take heed. Indeed, Our way with them in their denial of you is Our way with the companions of the thicket. **And most of them were not believers** in Our prior knowledge of them. **And indeed, your Lord O Muhammad is the Exalted in Might** in His vengeance upon those of His enemies upon whom He took vengeance, **the Most Merciful** to those of His creation who repented and returned to His obedience.

Tafsir al-Qurtubi

God Almighty said: **Indeed in that is a sign, but most of them were not to be believers.** It was said: Nine hundred people from the two groups believed in Shu'ayb.

Tafsir Ibn Kathir

God the Almighty tells us about the response of His people to Him, similar to the response of Thamud to their Messenger. Their hearts were alike, as they said, **You are only one of those bewitched**, meaning one of those bewitched, as mentioned above. **And you are not but a human being like us, and we think you are among the liars**, meaning you deliberately lie in what you say, not that God sent you to us. **Then cause a fragment of the sky to fall upon us.** Ad-Dahhak said: A part of the sky. Qatada said: Pieces of the sky. As-Suddi said: A punishment from the sky. This is similar to what the Quraysh said in what God Almighty told us about them in His saying: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth'** until they said, **Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels face to face** and His saying, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky'** *verse*. And this is what these ignorant disbelievers said, **Then let down upon us fragments from the sky** *verse*. He said, **'My Lord knows best what you do'** *verse*. He says: God knows best about you, so if you deserved that, He will reward you for it, and He

is not unjust to you. And thus, the punishment befell them as they asked for, a just punishment. For this reason, God Almighty said: "But they denied him, so the punishment of the Day of Shade overtook them. Indeed, it was the punishment of a tremendous day." This is of the same type as what they asked for, which was for the eclipse to fall upon them, for God Almighty made their punishment that they be afflicted with intense heat for a period of seven days, from which nothing could protect them. Then a cloud came to them and shaded them, so they began to go towards it to seek shade. In its shade from the heat, when they all gathered under it, God Almighty sent upon them sparks of fire, flames and a great blaze, and the earth shook under them, and a great shout came upon them that took their lives. For this reason, God Almighty said: **Indeed, it was the punishment of a terrible day.**

God the Almighty mentioned the description of their destruction in three places, each place with a description that suits that context. In Al-A'raf, He mentioned that the earthquake took them and they became prostrate in their home. This is because they said, **We will surely expel you, Shu'aib, and those who have believed with you from our city, or you must return to our religion.** So they made the Prophet of God and those who followed him tremble, so the earthquake took them. In Hud, He said, **Then the blast seized them.** This is because they mocked the Prophet of God by saying, **Does your prayer command you that we should leave what our fathers worshipped or that we should do with our wealth as we please? Indeed, you are indeed the Forbearing, the Rightly-Guided.** They said that as a way of mockery and contempt, so it was appropriate for a blast to come to them to silence them. So He said, **Then the blast seized them**, the *verse*. Here they said, **Then let fall upon us fragments of the sky**, the *verse*, as a way of obstinacy and stubbornness. So it was appropriate for what they had ruled out to happen to be fulfilled: "Then the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous day."

Qatada said: Abdullah ibn Umar, may God be pleased with him, said: God made the heat prevail over them for seven days until nothing of it shaded them. Then God Almighty created a cloud for them, and one of them went to it and sought shade under it, and found coolness and comfort beneath it. He informed his people of that, so they all went to it and sought shade under it, and it kindled a fire upon them. This is how it was narrated on the authority of Ikrimah, Sa'id ibn Jubayr, al-Hasan, Qatada, and others. Abdul Rahman bin Zaid bin Aslam said: God sent them a shade, and when they all gathered together, God removed the shade from them and heated the sun over them, so they were burned like locusts in a frying pan. Muhammad bin Kaab Al-Qurazi said: The people of Madyan were tormented with three types of torment: A tremor seized them in their homes until they left them. When they left, they were overcome by intense fear, so they feared entering their homes lest it fall on them. So God sent a shade over them, and a man entered under it and said: I have never seen shade better or cooler than this today. Come, O people. So they all entered under the shade, and he shouted at them as one shout, and they all died. Then Muhammad bin Kaab recited: "So the punishment of the Day of the

Surat al-Shu'ara 26:190

Indeed in that is a sign, but most of them were not to be believers.

Shade seized them. Indeed, it was the punishment of a terrible Day."

Muhammad ibn Jarir said: Al-Harith told me, Al-Hasan told me, Saeed ibn Zaid, the brother of Hammad ibn Zaid, told us, Hatim ibn Abi Saghira told us, Yazid Al-Bahili told me, I asked Ibn Abbas about this verse: **Then the punishment of the Day of Shade seized them,** the verse. He said: God sent upon them thunder and intense heat, which took their breath away, so they left their houses and fled to the wilderness. Then God sent upon them a cloud that shaded them from the sun, and they found it cool and pleasant. Then they called out to one another until, when they had gathered beneath it, God sent down upon them a fire. Ibn Abbas said: That was the punishment of the Day of Shade. It was the punishment of a tremendous day. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." That is, Exalted in His vengeance upon the disbelievers, Merciful towards His believing servants.

Fath al-Qadir

The interpretation of His statement: 190- **Indeed in that is a sign, but most of them were not to be believers** has already been presented.

Tafsir al-Baghawi

190- **There is certainly a sign in that, but most of them were not to be believers.**

Tafsir al-Baidawi

190 - **There is certainly a sign in that, but most of them were not to be believers.**

Surat al-Shu'ara 26:191

And indeed, your Lord is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

191 - **And indeed, your Lord is the Exalted in Might, the Merciful**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Qurtubi

God Almighty says: **And your Lord is the Exalted in Might, the Merciful.**

Tafsir Ibn Kathir

God the Almighty tells us about the response of His people to Him, similar to the response of Thamud to their Messenger. Their hearts were alike, as they said, **You are only one of those bewitched**, meaning one of those bewitched, as mentioned above. **And you are not but a human being like us, and we think you are among the liars**, meaning you deliberately lie in what you say, not that God sent you to us. **Then cause a fragment of the sky to fall upon us.** Ad-Dahhak said: A part of the sky. Qatada said: Pieces of the sky. As-Suddi said: A punishment from the sky. This is similar to what the Quraysh said in what God Almighty told us about them in His saying: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth'** until they said, **Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels face to face** and His saying, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky'** *verse*. And this is what these ignorant disbelievers said, **Then let down upon us fragments from the sky** *verse*. He said, **'My Lord knows best what you do'** *verse*. He says: God knows best about you, so if you deserved that, He will reward you for it, and He is not unjust to you. And thus, the punishment befell them as they asked for, a just punishment. For this reason, God Almighty said: "But they denied him, so the punishment of the Day of Shade overtook them. Indeed, it was the punishment of a tremendous day." This is of the same type as what they asked for, which was for the eclipse to fall upon them, for God Almighty made their punishment that they be afflicted with intense heat for a period of seven days, from which nothing could protect them. Then a cloud came to them and shaded them, so they began to go towards it

to seek shade. In its shade from the heat, when they all gathered under it, God Almighty sent upon them sparks of fire, flames and a great blaze, and the earth shook under them, and a great shout came upon them that took their lives. For this reason, God Almighty said: **Indeed, it was the punishment of a terrible day.**

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Muhammad ibn Jarir said: Al-Harith told me, Al-Hasan told me, Saeed ibn Zaid, the brother of Hammad ibn Zaid, told us, Hatim ibn Abi Saghira told us, Yazid Al-Bahili told me, I asked Ibn Abbas about this *verse*: **Then the punishment of the Day of Shade seized them**, the *verse*. He said: God sent upon them thunder and intense heat, which took their breath away, so they left their houses and fled to the wilderness. Then God sent

upon them a cloud that shaded them from the sun, and they found it cool and pleasant. Then they called out to one another until, when they had gathered beneath it, God sent down upon them a fire. Ibn Abbas said: That was the punishment of the Day of Shade. It was the punishment of a tremendous day. "Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." That is, Exalted in His vengeance upon the disbelievers, Merciful towards His believing servants.

Fath al-Qadir

191- **And indeed, your Lord is the Exalted in Might, the Merciful.** This is fully explained in this Surah, so we will not repeat it. In this repetition of these words at the end of these stories, there is a threat, warning, confirmation, and emphasis that is not hidden from those who understand the context of speech and know its methods.

Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement, **And you leave what your Lord has created for you as mates**, he said: You left the fronts of women for the backs of men and the backs of women. Abd ibn Humayd and Ibn al-Mundhir narrated something similar on the authority of Ikrimah. They also narrated on the authority of Qatada, **Except an old woman among those who remained behind**, he said: She is the wife of Lot who remained behind in the punishment of God. Abd ibn Humayd narrated on the authority of Mujahid, *Likah*, he said: It is the thicket. Ishaq ibn Bishr and Ibn Asakir narrated on the authority of Ibn Abbas, regarding his statement, **The companions of the thicket denied the messengers**, he said: They were the companions of a thicket from the seashore to Madyan, **When Shu'ayb said to them**, and he did not say their brother Shu'ayb. Because he was not of their kind, **Do you not fear God?** How can you not fear God when you know that I am a trustworthy messenger? You do not take heed from the destruction of Madyan, and they were destroyed for what they do? The people of the thicket, with what they were in of polytheism, followed the example of the people of Madyan, so Shu'aib said to them: "Indeed, I am to you a trustworthy messenger. So fear God and obey me. And I do not ask of you any reward" for what I call you to, **for the immediate sake of your wealth**. "My reward is only from the Lord of the worlds." **And fear Him who created you and the former generations** meaning the first generations who were destroyed by sins, and do not destroy the likes of them. **They said, 'You are only one of the magicians'** meaning of the created ones. "And you are not but a human being like us, and we think you are among the liars. So cause a fragment of the sky to fall upon us." meaning pieces of the sky. **Then the punishment of the Day of the Canopy seized them.** God sent poisons from Hell to them, and it surrounded them for seven days until the heat cooked them, and their houses were heated and their water boiled in the wells and springs, so they left their homes and their encampments, fleeing, and the poisons were with them. Then God caused the sun to shine upon them from above their heads, covering

them until their skulls shook. Then He caused the burning sand to shine upon them from beneath their feet until the flesh of their feet fell off. Then a canopy like a black cloud arose for them. When they saw it, they hastened to seek its shade until, when they were all together, it covered them and they perished. God saved Shu'ayb and those who believed with him. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim also narrated from him that he was asked about his statement, **Then the punishment of the Day of the Canopy 2:177**, he said: God sent upon them intense heat that took their breath away. They entered the interior of their houses, and it entered upon them and took their lives away. They left their houses, fleeing to the plain. Then God sent a cloud that shaded them from the sun, and they found it cool and pleasant. They called out to one another until, when they gathered beneath it, God let down fire upon them. That is the punishment of the Day of the Canopy. Ibn Jarir, Ibn Abi Hatim, and al-Hakim also narrated from him that he said: Whoever among the scholars told you about the punishment of the Day of the Canopy, then deny it. I say: What do we say to him **may God be pleased with him** regarding what he narrated to us of that which we have transmitted from him here? It can be said that since he was the ocean to whom God taught the interpretation of His Book through the supplication of His Prophet (may God's prayers and peace be upon him), he was the only one who had knowledge of this hadith, unlike any other scholar. So whoever narrated the hadith of the torment of the shade in a manner other than the manner in which he narrated it to us has commanded us to disbelieve him, because he knew it and no one else knew it.

Tafsir al-Baghawi

191- **And indeed, your Lord is the Exalted in Might, the Merciful.**

Tafsir al-Baidawi

191 - **And indeed, your Lord is the Exalted in Might, the Merciful.** This is the last of the seven stories mentioned in brief, as a consolation for the Messenger of God, may God bless him and grant him peace, and as a threat to those who denied him. The continuity of the punishment's descent upon the denial of nations after the Messengers had warned of it, and their suggestion of it in mockery and indifference to it prevents it from being said that it was due to astronomical connections or that it was a trial for them, with no blame for their denial.

Surat al-Shu'ara 26:192

And indeed, it is a revelation from the Lord of the worlds.

Tafsir al-Jalalayn

192 - **And it the Qur'an is a revelation from the Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And indeed, this Qur'an is a revelation from the Lord of the worlds.** The *ha* in His statement **and indeed** is a metaphor for the remembrance in His statement: **And there comes to them no reminder from the Most Merciful** (Ash-Shu'ara': 5).

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

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **A revelation from the Lord of the Worlds**, he said: This is the Qur'an.

The reciters differed in their reading of the phrase **the Trustworthy Spirit has brought it down**. The majority of reciters of Hijaz and Basra read it as **nazal bihi** with a light *alif* and **al-ruh al-amin** in the nominative case, meaning that the Trustworthy Spirit is the one who brought down the Qur'an to Muhammad, and he is Gabriel. The majority of reciters of Kufa read it as **nazal** with a shaddah on the *z* and **al-ruh al-amin** in the accusative case, meaning that the Lord of the Worlds brought down the Qur'an through the Trustworthy Spirit, and he is Gabriel, peace be upon him.

The correct thing to say about this, in our view, is: They are two readings widely used among the reciters of the regions, and they are close in meaning. So whichever of them the reciter recites is correct. This is because when the Trustworthy Spirit descended upon Muhammad with the Qur'an, he did not descend it except by God's command to it to descend. And no one who believes in God would be ignorant of this being the case, and that when God sent it down to him, it descended.

And in a similar manner to what we said about the meaning of the faithful spirit in this place being Gabriel, the people of interpretation said:

Who said that?

Muhammad bin Saeed told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **The Trustworthy Spirit brought it down**, he said: Gabriel.

Al-Husayn told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding the statement of God, **The Trustworthy Spirit has brought it down**, he said: Gabriel.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: **The Trustworthy Spirit** is Gabriel.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **The Trustworthy Spirit**, that he said: Gabriel.

His statement, **upon your heart**, means: The Trustworthy Spirit brought it down to you, O Muhammad, and recited it to you, O Muhammad, until you memorized it in your heart. His statement, **so that you may be among the warners**, means: so that you may be among the messengers of God who used to warn those to whom they were sent from their people, so that you may warn with this revelation your people who denied the signs of God. His statement, **in a clear Arabic tongue**, means: so that you may warn your people in a clear Arabic tongue, making it clear to whoever hears it that it is Arabic, and it was revealed in the tongue of the Arabs, and the *ba* in His statement, **in a tongue** is connected to His statement, **was revealed**. Rather, the Most High mentioned that He revealed this Qur'an in clear Arabic in this place, to inform the polytheists of Quraysh that He revealed it thus, lest they say that it was revealed in a language other than ours, for we turn away from it and do not listen to it because we do not understand it. Rather, this is a rebuke to them, for the Most High said: {There comes not to them a reminder from the Most Gracious, newly revealed, but they turn away from it} (Ash-Shu'ara': 5). Then He said: They did not turn away from it because they did not understand its meanings, rather they understood it, because it is a revelation from the Lord of the Worlds, brought down by the Trustworthy Spirit in their Arabic language. But they turned away from it out of denial and disapproval of it: {So they have denied, so there will come to them report of that which they used to ridicule} (Ash-Shu'ara': 6), just as He brought to these nations whose report We have related in this Surah when they denied their messengers report of what they used to deny.

Tafsir al-Qurtubi

The Almighty's saying: **And indeed, it is a revelation from the Lord of the worlds**. He returns to what was explained earlier in the Surah about the polytheists' turning away from the Qur'an.

Tafsir Ibn Kathir

God Almighty says, informing us about the Book that He revealed to His servant and Messenger Muhammad, may God bless him and grant him peace, **And that it** meaning the Qur'an, He mentioned it at the beginning of the Surah in His statement, **And whatever**

And indeed, it is a revelation from the Lord of the worlds.

comes to them of a reminder from the Most Gracious, newly revealed *verse*, **is a revelation from the Lord of the worlds**, meaning God revealed it to you and inspired it to you. **The Trustworthy Spirit brought it down**, meaning Gabriel, peace be upon him. This was said by more than one of the early Muslims: Ibn Abbas, Muhammad ibn Ka'b, Qatadah, Atiyah al-Awfi, al-Suddi, al-Dahhak, al-Zuhri, and Ibn Jurayj. This is something that is not disputed. Al-Zuhri said: This is like His statement, **Say, 'Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart by permission of God, confirming what was before it.'** Mujahid said: Whoever the Trustworthy Spirit speaks to, the earth will not consume him. **upon your heart that you may be among the warners**, meaning, a noble, trustworthy angel with a high status with God, obeyed in the highest assembly, brought it down. **upon your heart**, O Muhammad, safe from defilement, excess, or deficiency. **that you may be among the warners**, meaning, to warn with it of God's wrath and punishment upon whoever opposes him and denies him, and to give good tidings with it to the believers who follow him.

And the Almighty says: **In a clear Arabic tongue** meaning this Qur'an that We have revealed to you, We have revealed it in your clear, complete, and comprehensive Arabic tongue, so that it may be clear, evident, and apparent, eliminating excuses, establishing proof, and guiding the way to the right path. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Bakr Al-Atki told us, Ibad bin Ibad Al-Mahlabi told us, on the authority of Musa bin Muhammad, on the authority of Ibrahim Al-Taimi, on the authority of his father, who said: "While the Messenger of God, may God bless him and grant him peace, was with his companions on a dark day, he said to them: 'How do you see its heights?' They said: 'How beautiful they are and how tightly packed they are.' He said: 'How do you see its foundations?' They said: 'How beautiful they are and how firmly planted they are.' He said: 'How do you see its running?' They said: 'How beautiful it is and how intensely black it is.' He said: 'How do you see its millstone turning?' They said: 'How beautiful it is and how intensely round it is.' He said: 'How do you see its lightning: does it flash or flutter or split?' They said: 'Rather, it splits.' He said: 'Modesty, modesty, God willing.' A man said: 'O Messenger of God, may my father and mother be sacrificed for you, how eloquent you are! I have never seen anyone more eloquent than you.' He said: 'It is true for me, but the Qur'an was revealed in my tongue, and God says, "in clear Arabic."'" Sufyan Al-Thawri said: No revelation was sent down except in Arabic, then... Every prophet translated for his people, and the language on the Day of Resurrection will be Syriac. Whoever enters Paradise will speak Arabic. Narrated by Ibn Abi Hatim.

Fath al-Qadir

His statement: 192- **And it is indeed a revelation from the Lord of the Worlds**. The pronoun refers to what He revealed to him of report: that is, and this report or the Qur'an, even if it is not mentioned due to knowledge of

it, it was said that it is based on the assumption of a deleted complement: that is, of revelation. But if revelation means revealed, then there is no need to assume a complement.

Tafsir al-Baghawi

God Almighty says: 192- **And it**, meaning the Qur'an, **is a revelation from the Lord of the worlds**.

Tafsir al-Baidawi

192 - **And indeed, it is a revelation from the Lord of the worlds**.

Surat al-Shu'ara 26:193

The Trustworthy Spirit brought it down

Tafsir al-Jalalayn

193 - **It was brought down by the Trustworthy Spirit**
Gabriel

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **The Trustworthy Spirit has brought it down.**

Tafsir al-Qurtubi

God Almighty says: **It was brought down by the Trustworthy Spirit.**

Tafsir Ibn Kathir

God Almighty says, informing us about the Book that He revealed to His servant and Messenger Muhammad, may God bless him and grant him peace, **And that it** meaning the Qur'an, He mentioned it at the beginning of the Surah in His statement, **And whatever comes to them of a reminder from the Most Gracious, newly revealed verse, is a revelation from the Lord of the worlds**, meaning God revealed it to you and inspired it to you. **The Trustworthy Spirit brought it down**, meaning Gabriel, peace be upon him. This was said by more than one of the early Muslims: Ibn Abbas, Muhammad ibn Ka'b, Qatadah, Atiyah al-Awfi, al-Suddi, al-Dahhak, al-Zuhri, and Ibn Jurayj. This is something that is not disputed. Al-Zuhri said: This is like His statement, **Say, 'Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart by permission of God, confirming what was before it.'** Mujahid said: Whoever the Trustworthy Spirit speaks to, the earth will not consume him. **upon your heart that you may be among the warners**, meaning, a noble, trustworthy angel with a high status with God, obeyed in the highest assembly, brought it down. **upon your heart**, O Muhammad, safe from defilement, excess, or deficiency. **that you may be among the warners**, meaning, to warn with it of God's wrath and punishment upon whoever opposes him and denies him, and to give good tidings with it to the believers who follow him.

And the Almighty says: **In a clear Arabic tongue** meaning this Qur'an that We have revealed to you, We have revealed it in your clear, complete, and comprehensive Arabic tongue, so that it may be clear, evident, and apparent, eliminating excuses, establishing proof, and guiding the way to the right path. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Bakr Al-Atki told us, Ibad bin Ibad Al-Mahlabi

told us, on the authority of Musa bin Muhammad, on the authority of Ibrahim Al-Taimi, on the authority of his father, who said: "While the Messenger of God, may God bless him and grant him peace, was with his companions on a dark day, he said to them: 'How do you see its heights?' They said: 'How beautiful they are and how tightly packed they are.' He said: 'How do you see its foundations?' They said: 'How beautiful they are and how firmly planted they are.' He said: 'How do you see its running?' They said: 'How beautiful it is and how intensely black it is.' He said: 'How do you see its millstone turning?' They said: 'How beautiful it is and how intensely round it is.' He said: 'How do you see its lightning: does it flash or flutter or split?' They said: 'Rather, it splits.' He said: 'Modesty, modesty, God willing.' A man said: 'O Messenger of God, may my father and mother be sacrificed for you, how eloquent you are! I have never seen anyone more eloquent than you.' He said: 'It is true for me, but the Qur'an was revealed in my tongue, and God says, "in clear Arabic."'" Sufyan Al-Thawri said: No revelation was sent down except in Arabic, then... Every prophet translated for his people, and the language on the Day of Resurrection will be Syriac. Whoever enters Paradise will speak Arabic. Narrated by Ibn Abi Hatim.

Fath al-Qadir

Nafi', Ibn Kathir, Abu Amr, and Hafs read on the authority of Asim 193- *Naza*/without a vowel, while the rest read it without a vowel, and **the Trustworthy Spirit** according to the second reading is in the accusative case as a direct object. Abu Hatim and Abu Ubaid chose this reading, and the Trustworthy Spirit is Gabriel, as in His statement: **Say, 'Whoever is an enemy to Gabriel - for indeed, He has brought the Qur'an down upon your heart.'**

Tafsir al-Baghawi

193- **The Trustworthy Spirit has brought it down.** The people of Hijaz, Abu Amr, and Hafs read: **The Trustworthy Spirit has brought it down**, with the ha' and noon raised, meaning: Gabriel came down with the Qur'an. The others read it with a shaddah on the zay and a fathah on the ha' and noon, meaning: Gabriel brought it down with God, the Almighty, because God the Almighty says: **And indeed, it is a revelation from the Lord of the worlds.**

Tafsir al-Baidawi

193 - **It was brought down by the Trustworthy Spirit.**

Surat al-Shu'ara 26:194

upon your heart that you may be among the warners.

Surat al-Shu'ara 26:194

upon your heart that you may be among the warners.

Tafsir al-Jalalayn

194 - upon your heart that you may be among the warners

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **upon your heart that you may be among the warners.**

Tafsir al-Qurtubi

The Almighty said: **upon your heart** "has been sent down" with a light pronunciation. Nafi', Ibn Kathir, and Abu Amr read it. The rest read: "Its sending down" with a shaddah. "By it the Trustworthy Spirit" with a nasb. This is the choice of Abu Hatim and Abu Ubaid, based on the statement: "And it is indeed a revelation, **which is a verbal noun from the verb** nazalla". The argument for those who read it with a light pronunciation is to say that this is not implied, because the meaning is: The Qur'an is indeed a revelation from the Lord of the Worlds, brought down to you by Gabriel, as God Almighty said: "Say, 'Whoever is an enemy to Gabriel - for indeed, he has brought it down upon your heart'" (Al-Baqarah 2:97), meaning, he recites it to you so your heart will remember it. It was also said: to strengthen your heart.

Tafsir Ibn Kathir

God Almighty says, informing us about the Book that He revealed to His servant and Messenger Muhammad, may God bless him and grant him peace, **And that it** meaning the Qur'an, He mentioned it at the beginning of the Surah in His statement, **And whatever comes to them of a reminder from the Most Gracious, newly revealed** *verse*, **is a revelation from the Lord of the worlds**, meaning God revealed it to you and inspired it to you. **The Trustworthy Spirit brought it down**, meaning Gabriel, peace be upon him. This was said by more than one of the early Muslims: Ibn Abbas, Muhammad ibn Ka'b, Qatadah, Atiyah al-Awfi, al-Suddi, al-Dahhak, al-Zuhri, and Ibn Jurayj. This is something that is not disputed. Al-Zuhri said: This is like His statement, **Say, 'Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart by permission of God, confirming what was before it.'** Mujahid said: Whoever the Trustworthy Spirit speaks to, the earth will not consume him. **upon your heart that you may be among the warners,**

meaning, a noble, trustworthy angel with a high status with God, obeyed in the highest assembly, brought it down. **upon your heart**, O Muhammad, safe from defilement, excess, or deficiency. **that you may be among the warners**, meaning, to warn with it of God's wrath and punishment upon whoever opposes him and denies him, and to give good tidings with it to the believers who follow him.

And the Almighty says: **In a clear Arabic tongue** meaning this Qur'an that We have revealed to you, We have revealed it in your clear, complete, and comprehensive Arabic tongue, so that it may be clear, evident, and apparent, eliminating excuses, establishing proof, and guiding the way to the right path. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Bakr Al-Atki told us, Ibad bin Ibad Al-Mahlabi told us, on the authority of Musa bin Muhammad, on the authority of Ibrahim Al-Taimi, on the authority of his father, who said: "While the Messenger of God, may God bless him and grant him peace, was with his companions on a dark day, he said to them: 'How do you see its heights?' They said: 'How beautiful they are and how tightly packed they are.' He said: 'How do you see its foundations?' They said: 'How beautiful they are and how firmly planted they are.' He said: 'How do you see its running?' They said: 'How beautiful it is and how intensely black it is.' He said: 'How do you see its millstone turning?' They said: 'How beautiful it is and how intensely round it is.' He said: 'How do you see its lightning: does it flash or flutter or split?' They said: 'Rather, it splits.' He said: 'Modesty, modesty, God willing.' A man said: 'O Messenger of God, may my father and mother be sacrificed for you, how eloquent you are! I have never seen anyone more eloquent than you.' He said: 'It is true for me, but the Qur'an was revealed in my tongue, and God says, "in clear Arabic."'" Sufyan Al-Thawri said: No revelation was sent down except in Arabic, then... Every prophet translated for his people, and the language on the Day of Resurrection will be Syriac. Whoever enters Paradise will speak Arabic. Narrated by Ibn Abi Hatim.

Fath al-Qadir

194- The meaning of **upon your heart** is that he recited it to his heart, and the reason for specifying the heart is that it is the first perception of the inner senses. Abu Hayyan said: **Upon your heart** and **so that you may be** are related to *revealed*. It was said that it is permissible for them to be related to *revealed*, but the former is more appropriate. *Nazal* was read with a shaddah, clarifying the object, and the subject is God the Most High. According to this reading, the spirit is raised as a deputy. **So that you may be among the warners** is the reason for *revealing*: that is, He sent it down so that you may warn them of what it contains of warnings, admonitions, and punishments.

Tafsir al-Baghawi

194- **Upon your heart**, O Muhammad, until you

become aware of it, **that you may be among the warners**, the frighteners.

Tafsir al-Baidawi

184 - "Upon your heart" is a confirmation of the truth of those stories and a warning of the miraculous nature of the Qur'an and the prophethood of Muhammad (peace and blessings of God be upon him). Reporting them from someone who has not learned them can only be a revelation from God, the Almighty. If the word "heart" refers to the soul, then that is it. If the word "heart" refers to the organ, then it is specific to that organ, because spiritual meanings first descend upon the soul, then they move from it to the heart due to the connection between them. Then they ascend from it to the brain, where they are engraved on the tablet of the imagination. "The Trustworthy Spirit" is Gabriel (peace and blessings of God be upon him), for he is God's trustee of His revelation. Ibn Amir, Abu Bakr, Hamzah, and Al-Kisa'i read it with emphasis on the zay and the accusative case of "the Trustworthy Spirit. So that you may be among the warners" of what leads to punishment for whoever does or leaves it.

Surat al-Shu'ara 26:195
in a clear Arabic tongue

Surat al-Shu'ara 26:195

in a clear Arabic tongue

Tafsir al-Jalalayn

195 - **in clear Arabic** Between and in reading with emphasis on *nazal* and the accusative of the spirit and the subject is God

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **In a clear Arabic tongue.**

Tafsir al-Qurtubi

God Almighty says: **In a clear Arabic tongue** meaning, lest they say, **We do not understand what you are saying.**

Tafsir Ibn Kathir

God Almighty says, informing us about the Book that He revealed to His servant and Messenger Muhammad, may God bless him and grant him peace, **And that it** meaning the Qur'an, He mentioned it at the beginning of the Surah in His statement, **And whatever comes to them of a reminder from the Most Gracious, newly revealed verse, is a revelation from the Lord of the worlds,** meaning God revealed it to you and inspired it to you. **The Trustworthy Spirit brought it down,** meaning Gabriel, peace be upon him. This was said by more than one of the early Muslims: Ibn Abbas, Muhammad ibn Ka'b, Qatadah, Atiyah al-Awfi, al-Suddi, al-Dahhak, al-Zuhri, and Ibn Jurayj. This is something that is not disputed. Al-Zuhri said: This is like His statement, **Say, 'Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart by permission of God, confirming what was before it.'** Mujahid said: Whoever the Trustworthy Spirit speaks to, the earth will not consume him. **upon your heart that you may be among the warners,** meaning, a noble, trustworthy angel with a high status with God, obeyed in the highest assembly, brought it down. **upon your heart,** O Muhammad, safe from defilement, excess, or deficiency. **that you may be among the warners,** meaning, to warn with it of God's wrath and punishment upon whoever opposes him and denies him, and to give good tidings with it to the believers who follow him.

And the Almighty says: **In a clear Arabic tongue** meaning this Qur'an that We have revealed to you, We have revealed it in your clear, complete, and comprehensive Arabic tongue, so that it may be clear,

evident, and apparent, eliminating excuses, establishing proof, and guiding the way to the right path. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Bakr Al-Atki told us, Ibad bin Ibad Al-Mahlabi told us, on the authority of Musa bin Muhammad, on the authority of Ibrahim Al-Taimi, on the authority of his father, who said: "While the Messenger of God, may God bless him and grant him peace, was with his companions on a dark day, he said to them: 'How do you see its heights?' They said: 'How beautiful they are and how tightly packed they are.' He said: 'How do you see its foundations?' They said: 'How beautiful they are and how firmly planted they are.' He said: 'How do you see its running?' They said: 'How beautiful it is and how intensely black it is.' He said: 'How do you see its millstone turning?' They said: 'How beautiful it is and how intensely round it is.' He said: 'How do you see its lightning: does it flash or flutter or split?' They said: 'Rather, it splits.' He said: 'Modesty, modesty, God willing.' A man said: 'O Messenger of God, may my father and mother be sacrificed for you, how eloquent you are! I have never seen anyone more eloquent than you.' He said: 'It is true for me, but the Qur'an was revealed in my tongue, and God says, "in clear Arabic."'" Sufyan Al-Thawri said: No revelation was sent down except in Arabic, then... Every prophet translated for his people, and the language on the Day of Resurrection will be Syriac. Whoever enters Paradise will speak Arabic. Narrated by Ibn Abi Hatim.

Fath al-Qadir

195- **In a clear Arabic tongue** is related to the warners: that is, so that you may be among the warners in this language. Abu al-Baqa' allowed it to be a substitute for **with it**, and it was said that it was related to *revealed*, and it was only delayed to emphasize the mention of the warning. God Almighty made the Qur'an in Arabic in the Arabic language of the Messenger so that the polytheists of the Arabs would not say, **We do not understand what you say in any language other than ours.** Thus, He cut off their argument, removed their pretext, and rejected their excuse.

Tafsir al-Baghawi

195- **In clear Arabic.** Ibn Abbas said: In the language of Quraysh so that they may understand what is in it.

Tafsir al-Baidawi

195 - **In clear Arabic** is clear in meaning so that they do not say, **What should we do with what we do not understand?** It is related to *revealed*, and it is possible that it is related to the warners, meaning that you are among those who were warned in the language of the Arabs, and they are Hud, Salih, Ishmael, Shuaib, and Muhammad, peace and blessings be upon them.

Surat al-Shu'ara 26:196

And indeed, it is in the scriptures of the former peoples.

Tafsir al-Jalalayn

196 - **And indeed** the mention of the Qur'an revealed to Muhammad **is in the scriptures** of the books **of the ancients** such as the Torah and the Gospel

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And indeed, this Qur'an is in the scriptures of the former peoples: meaning, in the books of the former peoples. This is stated in a general sense, but its meaning is specific. Rather, it is: And indeed, this Qur'an is in some of the scriptures of the former peoples, meaning: Its mention and report are in some of the books that were sent down to some of His messengers. And His statement: **Or was it not a sign to them that the scholars of the Children of Israel knew it?** God the Most High says: Was it not for these people who turned away from the mention of your Lord that comes to you, O Muhammad, indicating that you are the Messenger of the Lord of the worlds, that the scholars of the Children of Israel knew the truth and authenticity of that? It was said that what is meant by the scholars of the Children of Israel in this passage is Abdullah ibn Salam and those like him from the Children of Israel who had believed in the Messenger of God (peace and blessings of God be upon him) during his time.

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement, **Was it not a sign for them that the scholars of the Children of Israel knew it?** He said: 'Abdullah ibn Salam was one of the scholars of the Children of Israel, and one of their best. He believed in the Book of Muhammad, may God bless him and grant him peace, and God said to them, **Was it not a sign for them that the scholars of the Children of Israel and their best knew it?**

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **the scholars of the Children of Israel**, he said: Abdullah bin Salam and others of their scholars.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **Or was there not a sign for them?** Muhammad said: **That he should teach it** he said: **The scholars of the Children of Israel should know it.**

Ibn Jurayj said: Mujahid said: The scholars of the

Children of Israel were Abdullah bin Salam and other scholars of theirs.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding His statement, **Or was it not a sign for them that the scholars of the Children of Israel knew it?** He said: Was there not a sign for the Prophet, a sign that the scholars of the Children of Israel knew that they found it written with them? And His statement, **And if We had sent it down to some non-Arab**, God Almighty says: And if We had sent down this Qur'an to some of the animals that do not speak. And it is said to **some non-Arabs**, and it is not said to **some non-Arabs**, because the Arabs say when they describe a man as a non-Arab and that he does not speak Arabic fluently: **This is a non-Arab man**, and to a woman: **This is a mute woman**, and to a group: **These are a non-Arab people and non-Arabs**. And if this meaning is intended, it describes the Arab and the non-Arab, because it only means that he is not fluent in tongue, and it may be so even though he is an Arab. And from this meaning is the saying of the poet:

From Wael, there is no one like them, Arab or non-Arab, in the market

If what is meant by it is the man's attribution to his Persian origin, not his description as not being fluent in speech, then it is said: This is a Persian man, and these are two Persian men, and these are Persian people, just as one says: an Arab, two Arabs, and Arab people. And if it is said: This is a Persian man, then it is attributed to himself, just as one says to a red man: This is a huge Red-skinned man, and just as al-Ajjaj said:

Time revolves around man

Its meaning is: dizziness, so he attributed it to his own action.

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

Who said that?

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Muhammad Ibn Abi Musa, who said: I was standing next to Abdullah Ibn Mut'i' at Arafat, and he recited this verse: **And if We had sent it down to some non-Arab * and he had recited it to them, they would not have believed in it.** He said: If it had been sent down on my camel and he had spoken it, they would not have believed in it. **They would have said, 'Why are its verses not explained in detail?'** (Fussilat 41:44) so that an Arab and a non-Arab would understand. If we did that.

Abu Kurayb told us, he said: Ibn Idris told us, he said: I heard Dawud ibn Abi Hind, on the authority of Muhammad ibn Abi Musa, he said: Abdullah ibn Mut'i' was standing at Arafat, and he recited this verse: **And if We had sent it down to some foreigner**, so he recited it to them. He said: **This camel of mine is a foreigner, so if it had been sent down to this one, they would not have believed in it.**

It was narrated on the authority of Qatada regarding this matter:

And indeed, it is in the scriptures of the former peoples.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, **And if We had sent it down to some foreigner**, he said: If God had sent it down in a foreign language, they would have been the most losers because of it, because they would not have known the foreign language.

What we have mentioned on the authority of Qatada is a statement that has no basis, because the meaning of the statement is that it means: **And if We had sent it down in a foreign language**, but the revelation is **And if We had sent it down to some foreign language**, meaning: And if We had sent down this Arabic Qur'an to a foreign animal or to some of those who do not speak clearly. He did not say: **And if We had sent it down in a foreign language**, so the interpretation of the statement is what he said.

And his saying, **So he recited it to them**, means: So he recited this Qur'an to the unbelievers of your people, O Muhammad, whom I sealed not to believe in. That foreigner was not to believe in it. He says: They were not to believe in it, because of the misery that had happened to them in my previous knowledge. This is a consolation from God to His Prophet Muhammad, may God bless him and grant him peace, for his people, lest his grief be intensified by their turning away from him and their aversion to listening to this Qur'an. He, may God bless him and grant him peace, was very eager for them to accept him and enter into what he called them to, until his Lord rebuked him for his intense eagerness for them to do so, and said to him: **Perhaps you would kill yourself with grief that they do not believe** (Ash-Shu'ara': 3). Then He said, making him despair of their belief and that they would perish because of some of his examples, just as some of the nations whose stories he told them in this Surah perished: "Even if We had sent it down to some non-Arab, O Muhammad, it would not concern you, for you are a man from among them, and they say to you, 'You are only a human being like us. Why did not an angel send it down?'" So that non-Arab recited this Qur'an to them, and they had no excuse to say that it was the truth and that it was a revelation from Me. They would not have believed in it. So He lowered your eagerness for them to believe in it. Then the Almighty confirmed the report of what He had decreed for these polytheists, whose faith His Prophet Muhammad, may God bless him and grant him peace, had despaired of, of their misery and affliction, saying: Just as We decreed for these people that they would not believe in this Qur'an, **And if We had sent it down to some non-Arab**, and he had recited it to them, **Thus We have caused it to enter denial and disbelief into the hearts of the criminals**. What He means by His saying: We caused it to enter is that We made it enter, and the *ha* in His saying: **We caused it to enter** is a metaphor for His saying: **They were not believers in it**, as if He said: Thus We caused it to enter into the hearts of the criminals the abandonment of belief in this Qur'an.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **Thus We have made it pass**, he said: *Disbelief* is in the hearts of the criminals.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "Thus have We caused it to enter the hearts of the criminals. They will not believe in it until they see the painful punishment."

Ali bin Sahl told me: Zaid bin Abi Al-Zarqa told us, on the authority of Sufyan, on the authority of Hamid, on the authority of Al-Hasan, regarding this verse: **Thus have We caused it to enter the hearts of the criminals**. He said: We created it.

He said: Zaid narrated to us, on the authority of Hammad bin Salamah, on the authority of Humayd, who said: I asked Al-Hasan in the house of Abu Khalifa, about the statement, **Thus have We caused it to enter the hearts of the criminals**, he said: Polytheism has entered their hearts. And His statement, **They will not believe in it until they see the painful punishment**, means: We did that to them so that they would not believe in this Qur'an until they see the painful punishment in this world, as the nations whose stories God has related in this surah saw. And His statement, **they will not believe**, is raised because it is the Arabs' custom, when they place a word in a place like this, not to place what comes after it in the jussive mood, and sometimes to place it in the nominative mood, so they say, **I tied the horse so it will not escape**, or **I tightened the knot so it will not be undone**, both in the jussive mood and in the nominative mood. They do that because the interpretation of that is: **If I do not tighten the knot, it will be undone**. So, its jussive mood is based on interpretation, and its nominative mood is because the jussive mood is not apparent. And among the evidence for the jussive mood in that is the saying of the poet:

If you had come to us, you would have tried to see us, or you would have come to us walking, not knowing the horse.

And the other said:

As long as you have solved it, do not respond, so leave it and let the argument cool down

Tafsir al-Qurtubi

The Almighty said: **And indeed, it is in the scriptures of the ancients**. That is, the mention of its revelation is in the books of the ancients, meaning the prophets. It was also said: That is, the mention of Muhammad, peace be upon him, is in the books of the ancients, as the Almighty said: **They will find it written with them in the Torah and the Gospel**. (al-A'raf 7:157) The plural of *Zabur* is *Zabur*, like *Rasul* and *Rasul*, and it was mentioned previously.

Tafsir Ibn Kathir

God Almighty says: And the mention of this Qur'an and the praise of it are found in the books of the ancients transmitted from their prophets who gave good tidings of it in ancient and modern times, just as God took a covenant from them to do so until the last of them stood up as a preacher in his palace with the good tidings of Ahmad "And when Jesus, son of Mary, said, 'O Children of Israel, indeed 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.'" The Scriptures here are the books, and they are the plural of Zabur, and likewise Zabur is the book of David. God Almighty said: **And everything they did is in the Scriptures**, meaning it is written for them in the scrolls of the angels. Then God Almighty said: **Is it not a sign for them that the scholars of the Children of Israel know it?** Meaning, is it not enough for them as a true witness to that, that the scholars of the Children of Israel find mention of this Qur'an in the books that they study? What is meant is the just among them who acknowledge what is in their hands of the description of Muhammad, may God bless him and grant him peace, his mission, and his nation, as those who believed among them reported, such as Abdullah bin Salam and Salman Al-Farsi, on the authority of those who knew him and those like him, said: **Those who follow the Messenger, the unlettered Prophet**, the verse.

Then the Almighty said, informing about the severity of the disbelief of the Quraysh and their stubbornness towards this Qur'an: If it had been sent down to a non-Arab who did not know a word of Arabic, and this book had been sent down to him with its clarity and eloquence, they would not have believed in it. For this reason, He said, **And if We had sent it down to some non-Arab * and he had recited it to them, they would not have believed in it.** Just as He informed about them in the other verse, **And if We opened to them a gate from heaven and they continued therein to ascend, * they would have said, 'Our eyes have only been dazzled.'** 17:20. And the Almighty said, **And if We had sent down to them angels and the dead had spoken to them.** 17:20. And the Almighty said, **Indeed, those upon whom the word of your Lord has come into effect will not believe.** 17:20.

Fath al-Qadir

196- **And indeed, it is in the scriptures of the ancients.** That is, this Qur'an, with regard to its rulings that were unanimously agreed upon by the religious laws, is in the books of the early prophets. The zabr are books, the singular being zabur. An explanation of this has already been discussed. It has also been said that the pronoun refers to the Messenger of God, may God bless him and grant him peace. It has also been said that what is meant by the Qur'an being in the scriptures of the ancients is that it itself is mentioned in them, not the rulings it contains, and the former is more appropriate.

Tafsir al-Baghawi

196- **And it**, meaning: the mention of the revelation of the Qur'an, was stated by most commentators. Muqatil said: The mention of Muhammad, may God bless him and grant him peace, and his description, **is in the scriptures of the ancients.**

Tafsir al-Baidawi

196 - **And indeed, it is in the scriptures of the ancients.** And its mention or meaning is in the previous books.

Surat al-Shu'ara 26:197

Was it not a sign to them that the scholars of the Children of Israel knew it?

Surat al-Shu'ara 26:197

Was it not a sign to them that the scholars of the Children of Israel knew it?

Tafsir al-Jalalayn

197 - **Was there not a sign for them** to the infidels of Mecca *that* according to that **the scholars of the Children of Israel knew it, and if** like Abdullah bin Salam and his companions from among the believers, then they would inform of that, and it is with the lower and the accusative of the verse and with the upper and the nominative of the verse

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Or was it not a sign to them that the scholars of the Children of Israel knew it?**

Tafsir al-Qurtubi

God the Almighty said: **Or was it not a sign for them that the scholars of the Children of Israel knew it?** Mujahid said: He means Abd al-Salam ibn Salam, Sulayman, and others who converted to Islam. Ibn Abbas said: The people of Mecca sent to the Jews while they were in Medina asking them about Muhammad, peace be upon him, and they said: This is his time, and we find in the Torah his description and characteristics. So the term scholars refers to everyone who had knowledge of their books, whether he converted to Islam or not, according to this statement. Rather, it became the testimony of the People of the Book, because they are assumed to have knowledge. Ibn Amir read, {Was it not a sign for them} while the others read, {Was it not a sign for them} in the accusative case as the predicate and the subject of kan **that he knew it**, and the meaning is, did they not have knowledge? The scholars of the Children of Israel who converted to Islam are a clear sign. According to the first reading, the subject of kan is *sign* and the predicate is **that the scholars of the Children of Israel knew it**. Asim al-Jahdary read: {that the scholars of the Children of Israel knew it}.

Tafsir Ibn Kathir

God Almighty says: And the mention of this Qur'an and the praise of it are found in the books of the ancients transmitted from their prophets who gave good tidings of it in ancient and modern times, just as God took a covenant from them to do so until the last of them stood up as a preacher in his palace with the good tidings of Ahmad "And when Jesus, son of Mary, said,

'O Children of Israel, indeed 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.'" The Scriptures here are the books, and they are the plural of Zabur, and likewise Zabur is the book of David. God Almighty said: **And everything they did is in the Scriptures**, meaning it is written for them in the scrolls of the angels. Then God Almighty said: **Is it not a sign for them that the scholars of the Children of Israel knew it?** Meaning, is it not enough for them as a true witness to that, that the scholars of the Children of Israel find mention of this Qur'an in the books that they study? What is meant is the just among them who acknowledge what is in their hands of the description of Muhammad, may God bless him and grant him peace, his mission, and his nation, as those who believed among them reported, such as Abdullah bin Salam and Salman Al-Farsi, on the authority of those who knew him and those like him, said: **Those who follow the Messenger, the unlettered Prophet**, the verse.

Then the Almighty said, informing about the severity of the disbelief of the Quraysh and their stubbornness towards this Qur'an: If it had been sent down to a non-Arab who did not know a word of Arabic, and this book had been sent down to him with its clarity and eloquence, they would not have believed in it. For this reason, He said, **And if We had sent it down to some non-Arab * and he had recited it to them, they would not have believed in it.** Just as He informed about them in the other verse, **And if We opened to them a gate from heaven and they continued therein to ascend, * they would have said, 'Our eyes have only been dazzled.'** 17:20. And the Almighty said, **And if We had sent down to them angels and the dead had spoken to them.** 17:20. And the Almighty said, **Indeed, those upon whom the word of your Lord has come into effect will not believe.** 17:20.

Fath al-Qadir

197- **Or was it not a sign for them that the scholars of the Children of Israel knew it?** The hamza is for denial, and the waw is for linking to something understood, as mentioned repeatedly. The verse is the mark and indication: that is, was there not a sign for these people indicating that the Qur'an is true, and that it is a revelation from the Lord of the Worlds, and that it is in the scriptures of the ancients? That the scholars of the Children of Israel knew it in general, or those who believed among them, such as Abdullah ibn Salam. The testimony of the People of the Book became an argument against the polytheists because they used to refer to them and believe them. Ibn Amir read *takun* with the fat-ha, and *ayah* with the nominative case as the subject of *kana*, and its predicate is **an ya'lamhu** etc., and it is permissible for it to be complete. The rest read *yakan* with the ta'dah, and *ayah* with the accusative case as the predicate of *yakan*, and its subject is **an ya'lamhu** etc. Al-Zajaj said: That he knows him is the subject of *yakan* and the verse is its predicate. Meaning: Or did the scholars of the Children of Israel not know that Muhammad was a true prophet, a sign and proof of his prophethood? Because the

scholars who believed among the Children of Israel used to report that he was mentioned in their books. Al-Farra' said the same. The two aspects of reading the nominative case are as we mentioned. There is a problem with Ibn 'Amir's reading, because making an indefinite noun a noun and a definite noun a predicate is not permissible, even if it occurs in an unusual way, such as in the poet's saying:

Don't let the situation say goodbye

And the other said:

Her mood was honey and water

There is no basis for what was said: The indefinite noun was made specific by their saying to them because it is in the accusative case as a state, and the state is an attribute in meaning. So the best that can be said in explanation is what we mentioned previously, that it is complete.

Tafsir al-Baghawi

197- **Or was there not a sign for them?** Ibn Amir read it with a ta', a verse in the nominative case, making the verse a noun and its predicate: **that He should teach him**. The others read it with a ya', **a verse** in the accusative case, making the verse the predicate of *Yakun*. Its meaning is: Was there not a sign for these deniers of the knowledge of the Children of Israel, i.e., a sign and indication of the prophethood of Muhammad, peace and blessings be upon him, because the scholars who were from the Children of Israel, used to report that he was mentioned in their books, and they were: Abdullah bin Salam and his companions. Ibn Abbas said: The people of Mecca sent to the Jews while they were in Medina and asked them about Muhammad, peace and blessings be upon him, and they said: This is from his time, and we find in the Torah his description and characteristics, so that was a sign of his truthfulness.

God Almighty says: **to teach him**, meaning: to teach Muhammad, may God bless him and grant him peace, **the scholars of the Children of Israel**. Atiyah said: They were five: Abdullah bin Salam, Ibn Yamin, Tha'laba, Asad, and Asid.

Tafsir al-Baidawi

197 - **Or was there not a sign for them** of the authenticity of the Qur'an or the prophethood of Muhammad, may God bless him and grant him peace. **That the scholars of the Children of Israel should know him** that is, that they should know him by his description mentioned in their books, which is a confirmation of his being proof. Ibn Amir read it with a ta' and **a sign** in the nominative case as the subject and predicate **for them** "for God knows him **as a substitute or the subject and** that he knows him **as a substitute and** they **as a state, or that the subject is the pronoun of the story and a sign is the predicate of** that he knows him" and the sentence is the predicate of it.

Surat al-Shu'ara 26:198

And if We had sent it down to some non-Arab

Surat al-Shu'ara 26:198

And if We had sent it down to some non-Arab

Tafsir al-Jalalayn

198 - **And if We had sent it down to some foreigner**
plural of foreigner

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And if We had sent it down to some foreigner.**

Tafsir al-Qurtubi

The Almighty said: **And if We had sent it down to some non-Arab** meaning, to a man who was not an Arab speaker **and he recited it to them** in a language other than the language of the Arabs, they would not have believed and would have said, **We do not understand its equivalent.** "And if We had made it a Qur'an in a foreign language" (Fussilat 41:44) the verse. It was said that its meaning is, "And if We had sent it down to a man who was not an Arab," they would not have believed in it out of arrogance and haughtiness. It is said: a non-Arab man or a foreigner if he is not eloquent even if he is an Arab, and a non-Arab man, even if he is eloquent, is attributed to his origin. However, Al-Farra' permitted it to be said a foreign man in the sense of a foreigner. Al-Hasan read: "on some of the non-Arabs" with a shaddah on two ya's making it an attribution. Whoever reads: **the foreigners** said that it is the plural of a'jam. This is flawed, because adjectives whose feminine is fa'la' are not pluralized with waw and noon, nor with alif and ta', and one does not say ahmaroon or hamrawat. It was said that its origin is foreign, like the reading of Al-Jahdary, then the nisba ya was deleted, and its plural with ya and noon was made evidence of that. This was said by Abu Al-Fath Uthman bin Jinni. This is the doctrine of Sibawayh.

Tafsir Ibn Kathir

God Almighty says: And the mention of this Qur'an and the praise of it are found in the books of the ancients transmitted from their prophets who gave good tidings of it in ancient and modern times, just as God took a covenant from them to do so until the last of them stood up as a preacher in his palace with the good tidings of Ahmad "And when Jesus, son of Mary, said, 'O Children of Israel, indeed 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.'" The Scriptures here

are the books, and they are the plural of Zabur, and likewise Zabur is the book of David. God Almighty said: **And everything they did is in the Scriptures**, meaning it is written for them in the scrolls of the angels. Then God Almighty said: **Is it not a sign for them that the scholars of the Children of Israel know it?** Meaning, is it not enough for them as a true witness to that, that the scholars of the Children of Israel find mention of this Qur'an in the books that they study? What is meant is the just among them who acknowledge what is in their hands of the description of Muhammad, may God bless him and grant him peace, his mission, and his nation, as those who believed among them reported, such as Abdullah bin Salam and Salman Al-Farsi, on the authority of those who knew him and those like him, said: **Those who follow the Messenger, the unlettered Prophet**, the verse.

Then the Almighty said, informing about the severity of the disbelief of the Quraysh and their stubbornness towards this Qur'an: If it had been sent down to a non-Arab who did not know a word of Arabic, and this book had been sent down to him with its clarity and eloquence, they would not have believed in it. For this reason, He said, **And if We had sent it down to some non-Arab * and he had recited it to them, they would not have believed in it.** Just as He informed about them in the other verse, **And if We opened to them a gate from heaven and they continued therein to ascend, * they would have said, 'Our eyes have only been dazzled.'** 17:20. And the Almighty said, **And if We had sent down to them angels and the dead had spoken to them.** 17:20. And the Almighty said, **Indeed, those upon whom the word of your Lord has come into effect will not believe.** 17:20.

Fath al-Qadiri

198- **And if We had sent it down to some non-Arab** meaning if We had sent down the Qur'an in the form in which it is to a non-Arab who is unable to speak Arabic.

Tafsir al-Baghawi

198- **And if We had sent it down**, meaning the Qur'an, **to some foreigner**, the plural of *ajami*, which is someone who does not speak fluent Arabic well, even if he is an Arab by lineage. Ajami is someone related to non-Arabs, even if he is fluent. The meaning of the verse is: And if We had sent it down to a man who was not an Arab by tongue.

Tafsir al-Baidawi

198 - **And if We had sent it down to some foreigner** as it is an addition to its miraculous nature or in the language of foreigners.

Surat al-Shu'ara 26:199

So he recited it to them, in which they were believers.

Tafsir al-Jalalayn

199 - **He recited it to them** the infidels of Mecca **but they were not believers** in it out of pride in following him

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So he recited to them that they were believers** in it.

Tafsir al-Qurtubi

God Almighty says: **So he recited it to them, but they were believers** in it.

Tafsir Ibn Kathir

God Almighty says: And the mention of this Qur'an and the praise of it are found in the books of the ancients transmitted from their prophets who gave good tidings of it in ancient and modern times, just as God took a covenant from them to do so until the last of them stood up as a preacher in his palace with the good tidings of Ahmad "And when Jesus, son of Mary, said, 'O Children of Israel, indeed 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.'" The Scriptures here are the books, and they are the plural of Zabur, and likewise Zabur is the book of David. God Almighty said: **And everything they did is in the Scriptures**, meaning it is written for them in the scrolls of the angels. Then God Almighty said: **Is it not a sign for them that the scholars of the Children of Israel know it?** Meaning, is it not enough for them as a true witness to that, that the scholars of the Children of Israel find mention of this Qur'an in the books that they study? What is meant is the just among them who acknowledge what is in their hands of the description of Muhammad, may God bless him and grant him peace, his mission, and his nation, as those who believed among them reported, such as Abdullah bin Salam and Salman Al-Farsi, on the authority of those who knew him and those like him, said: **Those who follow the Messenger, the unlettered Prophet**, the verse.

Then the Almighty said, informing about the severity of the disbelief of the Quraysh and their stubbornness towards this Qur'an: If it had been sent down to a non-Arab who did not know a word of Arabic, and this book had been sent down to him with its clarity and eloquence, they would not have believed in it. For this

reason, He said, **And if We had sent it down to some non-Arab * and he had recited it to them, they would not have believed in it.** Just as He informed about them in the other verse, **And if We opened to them a gate from heaven and they continued therein to ascend, * they would have said, 'Our eyes have only been dazzled.'** 17:20. And the Almighty said, **And if We had sent down to them angels and the dead had spoken to them.** 17:20. And the Almighty said, **Indeed, those upon whom the word of your Lord has come into effect will not believe.** 17:20.

Fath al-Qadir

199- **And he recited it to them** a correct reading **they would not have believed in it** with the addition of the miracle of the foreign man's recitation of Arabic speech to the miracle of the Quran. It was said that the meaning is: And if We had sent it down to some foreigner in the language of the foreigners and he had recited it to them in his language, they would not have believed in it and said: We do not understand this nor comprehend it. Similar to this is His statement: **And if We had made it a Quran in a foreign language, they would have said,** Why are its verses not explained in detail?"" A foreign man is called a **foreigner** or a **foreigner** if he is not fluent in speech, even if he is an Arab, and a foreign man if his origin is from the foreigners, even if he is eloquent. However, Al-Farra' permitted it to be said that a foreign man means a **foreigner**. Al-Hasan recited it to some foreigners, and Al-Jahdary recited it likewise. Abu Al-Fath Ibn Jinni said: The origin of a **foreigner** is a **foreigner**, then the relative *ya* was deleted, and the plural with *ya* and *nun* was made evidence of that.

Tafsir al-Baghawi

199- **And he recited it to them**, in a language other than the Arabic language, **they would not have believed in it**, and they said: We do not understand what you say. Similar to the words of the Almighty: **And if We had made it a foreign Qur'an, they would have said, 'Why are its verses not explained in detail?'** (Fussilat 41:44). It was said that its meaning is that if We had sent it down to a man who was not from the Arabs, they would not have believed in it out of disdain for following him.

Tafsir al-Baidawi

199 - **So he recited to them what they had believed in** because of their extreme stubbornness and arrogance, or because of their lack of understanding and their disdain for following the non-Arabs. **The non-Arabs** is the plural of **the foreigner** for the sake of alleviation, and therefore it is a plural of safety.

Surat al-Shu'ara 26:200

Thus have We caused it to enter the hearts of the criminals.

Surat al-Shu'ara 26:200

Thus have We caused it to enter the hearts of the criminals.

Tafsir al-Jalalayn

200 - *Likewise* i.e. just as We introduced the denial of it through the reading of the foreigner **We caused it to enter** We introduced the denial of it **into the hearts of the criminals** the infidels of Mecca through the reading of the Prophet

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Thus We have caused it to enter the hearts of the criminals.**

Tafsir al-Qurtubi

God Almighty says: **Thus have We caused it to enter the hearts of the criminals** meaning the Qur'an, i.e. disbelief in it.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it**, meaning in the truth, **until they see the painful punishment**, meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will come to them suddenly**, meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, "Are we then reprieved?" Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your prayer has been answered.** So this prayer had an effect on Pharaoh, and he did not believe until he saw

the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims [in submission] now, although I disobeyed before and was of the corrupters.** And God Almighty said, **But when they saw Our punishment, they said, 'We believe in God alone.'**

God the Almighty says: **Is it for Our punishment that they hasten?** This is a denial and a threat to them, for they used to say to the Messenger, denying and rejecting it: **Bring us the punishment of God**, as God the Almighty says: **And they hasten you with the punishment** (al-An'am 11:10). Then He says: **Have you seen if We should grant them enjoyment for years, then what they were promised came to them? What good would their enjoyment do them?** That is, if We delayed them, gave them respite, and granted them a period of time, even if it was long, then God's command came to them, what good would their bliss do them? **It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.** God the Almighty says: **One of them would wish that he could live a thousand years, but that living a long life will not remove him from the punishment.** God the Almighty says: **And his wealth will not avail him when he falls.** That is why God the Almighty says: **What they used to enjoy will not avail them.**

In the authentic hadith, "The unbeliever will be brought and dipped once in the Fire, then it will be said to him: 'Have you ever seen anything good? Have you ever seen anything blissful?' He will say: 'No, by God, O Lord.' The most destitute of people in this world will be brought and dipped once in Paradise, then it will be said to him: 'Have you ever seen anything miserable?' He will say: 'No, by God, O Lord.'" That is, it was as if nothing had happened. For this reason, Umar ibn al-Khattab, may God be pleased with him, used to recite this verse:

It is as if you have not affected a single night of life if you attain what you seek.

Then the Almighty said, informing about His justice in His creation, that He did not destroy a nation except after He had given them an excuse, warned them, sent messengers to them, and established proof against them. For this reason, the Almighty said: **And We did not destroy a city except that it had warners * as a reminder, and We were not wrongdoers.** Just as the Almighty said: **And We would not punish until We had sent a messenger.** And the Almighty said: "And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers."

Fath al-Qadir

200- **Thus have We caused it to enter the hearts of the criminals.** That is, We caused it to enter their hearts, meaning the Qur'an, until they understood its meanings and recognized its eloquence and that it is miraculous. Al-Hasan and others said: We caused

polytheism and denial to enter the hearts of the criminals. Ikrimah said: We caused cruelty. The first is more appropriate, because the context is in the Qur'an.

Tafsir al-Baghawi

200- **Thus did We cause it to enter.** Ibn Abbas, Al-Hasan, and Mujahid said: We inserted polytheism and denial **into the hearts of the criminals**.

Tafsir al-Baidawi

200 - **Thus did We cause it to enter** means that We inserted it. **into the hearts of the criminals** and the pronoun refers to the disbelief indicated by His statement **they were not believers in it** so the verse indicates that it is by God's creation, and it was said of the Qur'an, meaning that We inserted it into it so they knew its meanings and its miraculous nature but they did not believe in it out of stubbornness.

Surat al-Shu'ara 26:201

They will not believe in it until they see the painful punishment.

Surat al-Shu'ara 26:201

They will not believe in it until they see the painful punishment.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Suyuti

201 - **They will not believe in it until they see the painful punishment.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They will not believe in it until they see the painful punishment.**

Tafsir al-Qurtubi

The Almighty said: **They do not believe in it.** It was said: We instilled denial in their hearts, and that is what prevented them from believing, said Yahya bin Salam. Ikrimah said: Harshness. The meanings are close and have already been mentioned in *Al-Hijr*. Al-Farraa' permitted the jazm in **they do not believe** because it has the meaning of condition and reward. He claimed that it is the custom of the Arabs, when they put *la* in place of *ka-la* in such a case, they sometimes make what comes after it jazm or they may raise it, so you say: I tied the horse, so it does not escape, raising it and jazm, because its meaning is if I do not tie it, it will escape, and raising means so that it does not escape. And he recited for some of bin Aqil:

And until we saw the best action between us, cohabitation, and no one who commits evil is disgusted

By raising because *ki* was deleted. And from the jussive is his other saying:

As long as you have solved it, do not respond, so leave it and let the argument cool down

Al-Nahhas said: All of this in *believe* is an error according to the Basrans, and it is not permissible to make the jussive without a jussive, and nothing can perform an action, so if it is omitted it performs an action stronger than its action and it is present, then this is a clear argument.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it**, meaning in the truth, **until they see the painful punishment**, meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will come to them suddenly**, meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, "Are we then reprieved?" Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your prayer has been answered.** So this prayer had an effect on Pharaoh, and he did not believe until he saw the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims [in submission] now, although I disobeyed before and was of the corrupters.** And God Almighty said, **But when they saw Our punishment, they said, 'We believe in God alone.'**

God the Almighty says: **Is it for Our punishment that they hasten?** This is a denial and a threat to them, for they used to say to the Messenger, denying and rejecting it: **Bring us the punishment of God**, as God the Almighty says: **And they hasten you with the punishment** (al-An'am 11:10). Then He says: **Have you seen if We should grant them enjoyment for years, then what they were promised came to them? What good would their enjoyment do them?** That is, if We delayed them, gave them respite, and granted them a period of time, even if it was long, then God's command came to them, what good would their bliss do them? **It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.** God the Almighty says: **One of them would wish that he could live a thousand years, but that living a long life will not remove him from the punishment.** God the Almighty says: **And his wealth will not avail him when he falls.** That is why God the Almighty says: **What they used to enjoy will not avail them.**

In the authentic hadith, "The unbeliever will be brought and dipped once in the Fire, then it will be said to him: 'Have you ever seen anything good? Have you ever seen anything blissful?' He will say: 'No, by God, O Lord.' The most destitute of people in this world will be

brought and dipped once in Paradise, then it will be said to him: 'Have you ever seen anything miserable?' He will say: 'No, by God, O Lord.'" That is, it was as if nothing had happened. For this reason, Umar ibn al-Khattab, may God be pleased with him, used to recite this verse:

It is as if you have not affected a single night of life if you attain what you seek.

Then the Almighty said, informing about His justice in His creation, that He did not destroy a nation except after He had given them an excuse, warned them, sent messengers to them, and established proof against them. For this reason, the Almighty said: **And We did not destroy a city except that it had warners * as a reminder, and We were not wrongdoers.** Just as the Almighty said: **And We would not punish until We had sent a messenger.** And the Almighty said: "And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers."

Fath al-Qadir

And the sentence 201- **they do not believe** has two possible meanings: The first is a resumption of the statement and clarification of what preceded it. The second is that it is in the accusative case as a state of the pronoun in **we followed**, and it is possible that it is a state of the criminals. Al-Farra' permitted the jussive mood in **they do not believe** because it has the meaning of condition and reward. He claimed that it is the custom of the Arabs that when they put *la* in place of *kaila* like this, they may make what comes after it jussive, or they may raise it, so you say **I tied the horse, it will not escape** in the nominative and jussive moods because its meaning is: If I do not tie it, it will escape. And some of the Banu Uqayl recited:

And even if we see the best of deeds among us, his dwellings do not come near evil

By raising, and from the affirmation of the other saying:

You have always solved it, but it does not return. So leave it and let the kids cool down.

Al-Nahhas said: All of this in **they do not believe** is an error according to the Basrans, and it is not permissible to use the jussive mood without a jussive mood **until they see the painful torment** meaning they do not believe until this point, which is their witnessing the painful torment.

Tafsir al-Baghawi

201- **They will not believe in it**, meaning: in the Qur'an, **until they see the painful punishment**, meaning: at death.

Tafsir al-Baidawi

201 - **They will not believe in it until they see the**

painful punishment. The refuge to faith.

Surat al-Shu'ara 26:202

Then it will come upon them suddenly while they perceive not.

Surat al-Shu'ara 26:202

Then it will come upon them suddenly while they perceive not.

Tafsir al-Jalalayn

202 - **It will come upon them suddenly while they are not aware**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **Then the painful punishment will come to these disbelievers in this Qur'an suddenly, meaning, "while they are unaware.** He says: They will not know of its coming beforehand until it suddenly overtakes them. **Then they will say, when it comes to them suddenly, 'Are we given respite?'** That is, will the punishment be postponed for us, and our lives extended so that we may repent and turn to God from our polytheism and disbelief in Him, so that we may review our faith in Him and return to His obedience? And His statement, **Is it then Our punishment that they seek to hasten?** God the Most High says: Are these polytheists seeking to hasten Our punishment by saying, **We will not believe you until the sky falls upon us in fragments, as you claimed?**

Tafsir al-Qurtubi

The Almighty said: **Then the punishment will come to them suddenly.** Al-Hasan read: **Then it will come to them suddenly** with the letter *ta*, meaning: The Hour will come to them suddenly, so the evidence is implied regarding the punishment that will occur during it, due to the frequency with which it is mentioned in the Qur'an. A man said to Al-Hasan after he had read: **Then it will come to them:** O Abu Sa'id, the punishment will come to them suddenly. So he rebuked him and said: The Hour will come to them suddenly, meaning suddenly. **And they do not perceive** its coming.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it,** meaning in the truth, **until they see the painful punishment,** meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will come to them suddenly,** meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, "Are we then reprieved?" Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they

may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your prayer has been answered.** So this prayer had an effect on Pharaoh, and he did not believe until he saw the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims [in submission] now, although I disobeyed before and was of the corrupters.** And God Almighty said, **But when they saw Our punishment, they said, 'We believe in God alone.'**

God the Almighty says: **Is it for Our punishment that they hasten?** This is a denial and a threat to them, for they used to say to the Messenger, denying and rejecting it: **Bring us the punishment of God,** as God the Almighty says: **And they hasten you with the punishment** (al-An'am 11:10). Then He says: **Have you seen if We should grant them enjoyment for years, then what they were promised came to them? What good would their enjoyment do them?** That is, if We delayed them, gave them respite, and granted them a period of time, even if it was long, then God's command came to them, what good would their bliss do them? **It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.** God the Almighty says: **One of them would wish that he could live a thousand years, but that living a long life will not remove him from the punishment.** God the Almighty says: **And his wealth will not avail him when he falls.** That is why God the Almighty says: **What they used to enjoy will not avail them.**

In the authentic hadith, "The unbeliever will be brought and dipped once in the Fire, then it will be said to him: 'Have you ever seen anything good? Have you ever seen anything blissful?' He will say: 'No, by God, O Lord.'" The most destitute of people in this world will be brought and dipped once in Paradise, then it will be said to him: 'Have you ever seen anything miserable?' He will say: 'No, by God, O Lord.'" That is, it was as if nothing had happened. For this reason, Umar ibn al-Khattab, may God be pleased with him, used to recite this verse:

It is as if you have not affected a single night of life if you attain what you seek.

Then the Almighty said, informing about His justice in His creation, that He did not destroy a nation except after He had given them an excuse, warned them, sent messengers to them, and established proof against

them. For this reason, the Almighty said: **And We did not destroy a city except that it had warners * as a reminder, and We were not wrongdoers.** Just as the Almighty said: **And We would not punish until We had sent a messenger.** And the Almighty said: "And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers."

Fath al-Qadir

202- **Then the punishment will come to them suddenly** meaning suddenly **and the state** is **while they are not aware** of its coming. Al-Hasan read **the punishment will come to them** with the word *fa-ta'jijum* in the subjunctive mood: meaning the hour, even if it was not mentioned before, but it indicates the punishment upon it.

Tafsir al-Baghawi

202- **Then the punishment will come to them suddenly,** meaning: the torment, **while they are not aware of it,** in this world.

Tafsir al-Baidawi

202 - **It will come to them suddenly** in this world and the Hereafter. **And they will not perceive** its coming.

Surat al-Shu'ara 26:203

Then they will say, "Are we given respite?"

Surat al-Shu'ara 26:203

Then they will say, **Are we given respite?**

Tafsir al-Jalalayn

203 - **They will say, Are we given respite?** to believe? They will be told, *No*. They will say, **When will this punishment be?**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And they will say, 'Are we given respite?'**

Tafsir al-Qurtubi

The Almighty says: **And they will say, 'Are we then given respite?'** That is, will they be delayed and given a respite. They will seek to return there but will not be granted it. Al-Qushayri said: His statement, **And it will come to them** is not in apposition to His statement, **until they see**, but rather it is the answer to His statement, **They will not believe**. So since it is an answer to the negation, it is in the accusative case, as is His statement, **And they will say**.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it**, meaning in the truth, **until they see the painful punishment**, meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will come to them suddenly**, meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, "Are we then reprieved?" Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your**

prayer has been answered. So this prayer had an effect on Pharaoh, and he did not believe until he saw the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims [in submission] now, although I disobeyed before and was of the corrupters**. And God Almighty said, **But when they saw Our punishment, they said, 'We believe in God alone.'**

God the Almighty says: **Is it for Our punishment that they hasten?** This is a denial and a threat to them, for they used to say to the Messenger, denying and rejecting it: **Bring us the punishment of God**, as God the Almighty says: **And they hasten you with the punishment** (al-An'am 11:10). Then He says: **Have you seen if We should grant them enjoyment for years, then what they were promised came to them? What good would their enjoyment do them?** That is, if We delayed them, gave them respite, and granted them a period of time, even if it was long, then God's command came to them, what good would their bliss do them? **It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof**. God the Almighty says: **One of them would wish that he could live a thousand years, but that living a long life will not remove him from the punishment**. God the Almighty says: **And his wealth will not avail him when he falls**. That is why God the Almighty says: **What they used to enjoy will not avail them**.

In the authentic hadith, "The unbeliever will be brought and dipped once in the Fire, then it will be said to him: 'Have you ever seen anything good? Have you ever seen anything blissful?' He will say: 'No, by God, O Lord.'" The most destitute of people in this world will be brought and dipped once in Paradise, then it will be said to him: 'Have you ever seen anything miserable?' He will say: 'No, by God, O Lord.'" That is, it was as if nothing had happened. For this reason, Umar ibn al-Khattab, may God be pleased with him, used to recite this verse:

It is as if you have not affected a single night of life if you attain what you seek.

Then the Almighty said, informing about His justice in His creation, that He did not destroy a nation except after He had given them an excuse, warned them, sent messengers to them, and established proof against them. For this reason, the Almighty said: **And We did not destroy a city except that it had warners * as a reminder, and We were not wrongdoers**. Just as the Almighty said: **And We would not punish until We had sent a messenger**. And the Almighty said: "And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers."

Fath al-Qadir

203- **And they will say, 'Are we then given respite?'** That is, will we be delayed and given time. They said this out of regret for what they had lost of faith, and out

of a wish to return to this world to make up for what they had neglected. It was said that what was meant by their saying, **Are we then given respite?** was a mocking impulse to hasten the punishment.

Tafsir al-Baghawi

203- **And they say, 'Are we given respite?'** That is, to believe and confirm, wishing to return and be given respite. Muqatil said: When the Prophet, may God bless him and grant him peace, threatened them with punishment, they said, **Until when do you threaten us with punishment? When will this punishment be?**

Tafsir al-Baidawi

203 - **They will say, 'Are we given a reprieve?'** in regret and sorrow.

Surat al-Shu'ara 26:204

Is it then that they seek to hasten Our punishment?

Surat al-Shu'ara 26:204

Is it then that they seek to hasten Our punishment?

Tafsir al-Jalalayn

204 - Is it for Our punishment that they hasten?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Do they then seek to hasten Our punishment?**

Tafsir al-Qurtubi

God Almighty said: **Is it then Our punishment that they seek to hasten?** Muqatil said: The polytheists said to the Prophet, may God bless him and grant him peace: **O Muhammad, how long will you promise us punishment and not bring it about?!** Then the verse: **Is it then Our punishment that they seek to hasten?** was revealed.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it**, meaning in the truth, **until they see the painful punishment**, meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will come to them suddenly**, meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, "Are we then reprieved?" Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your prayer has been answered**. So this prayer had an effect on Pharaoh, and he did not believe until he saw the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that**

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Fath al-Qadir

For His saying: 204- **Are they then hastening Our punishment?** It is not hidden what is in this of distance and contradiction to the apparent meaning, for the meaning of **Are we given respite** is a request for respite and delay. As for His saying: **Are they then hastening Our punishment?** what is meant by it is a response to them and a denial of what happened from

them of their saying **Rain upon us stones from the sky or bring us a painful punishment** and their saying: **Then bring us what You promise us.**

Tafsir al-Baghawi

God Almighty said: 204- **Is it then that they seek to hasten Our punishment?**

Tafsir al-Baidawi

204 - **Do they then hasten Our punishment?** They say, **Rain down stones from the sky upon us, then bring us what you promise us.** Their state when the punishment descends is to ask for a reprieve.

Surat al-Shu'ara 26:205

Have you considered if We should grant them enjoyment for years?

Tafsir al-Jalalayn

205 - **Have you seen** tell me if **We grant them enjoyment for years**

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Abu Jahdam who said: The Prophet, may God bless him and grant him peace, was seen as if he was perplexed, so they asked him about that and he said: Why? And I saw that my enemy would be from among my nation after me. So the verse was revealed: **Have you seen if We grant them enjoyment for years and then what they were promised comes to them? What will what they were granted enjoyment do them good?** So his soul was at ease.

Tafsir al-Tabari

God Almighty says: Then came to them the punishment they were promised for their disbelief in Our signs and their denial of Our Messenger. **It did not avail them.** He says: What did the delay in their appointed times and the enjoyment of life that We granted them avail them, since they did not repent from their polytheism? Did Our granting them enjoyment increase them in nothing but confusion, and did it benefit them at all? Rather, it harmed them by increasing their sins and acquiring crimes that they would not have acquired had they not been granted enjoyment.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Have you seen if We grant them enjoyment for years?** to His statement, **What they used to enjoy will not avail them,** he said: These are the people of disbelief.

Tafsir al-Qurtubi

The Almighty said: **Have you seen if We grant them enjoyment for years?** meaning in this world, and what is meant is the people of Mecca according to Al-Dahhak and others.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it,** meaning in the truth, **until they see the painful punishment,** meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will**

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Fath al-Qadir

205- **Have you considered if We grant them enjoyment for years?** The question is for denial, and the *fa* is for connecting to an implied word that suits the situation, as mentioned in more than one place. The meaning of **Have you considered** is **inform me**, and the address is to everyone who is suitable for it: that is, tell me if We grant them enjoyment for many years in this world, and lengthen their lives.

Tafsir al-Baghawi

205- "Have you seen if We grant them enjoyment for many years in this world, meaning the infidels of Mecca, and We do not destroy them?"

Tafsir al-Baidawi

205 - **Have you seen if We grant them enjoyment for years?**

Surat al-Shu'ara 26:206

Then there came to them what they were promised.

Surat al-Shu'ara 26:206

Then there came to them what they were promised.

Tafsir al-Jalalayn

206 - **Then there came to them what they were promised** of punishment

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Then there came to them what they were promised.**

Tafsir al-Qurtubi

God Almighty says: **Then there came to them what they were promised** of torment and destruction.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it**, meaning in the truth, **until they see the painful punishment**, meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will come to them suddenly**, meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, "Are we then reprieved?" Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your prayer has been answered.** So this prayer had an effect on Pharaoh, and he did not believe until he saw the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims [in submission] now, although I disobeyed before and was of the corrupters.** And God Almighty

said, **But when they saw Our punishment, they said, 'We believe in God alone.'**

God the Almighty says: **Is it for Our punishment that they hasten?** This is a denial and a threat to them, for they used to say to the Messenger, denying and rejecting it: **Bring us the punishment of God**, as God the Almighty says: **And they hasten you with the punishment** (al-An'am 11:10). Then He says: **Have you seen if We should grant them enjoyment for years, then what they were promised came to them? What good would their enjoyment do them?** That is, if We delayed them, gave them respite, and granted them a period of time, even if it was long, then God's command came to them, what good would their bliss do them? **It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.** God the Almighty says: **One of them would wish that he could live a thousand years, but that living a long life will not remove him from the punishment.** God the Almighty says: **And his wealth will not avail him when he falls.** That is why God the Almighty says: **What they used to enjoy will not avail them.**

In the authentic hadith, "The unbeliever will be brought and dipped once in the Fire, then it will be said to him: 'Have you ever seen anything good? Have you ever seen anything blissful?' He will say: 'No, by God, O Lord.'" The most destitute of people in this world will be brought and dipped once in Paradise, then it will be said to him: 'Have you ever seen anything miserable?' He will say: 'No, by God, O Lord.'" That is, it was as if nothing had happened. For this reason, Umar ibn al-Khattab, may God be pleased with him, used to recite this verse:

It is as if you have not affected a single night of life if you attain what you seek.

Then the Almighty said, informing about His justice in His creation, that He did not destroy a nation except after He had given them an excuse, warned them, sent messengers to them, and established proof against them. For this reason, the Almighty said: **And We did not destroy a city except that it had warners * as a reminder, and We were not wrongdoers.** Just as the Almighty said: **And We would not punish until We had sent a messenger.** And the Almighty said: "And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers."

Fath al-Qadir

206- **Then there came to them what they were promised** of torment and destruction.

Tafsir al-Baghawi

206- **Then what they were promised came to them**, meaning: the punishment.

Tafsir al-Baidawi

206 - Then what they were promised came to them.

Surat al-Shu'ara 26:207

What they were enjoying did not avail them.

Surat al-Shu'ara 26:207

What they were enjoying did not avail them.

Tafsir al-Jalalayn

207 - *What* is an interrogative word meaning what thing **did not avail them what they were enjoying** in repelling or alleviating the punishment, meaning it did not avail them

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **What they used to enjoy did not avail them.**

Tafsir al-Qurtubi

The Almighty said: **What availed them nothing what they used to enjoy.** The first *ma* is an interrogative meaning a confirmation, and it is in the accusative case, and the second *ma* is in the nominative case. It is also possible that the second is a negation with no position. It was said: The first *ma* is a negation particle, and the second *ma* is in the nominative case with *aghna* and the *ha'* is omitted. The meaning is: What availed them nothing what time they used to enjoy. Al-Zuhri reported that whenever Umar ibn Abd al-Aziz woke up, he would grab his beard and then recite: **Have you seen if We should give them enjoyment for years, * Then there comes to them that which they were promised? * What availed them nothing what they used to enjoy?** Then he would cry and say:

Your day, you arrogant one, is full of negligence and heedlessness, your night is full of sleep, and destruction is inevitable for you.

You are neither awake and alert while awake, nor safe and sound while asleep.

You are pleased with what is perishable and rejoice in desires, just as a dreamer is pleased with pleasures in sleep.

And you seek what you will hate, and you will live like beasts in this world.

The Almighty says: **And We did not destroy a city** from a relative clause, meaning: And We did not destroy a city.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They**

will not believe in it, meaning in the truth, **until they see the painful punishment**, meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will come to them suddenly**, meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, 'Are we then reprieved?' Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your prayer has been answered.** So this prayer had an effect on Pharaoh, and he did not believe until he saw the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims [in submission] now, although I disobeyed before and was of the corrupters.** And God Almighty said, **But when they saw Our punishment, they said, 'We believe in God alone.'**

God the Almighty says: **Is it for Our punishment that they hasten?** This is a denial and a threat to them, for they used to say to the Messenger, denying and rejecting it: **Bring us the punishment of God,** as God the Almighty says: **And they hasten you with the punishment** (al-An'am 11:10). Then He says: **Have you seen if We should grant them enjoyment for years, then what they were promised came to them? What good would their enjoyment do them?** That is, if We delayed them, gave them respite, and granted them a period of time, even if it was long, then God's command came to them, what good would their bliss do them? **It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.** God the Almighty says: **One of them would wish that he could live a thousand years, but that living a long life will not remove him from the punishment.** God the Almighty says: **And his wealth will not avail him when he falls.** That is why God the Almighty says: **What they used to enjoy will not avail them.**

In the authentic hadith, "The unbeliever will be brought and dipped once in the Fire, then it will be said to him: 'Have you ever seen anything good? Have you ever seen anything blissful?' He will say: 'No, by God, O Lord.'" The most destitute of people in this world will be brought and dipped once in Paradise, then it will be said to him: 'Have you ever seen anything miserable?' He will say: 'No, by God, O Lord.'" That is, it was as if nothing had happened. For this reason, Umar ibn al-Khattab, may God be pleased with him, used to

recite this verse:

It is as if you have not affected a single night of life if you attain what you seek.

Then the Almighty said, informing about His justice in His creation, that He did not destroy a nation except after He had given them an excuse, warned them, sent messengers to them, and established proof against them. For this reason, the Almighty said: **And We did not destroy a city except that it had warners * as a reminder, and We were not wrongdoers.** Just as the Almighty said: **And We would not punish until We had sent a messenger.** And the Almighty said: "And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers."

Fath al-Qadir

207- **What availed them nothing about what they enjoyed?** "What" is the interrogative, and the meaning is: What availed them about their enjoying that long enjoyment? "What in what they used to enjoy **may be the source, or it may be the relative pronoun and the interrogative for the declarative denial, or it may be that the first** What" is negative, and the object is deleted: that is, their enjoyment did not avail them anything. "Yamta'un **is read with a sukoon on the mim and a light t'** from **God enjoyed Zayd with such-and-such.**

Tafsir al-Baghawi

207- **What they enjoyed did not avail them at all** during those years. The meaning is that even if they enjoyed the pleasures of this world for a long time, when the punishment comes to them, their long enjoyment will not avail them at all, and it will be as if they had never enjoyed any pleasure at all.

Tafsir al-Baidawi

207 - **What they enjoyed did not avail them.** Their prolonged enjoyment did not avail them in warding off or alleviating the punishment.

Surat al-Shu'ara 26:208

And We did not destroy a city except that it had warners.

Surat al-Shu'ara 26:208

And We did not destroy a city except that it had warners.

Tafsir al-Jalalayn

208 - **And We did not destroy a city but that it had warners** Messengers warning its people.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And We did not destroy a city** of these cities that were described in these surahs **except that it had warners** meaning: except after We sent to them messengers to warn them of Our punishment for their disbelief and Our wrath with them. **A reminder** meaning: except that it had warners to warn them, as a reminder to them and alerting them to what is in it for their salvation from Our punishment. So in the reminder there are two ways of parsing: one of them is the accusative as a source of warning as I explained, and the other is the nominative as the subject, as if it was said: a reminder.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And We did not destroy a city but that it had warners * as a reminder.** He said: The messengers. Ibn Jurayj said: And his saying **a reminder** means the messengers.

His statement, **And We were not unjust to them,** means: We were not unjust to them in our punishment and destruction of them, because We only destroyed them when they rebelled against Us, denied Our blessings, and worshipped other than Us after We had given them excuses and warnings, and followed up the arguments against them that they should not do that, but they refused except to persist in error.

And His statement, **And what the devils have not brought down** means, God Almighty says: And the devils did not bring down this Qur'an to Muhammad, but rather it was brought down by the Trustworthy Spirit. **And it is not befitting for them** means: And it is not befitting for the devils to bring it down to him, and it is not appropriate for them to do so. **And they are not able** means: And they are not able to bring it down, because they cannot hear it in the place where he is in the sky. **Indeed, they are removed from hearing it** means: The devils are removed from hearing the Qur'an from the place where he is in the sky, so how can they bring it down?

In a similar manner to what we said in interpreting this,

the people of interpretation said:

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding His statement, **And what the devils have brought down**, he said: This is the Qur'an. And regarding His statement, **Indeed, they are removed from hearing**, he said: From the hearing of the heavens.

Al-Qasim told us: Al-Hussein told us: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, in a similar manner, except that he said: on the authority of hearing the Qur'an.

The reciters are unanimous in reading **and what the devils descend with** with the ta' and raising the noon, because it is an original noon, and the singular of them is devil, just as the singular of orchards is bustan. It was mentioned on the authority of al-Hasan that he used to read that and **what the devils descend with** with the waw, and that is a mistake. And it should be that if that is correct from him, he thought that it was similar to the Muslims and the Believers, and that is far from that.

Tafsir al-Qurtubi

The Almighty says: **Except for it warners** meaning He sends. *Reminder* Al-Kisa'i said: *Reminder* is in the position of a relative noun in the state of the verb. An-Nahhas, and this does not happen. The opinion regarding it is the opinion of Al-Farra' and Abu Ishaq that it is in the accusative case as a verbal noun. Al-Farra' said: **That is, they remember the remembrance.** This is a correct opinion, because the meaning of **Except for it warners** is **Except for it reminded.** The syntax of *reminder* is not clear because it contains an alif maqsura. It is permissible to use *reminder* with the tanween, and it is permissible for *reminder* to be in the nominative case with an implied subject. Abu Ishaq said: That is, our warning is a remembrance. Al-Farra' said: That is, that is a remembrance, and that is a remembrance. Ibn Al-Anbari said: Some of the commentators said: There is no complete pause in *Al-Shu'ara'* except in His saying **Except for it warners.** This, in our view, is a good pause. Then he begins *reminder* with the meaning of it is a remembrance, meaning He reminds them of a remembrance. And pausing at *reminder* is better.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it**, meaning in the truth, **until they see the painful punishment**, meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will**

come to them suddenly, meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, "Are we then reprieved?" Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your prayer has been answered**. So this prayer had an effect on Pharaoh, and he did not believe until he saw the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims [in submission] now, although I disobeyed before and was of the corrupters**. And God Almighty said, **But when they saw Our punishment, they said, 'We believe in God alone.'**

God the Almighty says: **Is it for Our punishment that they hasten?** This is a denial and a threat to them, for they used to say to the Messenger, denying and rejecting it: **Bring us the punishment of God**, as God the Almighty says: **And they hasten you with the punishment** (al-An'am 11:10). Then He says: **Have you seen if We should grant them enjoyment for years, then what they were promised came to them? What good would their enjoyment do them?** That is, if We delayed them, gave them respite, and granted them a period of time, even if it was long, then God's command came to them, what good would their bliss do them? **It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof**. God the Almighty says: **One of them would wish that he could live a thousand years, but that living a long life will not remove him from the punishment**. God the Almighty says: **And his wealth will not avail him when he falls**. That is why God the Almighty says: **What they used to enjoy will not avail them**.

In the authentic hadith, "The unbeliever will be brought and dipped once in the Fire, then it will be said to him: 'Have you ever seen anything good? Have you ever seen anything blissful?' He will say: 'No, by God, O Lord.'" The most destitute of people in this world will be brought and dipped once in Paradise, then it will be said to him: 'Have you ever seen anything miserable?' He will say: 'No, by God, O Lord.'" That is, it was as if nothing had happened. For this reason, Umar ibn al-Khattab, may God be pleased with him, used to recite this verse:

It is as if you have not affected a single night of life if you attain what you seek.

Then the Almighty said, informing about His justice in

His creation, that He did not destroy a nation except after He had given them an excuse, warned them, sent messengers to them, and established proof against them. For this reason, the Almighty said: **And We did not destroy a city except that it had warners * as a reminder, and We were not wrongdoers**. Just as the Almighty said: **And We would not punish until We had sent a messenger**. And the Almighty said: "And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers."

Fath al-Qadir

208- **And We did not destroy a city except that it had warners**. "Min" is an additional word for emphasis: meaning, **And We did not destroy a city except that it had warners**. The phrase **except that it had warners** may be an attribute of the city, or it may be a condition of it, and this is justified by the previous negation. The meaning is: We did not destroy a city except after warning them and giving them an excuse by sending messengers and revealing books.

Tafsir al-Baghawi

208- **And We did not destroy a city except that it had warners**, messengers who warned them.

Tafsir al-Baidawi

208 - **And We did not destroy a city but that it had warners**. Warn its people to make the argument binding.

Surat al-Shu'ara 26:209

A reminder, and we were not wrongdoers.

Surat al-Shu'ara 26:209

A reminder, and we were not wrongdoers.

Tafsir al-Jalalayn

209 - **A reminder** a sermon for them **and We were not unjust** in destroying them after warning them and it was revealed in response to the polytheists' statement

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **A reminder, and we were not wrongdoers.**

Tafsir al-Qurtubi

The Almighty said: **And We were not unjust** in punishing them, as We presented the proof to them and excused them.

Tafsir Ibn Kathir

God Almighty says: Thus We have caused denial, disbelief, ingratitude, and stubbornness, meaning We have inserted it into the hearts of the criminals, **They will not believe in it**, meaning in the truth, **until they see the painful punishment**, meaning where the wrongdoers' excuses will not benefit them, and they will be cursed and will have the worst home, **so it will come to them suddenly**, meaning God's punishment will come to them suddenly, "while they do not perceive. Then they will say, "Are we then reprieved?" Meaning, when they see the punishment, they will wish that they were given a little reprieve so that they may, in their opinion, act in obedience to God, as God Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, 'Our Lord, delay us for a short term; we will answer Your call and follow the messengers. Did you not swear before that you would not perish?'" So every wrongdoer and wicked person, when he sees his punishment, will regret it intensely. This is Pharaoh when the Prophet Moses prayed against him, saying, "Our Lord, You have given Pharaoh and his establishment adornment and wealth in the life of this world. Our Lord, that they may mislead [others] from Your way. Our Lord." Obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment. He said, **Indeed, your prayer has been answered.** So this prayer had an effect on Pharaoh, and he did not believe until he saw the painful punishment. Until, when drowning overtook him, he said, **I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims [in submission] now, although I disobeyed**

before and was of the corrupters. And God Almighty said, **But when they saw Our punishment, they said, 'We believe in God alone.'**

God the Almighty says: **Is it for Our punishment that they hasten?** This is a denial and a threat to them, for they used to say to the Messenger, denying and rejecting it: **Bring us the punishment of God**, as God the Almighty says: **And they hasten you with the punishment** (al-An'am 11:10). Then He says: **Have you seen if We should grant them enjoyment for years, then what they were promised came to them? What good would their enjoyment do them?** That is, if We delayed them, gave them respite, and granted them a period of time, even if it was long, then God's command came to them, what good would their bliss do them? **It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof.** God the Almighty says: **One of them would wish that he could live a thousand years, but that living a long life will not remove him from the punishment.** God the Almighty says: **And his wealth will not avail him when he falls.** That is why God the Almighty says: **What they used to enjoy will not avail them.**

In the authentic hadith, "The unbeliever will be brought and dipped once in the Fire, then it will be said to him: 'Have you ever seen anything good? Have you ever seen anything blissful?' He will say: 'No, by God, O Lord.' The most destitute of people in this world will be brought and dipped once in Paradise, then it will be said to him: 'Have you ever seen anything miserable?' He will say: 'No, by God, O Lord.'" That is, it was as if nothing had happened. For this reason, Umar ibn al-Khattab, may God be pleased with him, used to recite this verse:

It is as if you have not affected a single night of life if you attain what you seek.

Then the Almighty said, informing about His justice in His creation, that He did not destroy a nation except after He had given them an excuse, warned them, sent messengers to them, and established proof against them. For this reason, the Almighty said: **And We did not destroy a city except that it had warners * as a reminder, and We were not wrongdoers.** Just as the Almighty said: **And We would not punish until We had sent a messenger.** And the Almighty said: "And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers."

Fath al-Qadir

And his saying: 209- *Remembrance* means reminder, and it is in the accusative case as a cause or a verbal noun. Al-Kisa'i said: Remembrance means reminder, and it is in the accusative case as a state. Al-Farra' and Al-Zajjaj said: It is in the accusative case as a verbal noun: that is, they remember a remembrance. Al-Nahhas said: This is a correct statement, because the meaning of **except for its warners** is except for its reminders. Al-Zajjaj said: It is permissible for

remembrance to be in the nominative case as the predicate of a deleted subject: that is, our warning is a remembrance, or that is a remembrance. Ibn Al-Anbari said: The meaning is it is a remembrance, or He reminds them of a remembrance. Al-Akhfash preferred that it is the predicate of a deleted subject **and We were not unjust** in their punishment, for We presented the argument to them and warned them and excused them.

Tafsir al-Baghawi

209- **A reminder** is in the accusative case, meaning: they warn them, remind them, and it was said: it is in the nominative case, meaning: that is a reminder, **and we were not unjust**, in punishing them, as we presented the proof to them and excused them.

Tafsir al-Baidawi

209 - *Reminder* is a reminder and its place is in the accusative case as a reason or a verbal noun because it is in the meaning of warning, or in the nominative case as an attribute of *warners* by implying **those who**, or by making them a reminder for their persistence in reminding, or a deleted predicate and the sentence is parenthetical. **And We were not wrongdoers** so We destroy those who are not wrongdoers, or before the warning.

Surat al-Shu'ara 26:210

And what the devils have brought down

Surat al-Shu'ara 26:210

And what the devils have brought down

Tafsir al-Jalalayn

210 - **And what was revealed** in the Qur'an **by the devils**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And what the devils have brought down.**

Tafsir al-Qurtubi

God Almighty says: **And it was not brought down by the devils** meaning the Qur'an, but rather it was brought down by the Trustworthy Spirit.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book, which falsehood cannot approach from before it or from behind it, a revelation from One Who is Wise, Praiseworthy, that it was brought down by the Trustworthy Spirit, supported by God, **and it was not brought down by the devils.** Then He mentioned that it is impossible for them to do so for three reasons: The first is that it is not appropriate for them, meaning it is not what they seek or demand, because among their characteristics is corruption and leading people astray. This contains enjoining what is right and forbidding what is wrong, and it contains light, guidance, and a great proof. So there is a great contradiction between it and the devils, and for this reason the Almighty said: **and it is not appropriate for them.**

God the Almighty said: **And they are not able to** meaning, even if it were their duty, they would not have been able to do that. God the Almighty said: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God.** Then He explained that if it were their duty and they were able to carry it and deliver it, they would not have achieved that, because they were isolated from listening to the Qur'an while it was being revealed, because the sky was filled with strong guards and meteors during the time the Qur'an was being revealed to the Messenger of God. Not one of the devils managed to listen to a single letter of it, lest the matter be confused. This is from God's mercy towards His servants, His preservation of His law, and His support of His Book and His Messenger. For this reason, God the Almighty said: **Indeed, they are removed from hearing** as God the Almighty said,

informing us about the jinn: "And indeed, we have touched the heaven but found it filled with strong guards and meteors. And indeed, we used to sit therein in stations to listen. But whoever listens now will find a meteor lying in wait for him. And we do not know whether evil is intended for those on the earth, or whether their Lord intends for them a right course."

Fath al-Qadir

210- **And what the devils brought down** meaning the Qur'an. This is a refutation of what the infidels claimed about the Qur'an, that it was something the devils cast upon the priests.

Tafsir al-Baghawi

210- **And what the devils brought down**, that is, the polytheists used to say that the devils were reciting the Qur'an through the tongue of Muhammad, may God bless him and grant him peace. So God Almighty said: **And what the devils brought down**, meaning the Qur'an.

Tafsir al-Baidawi

210 - **And what the devils brought down** as the polytheists claimed that it was from the type of what the devils cast upon the priests.

Surat al-Shu'ara 26:211

And it is not befitting for them, nor are they able to.

Tafsir al-Jalalayn

211 - **And it is not appropriate** for them to do it **nor are they able** to do so.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And it is not appropriate for them, nor are they able to do so.**

Tafsir al-Qurtubi

God Almighty says: **And it is not right for them, nor are they able to do so.**

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book, which falsehood cannot approach from before it or from behind it, a revelation from One Who is Wise, Praiseworthy, that it was brought down by the Trustworthy Spirit, supported by God, **and it was not brought down by the devils.** Then He mentioned that it is impossible for them to do so for three reasons: The first is that it is not appropriate for them, meaning it is not what they seek or demand, because among their characteristics is corruption and leading people astray. This contains enjoining what is right and forbidding what is wrong, and it contains light, guidance, and a great proof. So there is a great contradiction between it and the devils, and for this reason the Almighty said: **and it is not appropriate for them.**

God the Almighty said: **And they are not able to** meaning, even if it were their duty, they would not have been able to do that. God the Almighty said: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God.** Then He explained that if it were their duty and they were able to carry it and deliver it, they would not have achieved that, because they were isolated from listening to the Qur'an while it was being revealed, because the sky was filled with strong guards and meteors during the time the Qur'an was being revealed to the Messenger of God. Not one of the devils managed to listen to a single letter of it, lest the matter be confused. This is from God's mercy towards His servants, His preservation of His law, and His support of His Book and His Messenger. For this reason, God the Almighty said: **Indeed, they are removed from hearing** as God the Almighty said, informing us about the jinn: "And indeed, we have touched the heaven but found it filled with strong

guards and meteors. And indeed, we used to sit therein in stations to listen. But whoever listens now will find a meteor lying in wait for him. And we do not know whether evil is intended for those on the earth, or whether their Lord intends for them a right course."

Fath al-Qadir

211- **And it is not appropriate for them** to do that, and it is not correct for them to say **and they are not able** what the infidels originally attributed to them.

Tafsir al-Baghawi

211- **And it is not appropriate for them** to send down the Qur'an, **nor are they able** to do so.

Tafsir al-Baidawi

211 - **And it is not appropriate for them** and it is not right for them to accept it. **And they are not able** and they are not able.

Surat al-Shu'ara 26:212

Indeed, they are removed from hearing.

Surat al-Shu'ara 26:212

Indeed, they are removed from hearing.

Tafsir al-Jalalayn

212 - **They are isolated from hearing** the words of the angels **by meteors**.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, they are removed from hearing**.

Tafsir al-Qurtubi

The Almighty said: **Indeed, they are removed from hearing** meaning by the shooting stars as explained in Surah Al-Hijr. Al-Hasan and Muhammad ibn Al-Sami' read: **and what the devils bring down** Al-Mahdawi said: This is not permissible in Arabic and is contrary to the script. Al-Nahhas said: This is a mistake according to all grammarians, and I heard Ali ibn Sulayman say: I heard Muhammad ibn Yazid say: This is a mistake according to the scholars, it only occurs due to the introduction of doubt, when Al-Hasan saw a Ya' and a Noon at the end of it and it is in the nominative case, he was confused by the Muslim plural and made a mistake. In the hadith: **Beware of the slip of the scholar** and he read with the al-Nas 114: **And when they are alone with their devils** (Al-Baqarah 2:14). If this had been with a Waw in the nominative case, the Noon would have been deleted due to the addition. Al-Tha'labi said: Al-Farra' said: The Sheikh - meaning Al-Hasan - made a mistake. This was said to Al-Nadr bin Shumayl, who said: It is permissible to cite as evidence the saying of Ru'bah, Al-Ajjaj and their followers, and it is permissible to cite as evidence the saying of Al-Hasan and his companion. Although we know that they did not recite it in this way unless they heard something about it. Al-Mu'arraj said: If the devil is from the shat yashaytu, then their recitation has a point. Yunus bin Habib said: I heard a Bedouin say: We entered orchards, behind which were orchards. I said: How similar this is to the recitation of Al-Hasan.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book, which falsehood cannot approach from before it or from behind it, a revelation from One Who is Wise, Praiseworthy, that it was brought down by the Trustworthy Spirit, supported by God, **and it was not brought down by the devils**. Then He mentioned that it is impossible for them to do so for three reasons: The first is that it is not appropriate for them, meaning it is

not what they seek or demand, because among their characteristics is corruption and leading people astray. This contains enjoining what is right and forbidding what is wrong, and it contains light, guidance, and a great proof. So there is a great contradiction between it and the devils, and for this reason the Almighty said: **and it is not appropriate for them**.

God the Almighty said: **And they are not able to** meaning, even if it were their duty, they would not have been able to do that. God the Almighty said: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God**. Then He explained that if it were their duty and they were able to carry it and deliver it, they would not have achieved that, because they were isolated from listening to the Qur'an while it was being revealed, because the sky was filled with strong guards and meteors during the time the Qur'an was being revealed to the Messenger of God. Not one of the devils managed to listen to a single letter of it, lest the matter be confused. This is from God's mercy towards His servants, His preservation of His law, and His support of His Book and His Messenger. For this reason, God the Almighty said: **Indeed, they are removed from hearing** as God the Almighty said, informing us about the jinn: "And indeed, we have touched the heaven but found it filled with strong guards and meteors. And indeed, we used to sit therein in stations to listen. But whoever listens now will find a meteor lying in wait for him. And we do not know whether evil is intended for those on the earth, or whether their Lord intends for them a right course."

Fath al-Qadir

212- **They are removed from hearing** the Qur'an, or the words of the angels, *separated*, veiled and stoned by meteors. Al-Hasan, Ibn al-Samifā' and al-A'mash read **and what the devils bring down** with the waw and the nun, making it sound like a sound word. An-Nahhas said: This is a mistake according to all grammarians. He said: I heard Ali ibn Sulayman say: I heard Muhammad ibn Yazid say: This is one of the scholars' mistakes, and it only happens due to doubt. When al-Hasan saw a ya' and a nun at the end of it, and it is in the nominative case, he was confused by the sound plural and made a mistake. Al-Farra' said: The sheikh made a mistake, meaning al-Hasan. This was said to al-Nadr ibn Shumayl, and he said: If it is permissible to use as evidence the words of Ru'bah, al-Ajjaj and their followers, then it is permissible to use as evidence the words of al-Hasan and his companion, meaning Muhammad ibn al-Samifā', even though we know that they did not recite it that way unless they heard something about it. Al-Mu'arraj said: If the devil is from shatāt, then there is a point to their reading. Yunus ibn Habib said: I heard a Bedouin say: We entered orchards, behind which were orchards. Then, when God Almighty confirmed the truth of the Qur'an and that it was revealed from Him, He commanded His Prophet, may God bless him and grant him peace, to supplicate to God alone.

Tafsir al-Baghawi

212- **They are isolated from hearing**, that is, from eavesdropping on the sky, *isolated*, that is, veiled by meteors and stoned.

Tafsir al-Baidawi

212 - **They are far removed from hearing** the words of the angels. **They are isolated** because it is conditional upon sharing in the purity of the self and accepting the flood of truth and being engraved with heavenly images, and their souls are wicked, dark, and evil in themselves and do not accept that, and the Qur'an contains truths and hidden matters that can only be received from the angels.

Surat al-Shu'ara 26:213

So do not invoke with God another deity, lest you be among the punished.

Surat al-Shu'ara 26:213

So do not invoke with God another deity, lest you be among the punished.

Tafsir al-Jalalayn

213 - **So do not invoke with God another deity, lest you be among the punished** if you do what they called you to do.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says to His Prophet Muhammad, peace and blessings be upon him: **So do not invoke O Muhammad any other deity with God:** meaning, do not worship anyone besides Him **or you will be among the punished** and the punishment will descend upon you as it descended upon those who disobeyed Our command and worshipped other than Us. And His statement: **And warn your nearest relatives:** God the Most High says to His Prophet Muhammad, peace and blessings be upon him: And warn your nearest relatives to you in kinship, and warn them of Our punishment that will descend upon them because of their disbelief.

He mentioned that when this verse was revealed, he began with the sons of his grandfather Abdul Muttalib and his children, warning them and admonishing them.

The narration mentioned that:

Ahmad ibn al-Muqaddam told me: Muhammad ibn Abd al-Rahman told us: Hisham ibn Urwa told us, on the authority of his father, on the authority of Aisha, who said: When this verse was revealed, **And warn your nearest relatives**, the Messenger of God, may God bless him and grant him peace, said: "O Safiyya bint Abd al-Muttalib, O Fatima bint Muhammad, O sons of Abd al-Muttalib, I do not possess anything from God for you. Ask me for whatever you wish from my wealth."

Ibn Wakee' told us: My father and Yunus bin Bakir told me, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Ibn Hamid told us: Hakam told us: Anbasa told us, on the authority of Hisham ibn Urwah, on the authority of his father, who said: "When the verse, 'And warn your nearest relatives,' was revealed, the Prophet, may God bless him and grant him peace, stood up and said, 'O Fatimah, daughter of Muhammad, and O Safiyyah, daughter of Abdul Muttalib.' Then he mentioned a hadith similar to that of Ibn al-Miqdam."

Yunus bin Eid Al-A'la told me, he said: Salamah told us, he said: Aqil told us, Al-Zuhri told us, he said:

Saeed bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman said: Abu Hurairah said: "When the verse 'And warn your nearest kinsmen' was revealed to him, the Messenger of God, may God bless him and grant him peace, said: 'O people of Quraysh, buy yourselves from God, I cannot avail you anything before God. O Banu Abd Manaf, I cannot avail you anything before God. O Abbas bin Abd Al-Muttalib, I cannot avail you anything before God. O Fatimah, daughter of the Messenger of God, I cannot avail you anything before God. Ask me whatever you wish, I cannot avail you anything before God.'"

Muhammad ibn Abd al-Malik told me, he said: Abu al-Yaman told us, he said: Shu'ayb told us, on the authority of al-Zuhri, he said: Sa'id ibn al-Musayyab and Abu Salamah ibn Abd al-Rahman told me, that Abu Hurayrah said: "The Messenger of God, may God bless him and grant him peace, said when the verse, 'And warn your nearest kinsmen,' was revealed to him, 'O people of Quraysh, buy yourselves from God.' Then he mentioned something similar to the hadith of Yunus, on the authority of Salamah, except that he added to it, 'O Safiyyah, aunt of the Messenger of God, I cannot avail you at all before God.' And he did not mention it in the hadith of Fatimah."

Yunus told me, he said: Salamah ibn Ruh told us, he said: Aqil said: Ibn Shihab told me, "When the verse, 'And warn your nearest kinsmen,' was revealed to the Messenger of God (peace and blessings of God be upon him), he gathered the Quraysh, then he came to them and said to them: 'Is there a stranger among you?' They said: 'No, except for our nephew, whom we do not consider anyone but one of us.' He said: 'He is one of you.' The Messenger of God (peace and blessings of God be upon him) admonished them, then he said to them at the end of his speech: 'Do not recognize what will come to the people on the Day of Resurrection, driving them to the Hereafter, while you have come to me driving them to the world.'"

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, he told me, Saeed bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman, that Abu Hurayrah said: "The Messenger of God, may God bless him and grant him peace, said when the verse, 'And warn your nearest kinsmen' was revealed to him, 'O people of Quraysh, buy yourselves from God, for I cannot avail you at all before God. O sons of Abd Al-Muttalib, I cannot avail you at all before God. O Abbas bin Abd Al-Muttalib, I cannot avail you at all before God. O Safiyyah, aunt of the Messenger of God, I cannot avail you at all before God. O Fatimah, daughter of Muhammad, ask me whatever you wish, for I cannot avail you at all before God.'"

Ibn Abd al-A'la told us: Al-Mu'tamir told us: I heard al-Hajjaj narrating, on the authority of Abd al-Malik ibn Umair, on the authority of Musa ibn Talhah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that when God revealed, **And warn your nearest kinsmen**, the Prophet of God, may God bless him and grant him peace, said: O people of Quraysh, save yourselves

from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire. Beware, you have a kinship that I will wet with its wetness.

Abu Kurayb narrated to us, saying: Abu Usamah narrated to us, on the authority of Zaidah, on the authority of Abd al-Malik ibn Umair, on the authority of Musa ibn Talhah, on the authority of Abu Hurayrah, who said: When this verse was revealed: **And warn your nearest kinsmen**, the Messenger of God, may God bless him and grant him peace, called the Quraysh, speaking generally and specifically, and said: O people of Quraysh, Quraysh, buy yourselves from God. O people of Banu Ka'b ibn Lu'ay, O people of Banu Abd Manaf, O people of Banu Hashim, O people of Banu Abd al-Muttalib. He said to each of them: Save yourselves from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire, for by God, I do not have any power over you from God. You have a kinship that I will wet with its wetness.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father: Abu Uthman told us, on the authority of Zuhair ibn Amr and Qubaysah ibn Mukhariq, that they both said: God revealed to the Prophet of God, may God bless him and grant him peace, **And warn your nearest kinsmen**. So he told us: "On the authority of the Prophet of God, may God bless him and grant him peace, that he climbed a rock on a mountain, and climbed the highest stone, then he said: O family of Abd Manaf, O Sabahah, I am a warner. My example and yours is like that of a man who came to an army and feared that they would get to his family before him, so he went to guard them, but he feared that they would get to his family before him, so he began to call out to them: O Sabahah! Or something to that effect."

Muhammad ibn Bashir told us: Abd al-Wahhab and Muhammad ibn Ja'far told us, on the authority of Awf, on the authority of Qasama ibn Zuhair, who said: It reached me that when the verse, **And warn your nearest kinsmen**, was revealed to the Messenger of God, may God bless him and grant him peace, he came and put his finger in his ear, raised his voice, and said: O sons of Abd Manaf, what a morning!

He said: Abu Asim told me, he said: Abu Asim told me, he said: Aouf told us, on the authority of Qasama bin Zuhair, he said: I think it was on the authority of Al-Ash'ari, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abdullah bin Abi Ziyad told me, he said: Abu Zaid Al-Ansari Saad bin Aws told us, on the authority of Aouf, he said: Qasama bin Zuhair said: Al-A'mash told me, he said: When it was revealed, then he mentioned something similar, except that he said: He put his finger in his ears.

Abu Kurayb narrated: Ibn Numayr narrated to us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God (peace and blessings of God be upon him) stood on Al-Safa and called out, **O Sabahah!** The people gathered around him, some coming and some sending their messengers. He said, **O Banu**

Hashim, O Banu Abd Al-Muttalib, O Banu Fihir, O my sons, O my sons, tell me if I told you that there were cavalry at the foot of this mountain intending to attack you, would you believe me? They said, Yes, for I am a warner before a severe punishment. Abu Lahab said, Perish you all this day! You have only called me for this? Then the verse, **Perish the hands of Abu Lahab, and perish he!** Al-Masad 76:1 was revealed.

Abu Kurayb and Abu al-Sa'ib narrated: Abu Mu'awiyah narrated to us, on the authority of al-A'mash, on the authority of Amr ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, ascended Safa one day and said: **O morning!** The Quraysh gathered around him and said: **What is the matter with you?** He said: **Tell me, if I were to tell you that the enemy would attack you in the morning or in the evening, would you not believe me?** They said: Yes. He said: **Then I am a warner to you before a severe punishment.** Abu Lahab said: **Perish you! Is it for this that you have summoned us or gathered us?** Then God revealed: **Perish the hands of Abu Lahab!** (al-Masad 111:1)... to the end of the surah.

Abu Kurayb narrated: Abu Usamah narrated to us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: When this verse was revealed: **And warn your nearest kinsmen** and your sincere relatives among them, the Messenger of God (peace and blessings of God be upon him) went out until he ascended Al-Safa and called out: **O Sabahah!** They said: **Who is this who is calling?** They said: **Muhammad.** So they gathered around him. He said: **O sons of so-and-so, O sons of so-and-so, O sons of 'Abd al-Muttalib, O sons of 'Abd Manaf.** So they gathered around him and he said: **Tell me, if I told you that cavalry was emerging from the foot of this mountain, would you believe me?** They said: **We have never known you to lie.** He said: **Then I am a warner to you before a severe punishment.** Abu Lahab said: **Perish you! You have only gathered us for this reason?** Then he stood up and this Surah was revealed: **Perish the hands of Abu Lahab.** And he perished. This is how Al-A'mash read it, to the end of the Surah.

Abu Kurayb narrated: Abu Mu'awiyah ibn Hisham narrated to us, on the authority of Sufyan, on the authority of Habib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "When the verse, 'And warn your nearest relatives' was revealed, the Messenger of God, may God bless him and grant him peace, stood on Safa and said, 'O Sabah!' And he began to enumerate them: O sons of so-and-so, O sons of so-and-so, O sons of Abd Manaf."

Ibn Humayd narrated: Jarir narrated to us, on the authority of Mughirah, on the authority of Amr ibn Murrah al-Jamali, who said: "When the verse, 'And warn your nearest kinsmen,' was revealed, he came to a mountain and began to call out, 'O morning!' So those who were light among the people came to him, and those who were slow among the people sent messengers to him, and they began to come following the voice. When they reached him, he said, 'Some of you have come to see, and some of you have been sent to see who is calling.' When they had gathered

So do not invoke with God another deity, lest you be among the punished.

and become numerous, he said, 'Tell me, if I told you that cavalry was coming to attack you from this mountain, would you believe me?' They said, 'Yes, we have never known you to lie.' So he recited to them these verses that had been revealed, and warned them as he had been commanded. He began to call out, 'O Quraysh, O Banu Hashim,' until he said, 'O Banu Abd al-Muttalib, I am a warner to you before a severe punishment.'"

Ibn Hamid told us: Jarir told us, on the authority of Amr: He used to recite: **And warn your nearest relatives and your sincere kin.**

He said: Salamah narrated to us, he said: Muhammad ibn Ishaq narrated to me, on the authority of Abd al-Ghaffar ibn al-Qasim, on the authority of al-Munhal ibn Amr, on the authority of Abdullah ibn al-Harith ibn Nawfal ibn al-Harith ibn Abd al-Muttalib, on the authority of Abdullah ibn Abbas, on the authority of Ali ibn Abi Talib: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest kinsmen**, the Messenger of God, may God bless him and grant him peace, called me and said to me: O Ali, God has commanded me to warn my nearest kinsmen. I felt fed up with that, and I knew that whenever I called them to this matter, I would see from them what I disliked, so I remained silent until Gabriel came and said: O Muhammad, if you do not do what you are commanded to do, your Lord will punish you. So prepare for us a sa' of food, add a sheep's foot to it, and fill a bowl of milk for us, then gather for me the sons of Abd al-Muttalib, so that I may speak to them and inform them of what I have been commanded to do. So I did what he commanded me to do, then I called them to him, and they were that day forty men, give or take a man away. Among them were his uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab. When they gathered around him, he called me for the food I had prepared for them, so I brought it. When I put it down, the Messenger of God, may God bless him and grant him peace, took a handful of meat, tore it open with his teeth, and threw it in the corners of the dish. He said, **Take it in the name of God.** So the people ate until they needed nothing more, and I could only see the places where their hands had fallen. By God, in whose hand is Ali's soul,

If one man could eat what I have prepared for all of them, then he said: Give the people something to drink. So I brought them that bowl of honey, and they drank from it until they were all satisfied. By God, if one man could drink the same amount, then when the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke before him and said: This is what your companion has bewitched you with. So the people dispersed and the Messenger of God, may God bless him and grant him peace, did not speak to them. So he said: Tomorrow, O Ali, this man has preceded me in what I heard of the saying, and the people dispersed before I spoke to them. So prepare for us food like what you made, then gather them for me. So I did and gathered them, then he called me for food, so I brought it to them. He did as he had done the day before, and they ate until they

had no need for anything. He said: Give them something to drink. So I brought them that bowl of honey, and they drank from it until they were all satisfied. Then the Messenger of God, may God bless him and grant him peace, spoke and said: O sons of Abdul Muttalib, by God, I do not know of a young man among the Arabs who has brought his people anything better than what I have brought to you. I have come to you With the best of this world and the Hereafter, and God has commanded me to call you to Him, so who among you will support me in this matter, so that he will be my brother, and so on and so forth? He said: The people all held back from it, and I said, although I was the youngest of them in age, with the most glaucous eye, the largest belly, and the most scratched leg: I, O Prophet of God, will be your minister. He took hold of my neck and said: This is my brother and so on and so forth, so listen to him and obey him. He said: The people stood up laughing and saying to Abu Talib, He has commanded you to listen to your son and obey him.

Ibn Hamid told us, he said: Salamah told us, he said: Ishaq told us, on the authority of Amr

Ibn Ubayd, on the authority of Al-Hasan bin Abi Al-Hasan, said: "When this verse was revealed to the Messenger of God, may God bless him and grant him peace: 'And warn your nearest kinsmen,' the Messenger of God, may God bless him and grant him peace, stood in Al-Abtah and said: O sons of Abdul Muttalib, O sons of Abdul Manaf, O sons of Qusayy. He said: Then he took the Quraysh tribe by tribe, until he passed by the last of them. I call you to God and warn you of His 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, regarding his statement, **And warn your nearest relatives**, he said: Muhammad was commanded to warn his people, and to begin with his family and his clan. He said: **And your people denied it, although it is the truth.** al-An'am 6:66.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Hisham ibn Urwa, on the authority of his father, he said: "When the verse, 'And warn your nearest relatives,' was revealed, the Prophet, may God bless him and grant him peace, said: O Fatima ibn Muhammad, O Safiyya bint Abd al-Muttalib, protect yourselves from the Fire, even if it is with half a date."

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And warn your nearest relatives**, that he began with his family and his clan.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: "When the verse, 'And warn your nearest relatives,' was revealed, the Prophet, may God bless him and grant him peace, gathered the Banu Hashim and said: O Banu Hashim, do not let me find you coming to me carrying this world, while the people

come carrying the Hereafter. Beware, my allies among you are the righteous, so beware of the Fire, even if it is with half a date."

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: When this verse was revealed, his family and his clan started. He said: This was difficult for the Muslims, so God revealed: **And lower your wing to those who follow you among the believers.**

His saying, **And lower your wing**, means: And be gentle with your side and your speech **to those who follow you among the believers.**

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And lower your wing to those who follow you of the believers**, he said: He says: For them.

Tafsir al-Qurtubi

The Almighty's saying: **And do not invoke with God another deity, lest you be among the punished.** It was said that the meaning is: Say to the one who disbelieved this. And it was said that he was being addressed, peace be upon him, even though he would not do this, because he was infallible and had his own choice. However, he was addressed with this while the intended meaning was someone else. This is indicated by His saying: **And warn your nearest relatives**, meaning that they should not rely on their lineage and kinship, so they neglect what is required of them.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner, and informing that whoever associates partners with Him will be punished. Then God the Almighty said, commanding His Messenger, may God bless him and grant him peace, to warn his closest relatives, that is, those closest to him, and that none of them will be saved except through faith in his Lord, the Almighty, and He commanded him to be gentle with those who followed him from among the believing servants of God, and whoever disobeyed him from among God's creation, whoever he may be, then let him disown him. For this reason, God the Almighty said: **But if they disobey you, then say, 'I am innocent of what you do.'** This specific warning does not contradict the general warning, but rather is an individual part of it, as God the Almighty said: **That you may warn a people whose fathers were not warned, so they are heedless.** And He the Almighty said: **That you may warn the Mother of Towns and those around it.** And He the Almighty said: **And warn with it those who fear that they will be gathered before their Lord.** And He the Almighty said: **That you may give good tidings with it to the righteous and warn with it a hostile people.** And He the Almighty said: **To warn you with it whomever it reaches.** And He the Almighty said: **And whoever disbelieves in it from the parties - the Fire is his promised time.** In Sahih Muslim, it is said: **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 he will enter Hellfire. Many hadiths have been narrated about the revelation of this noble verse, so let us mention them:

The first hadith Imam Ahmad, may God have mercy on him, said: Abdullah bin Numair told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When God, the Almighty, revealed, **And warn your nearest kinsmen**, the Prophet, may God bless him and grant him peace, came to Al-Safa, climbed it, and called out, **O Sabah!** The people gathered around him, some coming to him and some sending his messenger. The Messenger of God, may God bless him and grant him peace, said, **O Banu Abdul-Muttalib, O Banu Fihir, O Banu Lu'ay, tell me, if I told you that there were cavalry at the foot of this mountain intending to attack you, would you believe me?** They said, *Yes.* He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you for the rest of the day! Did you not call us for anything other than this?** Then God, the Almighty, revealed, **Perish the hands of Abu Lahab, and perish!** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i through various chains of transmission on the authority of Al-A'mash.

The second hadith Imam Ahmad said: We were told by Wakee', we were told by Hisham, on the authority of his father, on the authority of Aisha, who said: When the verse **And warn your nearest relatives** was revealed, the Messenger of God, may God bless him and grant him peace, stood up and said: "O Fatima, daughter of Muhammad, O Safiyya, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I do not possess anything for you from God. Ask me for whatever you wish from my wealth." Muslim alone transmitted it.

The third hadith Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, Abdul Malik bin Umair told us, on the authority of Musa bin Talhah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God (blessings and peace of God be upon him) called upon the Quraysh, speaking generally and specifically, saying, "O people of Quraysh, save yourselves from the Fire. O people of Banu Ka'b, save yourselves from the Fire. O people of Banu Hashim, save yourselves from the Fire. O people of Banu Abdul Muttalib, save yourselves from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire, for by God, I do not have any power over you from God except that you have a kinship which I will wet with its moisture." Muslim and al-Tirmidhi narrated it on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is strange from this source. Al-Nasa'i narrated it from the hadith of Musa bin Talhah, without mentioning Abu Hurairah in it. The connected hadith is the correct one. They included it in the two Sahih from the hadith of Al-Zuhri, from Sa'id bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman, from Abu Hurayrah. Imam Ahmad said: Yazid told us, Muhammad told us, meaning Ibn Ishaq, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O sons of Abdul Muttalib, buy yourselves

So do not invoke with God another deity, lest you be among the punished.

from God. O Safiyyah, the aunt of the Messenger of God, and O Fatimah, the daughter of the Messenger of God, buy yourselves from God, for I cannot do anything for you before God. Ask me for whatever you wish from my wealth." He is the only one who narrated it from this source. He is also the only one who narrated it from Mu'awiyah, from Za'idah, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, in a similar manner. He also narrated it from Hasan, Ibn Lahi'ah told us, from Al-A'raj, from Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abu Ya'la: Suwaid bin Sa'id told us, Hammam bin Ismail told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **O sons of Qusayy, O sons of Hashim, O sons of Abd Manaf, I am the warner, death is the changer, and the appointed hour is the appointed time.**

The fourth hadith Imam Ahmad said: Yahya bin Saeed Al-Taymi told us on the authority of Abu Uthman on the authority of Qubaysah bin Mukhariq and Zuhayr bin Amr, they said: When the verse **And warn your nearest kinsmen** was revealed, the Messenger of God, may God bless him and grant him peace, climbed a hill on the top of which was a rock, and he began to call out: "O sons of Abd Manaf, I am only a warner, and my example and yours is like a man who saw the enemy and went to spare his family, fearing that they would outrun him, so he began to call out and shout: 'Good morning!'" Muslim and Al-Nasa'i narrated it on the authority of Sulayman bin Tarkhan Al-Taymi on the authority of Abu Uthman Abd Al-Rahman bin Sahl Al-Nahdi, on the authority of Qubaysah and Zuhayr bin Amr Al-Hilali with the same chain of transmission.

The Fifth Hadith Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah Al-Asadi, on the authority of Ali, may God be pleased with him, who said: When this verse was revealed, **And warn your nearest relatives**, the Prophet, may God bless him and grant him peace, gathered from his household. Thirty of them gathered and ate and drank. He said: He said to them, **Who will guarantee my religion and my promises, and will be with me in Paradise, and be my successor over my family?** A man, whose name Sharik did not name, said: O Messenger of God, you are an ocean. Who can do this? He said: Then the other said it three times. He said: He presented that to his household, and Ali said: I will.

Another way simpler than this context Imam Ahmad said: Affan told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Abu Sadiq, on the authority of Rabi'a bin Majid, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gathered - or called - the Banu Abdul Muttalib, and they were a group, and all of them were eating a young date palm and drinking a farq. So he made for them a mudd of food, and they ate until they were full, and the food remained as it was, as if it had not been touched. Then he called for a bucket, and they drank

until they were satisfied, and the drink remained as if it had not been touched or drunk. And he said, "O Banu Abdul Muttalib, I have been sent to you specifically and to the people in general. You have seen from this sign what you have seen, so which of you will pledge allegiance to me that he will be my brother and my companion?" No one stood up to him. He said, **So I stood up to him, and I was the youngest of the people.** He said, **He said, 'Sit down.' Then he said this three times, and each time I would stand up to him, and he would say to me, 'Sit down.' Then the third time he would strike my hand with his hand.**

Another path is stranger and simpler than this context with other additions Al-Hafiz Abu Bakr Al-Bayhaqi said in Dalil Al-Nubuwwah: Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Abdul-Jabbar told us, Yunus bin Bakir told us on the authority of Muhammad bin Ishaq, who said: Someone who heard Abdullah bin Al-Harith bin Nawfal told me, and he asked me to keep his name secret, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives * And lower your wing to those who follow you among the believers**, the Messenger of God, may God bless him and grant him peace, said: "I knew that if I started it with my people, I would see from them what I disliked, so I kept silent. Then Gabriel, peace be upon him, came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you." Ali, may God be pleased with him, said: He called me and said: O Ali, God Almighty has commanded me to warn my nearest relatives, and I knew that if I started it with them, I would see from them what I disliked, so I kept silent about it, then..." Gabriel came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So, Ali, prepare for us a sheep for a saa of food, and prepare for us a bowl of honey, then gather for me the sons of Abdul Muttalib. So I did and they gathered around him, and they were forty men, more or less, among them his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab, the evil disbeliever. So I brought that bowl to them, and the Messenger of God, may God bless him and grant him peace, took a piece of it and tore it open with his teeth, then threw it in the corners and said: Eat in the name of God. So the people ate until they were all finished with nothing but the traces of their fingers. By God, a man among them could eat the same. Then the Messenger of God, may God bless him and grant him peace, said: Give them something to drink, O Ali. So I brought that bowl and they drank from it until they were all finished with nothing. By God, a man among them could drink the same. When the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke before him and said: Your companion has bewitched you. So they dispersed. The Messenger of God, may God bless him and grant him peace, did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said, **O Ali, return to us**

with food and drink similar to what you made yesterday, for this man has preceded me in what I heard before I spoke to the people, so I did it. Then I gathered them together for him, and the Messenger of God (peace and blessings of God be upon him) did as he had done yesterday, and they ate until they were full. By God, one man among them would eat the same. Then the Messenger of God (peace and blessings of God be upon him) said, **Give them something to drink, O Ali.** So I brought that cup, and they drank from it until they were all full. By God, one man among them would drink the same. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him with speech, and said, **Your companion has bewitched you.** They dispersed, and the Messenger of God (peace and blessings of God be upon him) did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said: "O Ali, return to us with food and drink similar to what you made for us yesterday. This man has preceded me in what I heard before I spoke to the people, so I did and then gathered them for him. The Messenger of God (peace and blessings of God be upon him) did as he had done yesterday. They ate until they were full, then I gave them to drink from that cup until they were full. By God, a man among them would eat and drink the same. Then the Messenger of God (peace and blessings of God be upon him) said: "O sons of Abdul Muttalib, by God I do not know of a young man among the Arabs who has brought his people something better than what I have brought to you. I have brought you the best of this world and the next." Ahmad ibn Abdul Jabbar said: **It has reached me that Ibn Ishaq heard it from Abdul Ghaffar ibn al-Qasim ibn Abi Maryam, from al-Munhal, from Amr, from Abdullah ibn al-Harith.**

Abu Ja'far ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Salamah on the authority of Ibn Ishaq on the authority of 'Abd al-Ghaffar ibn al-Qasim ibn Abi Maryam on the authority of al-Munhal ibn 'Amr on the authority of 'Abdullah ibn al-Harith on the authority of Ibn 'Abbas on the authority of 'Ali ibn Abi Talib, and he mentioned something similar. Then he added after his words, "I have come to you with the best of this world and the hereafter, and God has commanded me to call you to it. So who among you will support me in this matter on the condition that he will be my brother and so on?" The people all held back from it, and I said, although I was the youngest of them in age, the sickest of them in eyes, the biggest of them in belly, and the thickest of them in legs: **O Prophet of God, I will be your helper in this matter.** He took hold of my neck and said, **This is my brother, and so on and so forth, so listen to him and obey him.** The people stood up laughing and said to Abu Talib, **He has commanded you to listen to your son and obey him.** This context is unique to Abdul Ghaffar ibn al-Qasim Abu Maryam. He is an abandoned Shiite liar. Ali bin Al-Madini and others accused him of fabricating hadiths, and the imams, may God have mercy on them, declared him weak.

Another chain of transmission Ibn Abi Hatim said: My father told us, Al-Husayn told us, on the authority of Isa bin Maysarah Al-Harithi, on the authority of Abdullah

bin Abdul Quddus, 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: Ali, may God be pleased with him, said: When this verse was revealed, **And warn your nearest kinsmen,** the Messenger of God, may God bless him and grant him peace, said to me, **Make me a man's leg with a sa' of food and a bowl of milk.** So I did, then he said, **Call the Banu Hashim.** So I invited them, and they were on that day forty, minus a man, or forty and a man. He said, **And among them were ten, all of them eating a young date palm with its seasoning.** He said, "When they brought the bowl, the Messenger of God, may God bless him and grant him peace, took hold of its top and said, 'So they ate until they were full, and it was as it was, and they had only taken a little of it.' He said, "Then I brought them the vessel, and they drank until they were satisfied. And there was some left over. When they finished, the Messenger of God, may God bless him and grant him peace, wanted to speak, but they rushed him to speak, and they said, 'We have never seen anything like it today at dawn.'" The Messenger of God (peace and blessings of God be upon him) was silent, then he said: Make me a leg of sheep for a saa of food, so I made it. He said: So he called them, and when they had eaten and drunk, they hastened to say the same as the first time, but the Messenger of God (peace and blessings of God be upon him) was silent. Then he said to me: Make me a leg of sheep for a saa of food, so I made it. He said: So I gathered them, and when they had eaten and drunk, the Messenger of God (peace and blessings of God be upon him) spoke and said: Which of you will pay off my debt and be my successor over my family? They were silent, and Al-Abbas was silent for fear that it would take away his wealth. He said: I was silent because of Al-Abbas's age. Then he said it again, and Al-Abbas was silent. When I saw that, I said: I will, O Messenger of God. He said: And on that day I was the worst of them in appearance, and I had blind eyes, a large belly, and scratched legs. There are multiple ways of this hadith from Ali, may God be pleased with him. The meaning of his asking the Prophet, may God bless him and grant him peace, to his uncles and their sons to pay off his debt and take care of his family, meaning if he was killed in the way of God, as if he feared that if he carried out the burden of warning, he would be killed. So when God Almighty revealed: "O Messenger, announce what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And God will protect you from the people." At that time he felt safe. And he was first guarded until this verse was revealed: **And God will protect you from the people.** No one in the Banu Hashim at that time had a stronger faith, certainty, and belief in the Messenger of God, may God bless him and grant him peace, than Ali, may God be pleased with him. For this reason, he hastened to adhere to what the Messenger of God, may God bless him and grant him peace, asked of them. Then after this - and God knows best - he called the people out loud on Al-Safa, and warned the clans of Quraysh in general and in particular, until he named those he named from his uncles, aunts, and daughters. To warn the lower of the higher, that is, I am only a warner, and God guides whom He wills to the straight path.

Surat al-Shu'ara 26:213

So do not invoke with God another deity, lest you be among the punished.

Al-Hafiz Ibn Asakir narrated in the biography of Abdul-Wahid Al-Dimashqi - not attributed - on the authority of Amr bin Samurah, on the authority of Muhammad bin Suqah, on the authority of Abdul-Wahid Al-Dimashqi, who said: I saw Abu Al-Darda' **may God be pleased with him** speaking to the people and issuing fatwas to them, and his son was beside him, and his family was sitting in a corner of the mosque talking. So it was said to him: What is the matter with the people that they desire what you have of knowledge, while your family is sitting around, distracted? He said: Because I heard the Messenger of God (blessings and peace of God be upon him) say: **The most ascetic of people in this world are the prophets, and the hardest upon them are the closest ones.** This is according to what God the Almighty revealed, He the Most High said: "And warn your nearest relatives. And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.'"

God the Almighty says: {And put your trust in the Almighty, the Merciful} meaning in all your affairs, for He is your Supporter, Preserver, Supporter, Giver of Victory, and the One who will exalt your word. God the Almighty says: {Who sees you when you stand up} meaning He takes care of you, as He the Almighty says: {And be patient for the decision of your Lord, for indeed, you are under Our eyes}. Ibn Abbas said: {Who sees you when you stand up} meaning for prayer. Ikrimah said: He sees his standing, bowing, and prostrating. Al-Hasan said: {Who sees you when you stand up} if you pray alone. Ad-Dahhak said: {Who sees you when you stand up} meaning from your bed or seat. Qatadah said: {Who sees you} standing, sitting, and in any other state.

God the Almighty says: {And your turning among those who prostrate} Qatadah said: {Who sees you when you stand * And your turning among those who prostrate} He said: In prayer, He sees you alone, and He sees you in congregation. This is the opinion of Ikrimah, Ata' al-Khurasani, and al-Hasan al-Basri. Mujahid said: The Messenger of God (peace and blessings of God be upon him) saw what was behind him as he saw what was in front of him. This is supported by the authentic hadith: {Straighten your rows, for I see you from behind my back}. Al-Bazzar and Ibn Abi Hatim narrated through two chains of narration on the authority of Ibn Abbas that he said about this verse: It means his turning from the lineage of one prophet to another until He brought him forth as a prophet. God the Almighty says: {Indeed, it is He who is the All-Hearing, the All-Knowing} meaning He hears the words of His servants, the All-Knowing of their movements and their stillness, as God the Almighty says: {And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you when you are engaged in it} (Al-Baqarah 2:17).

Fath al-Qadir

He said: 213- **So do not invoke with God another god, lest you be among those who are punished.**

Addressing the Prophet, may God bless him and grant him peace, with this, despite him being free from it and infallible, is to urge the servants to monotheism and forbid them from the impurities of polytheism. It is as if he said: You are the most honored of creation to me and the most precious to me, and if I were to take a god with me, I would punish you, so how about other servants?

Tafsir al-Baghawi

213- **So do not invoke with God another god, lest you be among the punished.** Ibn Abbas, may God be pleased with him, said: He warns others with it, saying: You are the most honored of creation to me, and if you were to take a god other than me, I would punish you.

Tafsir al-Baidawi

213 - **So do not invoke with God another god, lest you be among the punished.** An encouragement to increase sincerity and kindness to all those who are accountable.

Surat al-Shu'ara 26:214

And warn your nearest relatives

Tafsir al-Jalalayn

214 - **And warn your nearest relatives** and they are Banu Hashim and Banu al-Muttalib. God warned them openly. Narrated by al-Bukhari and Muslim.

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Ibn Jurayj who said: When the verse **And warn your nearest relatives** was revealed, he began with his family and clan, and that was difficult for the Muslims. Then God revealed the verse **And lower your wing to those who follow you among the believers**.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And warn your nearest relatives**.

Tafsir al-Qurtubi

The Almighty said: **And warn your nearest relatives**. There are two issues in this:

The first is the Almighty's saying: **And warn your nearest relatives**. He specifically warned his nearest relatives in order to curb the ambitions of the rest of his relatives and the ambitions of foreigners in his leaving them in polytheism. His nearest relatives were the Quraysh. It was also said: Banu Abd Manaf. This was mentioned in Sahih Muslim.

And warn your nearest kinsmen and your chosen kinsmen among them. The apparent meaning of this is that it was a Qur'an that was recited and that it was abrogated, as it was not proven that it was transmitted in the Mushaf nor was it transmitted by continuous chain of transmission. This being proven would entail a problem, which is that he would have been required to warn only those of his kinsmen who believed, because the believers are the ones who are described as being sincere in the religion of Islam and in the love of the Prophet (peace and blessings of God be upon him), not the polytheists, because they do not have any of that, and the Prophet (peace and blessings of God be upon him) called all of his kinsmen, both believers and disbelievers, and warned all of them, those with them, and those who would come after them (peace and blessings of God be upon him). This was not proven by transmission or meaning. Muslim narrated from the hadith of Abu Hurairah who said: "When this verse was revealed: 'And warn your nearest kinsmen,' the Messenger of God, may God bless him and grant him peace, called the Quraysh and they gathered together. He spoke generally and specifically and said: 'O sons of Ka'b ibn Lu'ay, save yourselves from the Fire. O sons of Murrah ibn Ka'b, save yourselves from the Fire. O sons of Abd Shams, save yourselves from the Fire. O sons of Abd Manaf, save yourselves from the Fire.'

O sons of Hashim, save yourselves from the Fire. O sons of Abd al-Muttalib, save yourselves from the Fire. O Fatimah, save yourself from the Fire, for I do not have any power over you from God except that you have a kinship which I will wet with its wetness."

Second: In this hadith and verse there is evidence that closeness in terms of origins is of no benefit when there is distance in terms of causes, and evidence of the permissibility of a believer maintaining ties with a disbeliever and guiding and advising him, based on His statement: **Indeed, you have kinship ties which I will moisten with their wetness** and His statement, the Almighty: **God does not forbid you from those who do not fight you because of religion** (al-Mumtahanah 60:8), as will be explained there, God willing.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner, and informing that whoever associates partners with Him will be punished. Then God the Almighty said, commanding His Messenger, may God bless him and grant him peace, to warn his closest relatives, that is, those closest to him, and that none of them will be saved except through faith in his Lord, the Almighty, and He commanded him to be gentle with those who followed him from among the believing servants of God, and whoever disobeyed him from among God's creation, whoever he may be, then let him disown him. For this reason, God the Almighty said: **But if they disobey you, then say, 'I am innocent of what you do.'** This specific warning does not contradict the general warning, but rather is an individual part of it, as God the Almighty said: **That you may warn a people whose fathers were not warned, so they are heedless**. And He the Almighty said: **That you may warn the Mother of Towns and those around it**. And He the Almighty said: **And warn with it those who fear that they will be gathered before their Lord**. And He the Almighty said: **That you may give good tidings with it to the righteous and warn with it a hostile people**. And He the Almighty said: **To warn you with it whomever it reaches**. And He the Almighty said: **And whoever disbelieves in it from the parties - the Fire is his promised time**. In Sahih Muslim, it is said: **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 he will enter Hellfire**. Many hadiths have been narrated about the revelation of this noble verse, so let us mention them:

The first hadith Imam Ahmad, may God have mercy on him, said: Abdullah bin Numair told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When God, the Almighty, revealed, **And warn your nearest kinsmen**, the Prophet, may God bless him and grant him peace, came to Al-Safa, climbed it, and called out, **O Sabah!** The people gathered around him, some coming to him and some sending his messenger. The Messenger of God, may God bless him and grant him peace, said, **O Banu Abdul-Muttalib, O Banu Fihr, O Banu Lu'ay, tell me, if I told you that there were cavalry at the foot of this mountain intending to attack**

you, would you believe me? They said, *Yes*. He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you for the rest of the day! Did you not call us for anything other than this?** Then God, the Almighty, revealed, **Perish the hands of Abu Lahab, and perish!** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i through various chains of transmission on the authority of Al-A'mash.

The second hadith Imam Ahmad said: We were told by Wakee', we were told by Hisham, on the authority of his father, on the authority of Aisha, who said: When the verse **And warn your nearest relatives** was revealed, the Messenger of God, may God bless him and grant him peace, stood up and said: "O Fatima, daughter of Muhammad, O Safiyya, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I do not possess anything for you from God. Ask me for whatever you wish from my wealth." Muslim alone transmitted it.

The third hadith Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, Abdul Malik bin Umair told us, on the authority of Musa bin Talhah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God (blessings and peace of God be upon him) called upon the Quraysh, speaking generally and specifically, saying, "O people of Quraysh, save yourselves from the Fire. O people of Banu Ka'b, save yourselves from the Fire. O people of Banu Hashim, save yourselves from the Fire. O people of Banu Abdul Muttalib, save yourselves from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire, for by God, I do not have any power over you from God except that you have a kinship which I will wet with its moisture." Muslim and al-Tirmidhi narrated it on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is strange from this source. Al-Nasa'i narrated it from the hadith of Musa bin Talhah, without mentioning Abu Hurairah in it. The connected hadith is the correct one. They included it in the two Sahih from the hadith of Al-Zuhri, from Sa'id bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman, from Abu Hurairah. Imam Ahmad said: Yazid told us, Muhammad told us, meaning Ibn Ishaq, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O sons of Abdul Muttalib, buy yourselves from God. O Safiyyah, the aunt of the Messenger of God, and O Fatimah, the daughter of the Messenger of God, buy yourselves from God, for I cannot do anything for you before God. Ask me for whatever you wish from my wealth." He is the only one who narrated it from this source. He is also the only one who narrated it from Mu'awiyah, from Za'idah, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, in a similar manner. He also narrated it from Hasan, Ibn Lahi'ah told us, from Al-A'raj, from Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abu Ya'la: Suwaid bin Sa'id told us, Hammam bin Ismail told us, on the authority of Musa bin Warden, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **O sons of Qusayy, O sons of Hashim, O sons of Abd**

Manaf, I am the warner, death is the changer, and the appointed hour is the appointed time.

The fourth hadith Imam Ahmad said: Yahya bin Saeed Al-Taymi told us on the authority of Abu Uthman on the authority of Qubaysah bin Mukhariq and Zuhayr bin Amr, they said: When the verse **And warn your nearest kinsmen** was revealed, the Messenger of God, may God bless him and grant him peace, climbed a hill on the top of which was a rock, and he began to call out: "O sons of Abd Manaf, I am only a warner, and my example and yours is like a man who saw the enemy and went to spare his family, fearing that they would outrun him, so he began to call out and shout: 'Good morning!'" Muslim and Al-Nasa'i narrated it on the authority of Sulayman bin Tarkhan Al-Taymi on the authority of Abu Uthman Abd Al-Rahman bin Sahl Al-Nahdi, on the authority of Qubaysah and Zuhayr bin Amr Al-Hilali with the same chain of transmission.

The Fifth Hadith Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah Al-Asadi, on the authority of Ali, may God be pleased with him, who said: When this verse was revealed, **And warn your nearest relatives**, the Prophet, may God bless him and grant him peace, gathered from his household. Thirty of them gathered and ate and drank. He said: He said to them, **Who will guarantee my religion and my promises, and will be with me in Paradise, and be my successor over my family?** A man, whose name Sharik did not name, said: O Messenger of God, you are an ocean. Who can do this? He said: Then the other said it three times. He said: He presented that to his household, and Ali said: I will.

Another way simpler than this context Imam Ahmad said: Affan told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Abu Sadiq, on the authority of Rabi'a bin Majid, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gathered - or called - the Banu Abdul Muttalib, and they were a group, and all of them were eating a young date palm and drinking a farq. So he made for them a mudd of food, and they ate until they were full, and the food remained as it was, as if it had not been touched. Then he called for a bucket, and they drank until they were satisfied, and the drink remained as if it had not been touched or drunk. And he said, "O Banu Abdul Muttalib, I have been sent to you specifically and to the people in general. You have seen from this sign what you have seen, so which of you will pledge allegiance to me that he will be my brother and my companion?" No one stood up to him. He said, **So I stood up to him, and I was the youngest of the people.** He said, **He said, 'Sit down.'** Then he said **this three times, and each time I would stand up to him, and he would say to me, 'Sit down.'** Then the third time he would strike my hand with his hand.

Another path is stranger and simpler than this context with other additions Al-Hafiz Abu Bakr Al-Bayhaqi said in Dalil Al-Nubuwwah: Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Ya'qub

told us, Ahmad bin Abdul-Jabbar told us, Yunus bin Bakir told us on the authority of Muhammad bin Ishaq, who said: Someone who heard Abdullah bin Al-Harith bin Nawfal told me, and he asked me to keep his name secret, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives * And lower your wing to those who follow you among the believers**, the Messenger of God, may God bless him and grant him peace, said: "I knew that if I started it with my people, I would see from them what I disliked, so I kept silent. Then Gabriel, peace be upon him, came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you." Ali, may God be pleased with him, said: He called me and said: O Ali, God Almighty has commanded me to warn my nearest relatives, and I knew that if I started it with them, I would see from them what I disliked, so I kept silent about it, then..." Gabriel came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So, Ali, prepare for us a sheep for a saa of food, and prepare for us a bowl of honey, then gather for me the sons of Abdul Muttalib. So I did and they gathered around him, and they were forty men, more or less, among them his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab, the evil disbeliever. So I brought that bowl to them, and the Messenger of God, may God bless him and grant him peace, took a piece of it and tore it open with his teeth, then threw it in the corners and said: Eat in the name of God. So the people ate until they were all finished with nothing but the traces of their fingers. By God, a man among them could eat the same. Then the Messenger of God, may God bless him and grant him peace, said: Give them something to drink, O Ali. So I brought that bowl and they drank from it until they were all finished with nothing. By God, a man among them could drink the same. When the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke before him and said: Your companion has bewitched you. So they dispersed. The Messenger of God, may God bless him and grant him peace, did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said, **O Ali, return to us with food and drink similar to what you made yesterday, for this man has preceded me in what I heard before I spoke to the people, so I did it.** Then I gathered them together for him, and the Messenger of God (peace and blessings of God be upon him) did as he had done yesterday, and they ate until they were full. By God, one man among them would eat the same. Then the Messenger of God (peace and blessings of God be upon him) said, **Give them something to drink, O Ali.** So I brought that cup, and they drank from it until they were all full. By God, one man among them would drink the same. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him with speech, and said, **Your companion has bewitched you.** They dispersed, and the Messenger of God (peace and blessings of God be upon him) did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said: "O Ali, return to us with food and drink similar to what you made for us yesterday. This man has preceded me in what I heard before I spoke to the people, so I did and then gathered them for him. The Messenger of God (peace and blessings of God be upon him) did as he had done yesterday. They ate until they were full, then I gave them to drink from that cup until they were full. By God, a man among them would eat and drink the same. Then the Messenger of God (peace and blessings of God be upon him) said: "O sons of Abdul Muttalib, by God I do not know of a young man among the Arabs who has brought his people something better than what I have brought to you. I have brought you the best of this world and the next." Ahmad bin Abdul Jabbar said: **It has reached me that Ibn Ishaq heard it from Abdul Ghaffar ibn al-Qasim ibn Abi Maryam, from al-Munhal, from Amr, from Abdullah ibn al-Harith.**

Abu Ja'far ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Salamah on the authority of Ibn Ishaq on the authority of 'Abd al-Ghaffar ibn al-Qasim ibn Abi Maryam on the authority of al-Munhal ibn 'Amr on the authority of 'Abdullah ibn al-Harith on the authority of Ibn 'Abbas on the authority of 'Ali ibn Abi Talib, and he mentioned something similar. Then he added after his words, "I have come to you with the best of this world and the hereafter, and God has commanded me to call you to it. So who among you will support me in this matter on the condition that he will be my brother and so on?" The people all held back from it, and I said, although I was the youngest of them in age, the sickest of them in eyes, the biggest of them in belly, and the thickest of them in legs: **O Prophet of God, I will be your helper in this matter.** He took hold of my neck and said, **This is my brother, and so on and so forth, so listen to him and obey him.** The people stood up laughing and said to Abu Talib, **He has commanded you to listen to your son and obey him.** This context is unique to Abdul Ghaffar bin Al-Qasim Abu Maryam. He is an abandoned Shiite liar. Ali bin Al-Madini and others accused him of fabricating hadiths, and the imams, may God have mercy on them, declared him weak.

Another chain of transmission Ibn Abi Hatim said: My father told us, Al-Husayn told us, on the authority of Isa bin Maysarah Al-Harithi, on the authority of Abdullah bin Abdul Quddus, 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: Ali, may God be pleased with him, said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God, may God bless him and grant him peace, said to me, **Make me a man's leg with a sa' of food and a bowl of milk.** So I did, then he said, **Call the Banu Hashim.** So I invited them, and they were on that day forty, minus a man, or forty and a man. He said, **And among them were ten, all of them eating a young date palm with its seasoning.** He said, "When they brought the bowl, the Messenger of God, may God bless him and grant him peace, took hold of its top and said, 'So they ate until they were full, and it was as it was, and they had only taken a little of it.' He said, "Then I brought them the vessel, and they drank until they were satisfied. And there was some left over. When they finished, the Messenger of God, may God bless him

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And warn your nearest relatives

and grant him peace, wanted to speak, but they rushed him to speak, and they said, 'We have never seen anything like it today at dawn.'" The Messenger of God (peace and blessings of God be upon him) was silent, then he said: Make me a leg of sheep for a saa of food, so I made it. He said: So he called them, and when they had eaten and drunk, they hastened to say the same as the first time, but the Messenger of God (peace and blessings of God be upon him) was silent. Then he said to me: Make me a leg of sheep for a saa of food, so I made it. He said: So I gathered them, and when they had eaten and drunk, the Messenger of God (peace and blessings of God be upon him) spoke and said: Which of you will pay off my debt and be my successor over my family? They were silent, and Al-Abbas was silent for fear that it would take away his wealth. He said: I was silent because of Al-Abbas's age. Then he said it again, and Al-Abbas was silent. When I saw that, I said: I will, O Messenger of God. He said: And on that day I was the worst of them in appearance, and I had blind eyes, a large belly, and scratched legs. There are multiple ways of this hadith from Ali, may God be pleased with him. The meaning of his asking the Prophet, may God bless him and grant him peace, to his uncles and their sons to pay off his debt and take care of his family, meaning if he was killed in the way of God, as if he feared that if he carried out the burden of warning, he would be killed. So when God Almighty revealed: "O Messenger, announce what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And God will protect you from the people." At that time he felt safe. And he was first guarded until this verse was revealed: **And God will protect you from the people.** No one in the Banu Hashim at that time had a stronger faith, certainty, and belief in the Messenger of God, may God bless him and grant him peace, than Ali, may God be pleased with him. For this reason, he hastened to adhere to what the Messenger of God, may God bless him and grant him peace, asked of them. Then after this - and God knows best - he called the people out loud on Al-Safa, and warned the clans of Quraysh in general and in particular, until he named those he named from his uncles, aunts, and daughters. To warn the lower of the higher, that is, I am only a warner, and God guides whom He wills to the straight path.

Al-Hafiz Ibn Asakir narrated in the biography of Abdul-Wahid Al-Dimashqi - not attributed - on the authority of Amr bin Samurah, on the authority of Muhammad bin Suqah, on the authority of Abdul-Wahid Al-Dimashqi, who said: I saw Abu Al-Darda' **may God be pleased with him** speaking to the people and issuing fatwas to them, and his son was beside him, and his family was sitting in a corner of the mosque talking. So it was said to him: What is the matter with the people that they desire what you have of knowledge, while your family is sitting around, distracted? He said: Because I heard the Messenger of God (blessings and peace of God be upon him) say: **The most ascetic of people in this world are the prophets, and the hardest upon them are the closest ones.** This is according to what God the Almighty revealed, He the Most High said: "And warn your

nearest relatives. And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.'"

God the Almighty says: {And put your trust in the Almighty, the Merciful} meaning in all your affairs, for He is your Supporter, Preserver, Supporter, Giver of Victory, and the One who will exalt your word. God the Almighty says: {Who sees you when you stand up} meaning He takes care of you, as He the Almighty says: {And be patient for the decision of your Lord, for indeed, you are under Our eyes}. Ibn Abbas said: {Who sees you when you stand up} meaning for prayer. Ikrimah said: He sees his standing, bowing, and prostrating. Al-Hasan said: {Who sees you when you stand up} if you pray alone. Ad-Dahhak said: {Who sees you when you stand up} meaning from your bed or seat. Qatadah said: {Who sees you} standing, sitting, and in any other state.

God the Almighty says: {And your turning among those who prostrate} Qatadah said: {Who sees you when you stand * And your turning among those who prostrate} He said: In prayer, He sees you alone, and He sees you in congregation. This is the opinion of Ikrimah, Ata' al-Khurasani, and al-Hasan al-Basri. Mujahid said: The Messenger of God (peace and blessings of God be upon him) saw what was behind him as he saw what was in front of him. This is supported by the authentic hadith: {Straighten your rows, for I see you from behind my back}. Al-Bazzar and Ibn Abi Hatim narrated through two chains of narration on the authority of Ibn Abbas that he said about this verse: It means his turning from the lineage of one prophet to another until He brought him forth as a prophet. God the Almighty says: {Indeed, it is He who is the All-Hearing, the All-Knowing} meaning He hears the words of His servants, the All-Knowing of their movements and their stillness, as God the Almighty says: {And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you when you are engaged in it} (Al-Baqarah 2:17).

Fath al-Qadir

214- And warn your nearest relatives. He specifically mentioned the nearest relatives because concern for them is more important, and guiding them to the truth takes precedence. It was said that they are the Quraysh, and it was said that they are the Banu Abd Manaf, and it was said that they are the Banu Hashim. It has been proven in the Sahih that when this verse was revealed, the Prophet (peace and blessings of God be upon him) called the Quraysh, and they gathered, so he spoke generally and specifically. This is from him (peace and blessings of God be upon him) as a clarification of the ten closest relatives, and the clarification of that will come.

Tafsir al-Baghawi

214- And warn your nearest relatives, narrated Muhammad ibn Ishaq, on the authority of Abd

al-Ghaffar ibn al-Qasim, on the authority of al-Minhal ibn Amr, on the authority of Abdullah ibn al-Harith ibn Nawfal ibn al-Harith ibn Abd al-Muttalib, on the authority of Abdullah ibn Abbas, on the authority of Ali ibn Abi Talib, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives**, the Messenger of God, may God bless him and grant him peace, called me and said: O Ali, God commands me to warn my relatives against it. Gabriel came to me and said to me: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So prepare for us a sa' of food and add a sheep's foot to it, and fill a bowl with milk for us, then gather for me the sons of Abd al-Muttalib so that I may convey to them what I have been commanded to do. Ali **may God be pleased with him** said: So I did what the Messenger of God (peace and blessings of God be upon him) had ordered me to do, then I invited them to him, and they were forty men at that time, more or less than one man, among them were his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab. When they gathered around him, he called me for the food I had prepared, so I brought it. When I put it down, the Messenger of God (peace and blessings of God be upon him) took a piece of meat, tore it open with his teeth, and threw it around the plate. Then he said: Take in the name of God. So the people ate until they were no longer in need of anything. By God, one man among them could eat as much as I had served them all. Then he said: Give the people something to drink. So I brought them that bowl, and they drank until they were all satisfied. By God, one man among them could drink as much as I had served them all. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him and said: Your companion has bewitched you. The people dispersed and the Messenger of God (peace and blessings of God be upon him) did not speak to them. The next day he said: O Ali, this man has preceded me in what I heard from the people, and the people dispersed before I could speak to them. So prepare for us food similar to what you made and then gather them. I did so, and then I gathered them and he called me for the food, so I brought it to him. He did as he had done the day before. They ate and drank, then the Messenger of God (peace and blessings of God be upon him) spoke and said: O sons of Abdul Muttalib, I have come to you with the best of this world and the next. God the Almighty has commanded me to invite you to Him, so which of you will support me in this matter of mine? And he will be my brother, my successor and my successor among you. The people all held back from it, so I - and I was the youngest of them - said: O Prophet of God, I will be your helper in it. He said: Then he took hold of my neck and said: This is my brother, my executor and my successor among you, so listen to him and obey him. The people stood up laughing and said to Abu Talib: He has ordered you to listen to Ali and obey him.

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yusuf bin Musa told us, Abu Usama told us, Al-A'mash told us, Amr bin Murrah told us, on the authority of Saeed bin Jubair,

on the authority of Ibn Abbas, may God be pleased with them both: "When the verse: 'And warn your nearest relatives' and your relatives from among the sincere ones was revealed, the Messenger of God, may God bless him and grant him peace, went out until he climbed Al-Safa and shouted: 'O Sabah!' They said: 'Who is this?' So they gathered around him and he said: 'Tell me, if I told you that horses would emerge from the side of this mountain, would you believe me?' They said: 'We have never known you to lie.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Perish you! You have gathered us for nothing but this.' Then he stood up and the verse: 'Perish the hands of Abu Lahab, and perish!' was revealed." This is how Al-A'mash read it that day.

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Umar bin Hafs bin Ghiyath told us, my father told us, Al-A'mash told us, Amr bin Murrah told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: "When the verse, 'And warn your nearest kinsmen,' was revealed, the Prophet of God ascended the Safa hill and began to call: 'O Banu Fihri, O Banu Adi' - referring to the clans of Quraysh - until they had gathered. When a man was unable to go out, he would send a messenger to see what was going on. Abu Lahab and the Quraysh came, and he said: 'What do you think, if I told you that there were cavalry in the valley intending to attack you, would you believe me?' They said: 'Yes, we have only experienced you as truthful.' He said: 'Then I am a warner to you before a severe punishment.' Abu Lahab said: 'Perish you for the rest of the day! Is this why you have gathered us?' Then the verse, 'Perish the hands of Abu Lahab, and perish! His wealth will not avail him, nor will he earn it' was revealed."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, Saeed bin Al-Musayyab and Abu Salamah bin Abdul Rahman told me that Abu Hurairah said: "The Messenger of God, may God bless him and grant him peace, stood up when God Almighty revealed: 'And warn your nearest kinsmen,' and he said: 'O people of Quraysh, or a word to that effect, buy yourselves, for I cannot avail you anything before God. O Banu Abd Manaf, I cannot avail you anything before God. O Abbas bin Abdul Muttalib, I cannot avail you anything before God. O Safiyyah, aunt of the Messenger of God, I cannot avail you anything before God. O Fatimah, daughter of Muhammad, ask me for whatever you want from my wealth, for I cannot avail you anything before God.'"

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abu Sahl bin Abdul Samad bin Abdul Rahman Al-Bazzaz told us, Abu Bakr Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Mutraf bin Abdullah bin Al-Shakheer, on the authority of Ayyad bin Himar Al-Majashi'i, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty has commanded me to teach you what

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And warn your nearest relatives

you do not know of what He has taught me on this day, and He said: 'All the wealth that I have given to My servants is lawful for them. I created My servants as monotheists, all of them, but the devils came to them and led them astray from their religion, and forbade them what I had made lawful for them, and commanded them to associate with Me that for which I had not sent down authority. God looked at the people of the earth and hated them, Arabs and non-Arabs alike, except for a remnant of the People of the Book. God Almighty has commanded me to frighten the Quraysh, so I said: 'O Lord, if they cut my head off until it is a loaf of bread,' He said: 'I have only sent you To test you and to test you, and I have sent down to you a book that cannot be washed away by water, which you read in your sleep and while awake, so attack them as you attack them, spend and they will be spent on you, send an army and we will reinforce you with five times their number, and fight with those who obey you against those who disobey you. Then he said: The people of Paradise are three: a just leader, a merciful man with a tender heart towards every relative and Muslim, a rich man who gives charity, and the people of Hell are five: the weak one who has no religion, those who follow you and do not follow their family or their money, a man who, when he wakes up, deceives you about your family and your money, a man whose greed is not hidden from him - no matter how small - except that he takes it away, and the obscene swindler. He said: And he mentioned miserliness and lying.

Tafsir al-Baidawi

214 - **And warn your nearest relatives** the closest of them then the closest, for taking care of their affairs is more important. It was narrated that "when this verse was revealed, the Prophet, may God bless him and grant him peace, ascended Safa and called out to them group by group until they gathered around him. He said: If I told you that this mountain would be swallowed up by horses, would you believe me? They said: Yes. He said: Then I am a warner to you before a severe punishment."

Surat al-Shu'ara 26:215

And lower your wing to those who follow you of the believers.

Tafsir al-Jalalayn

215 - **And lower your wing** to those who follow you of the believers) the monotheists

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Ibn Jurayj who said: When the verse **And warn your nearest relatives** was revealed, he began with his family and clan, and that was difficult for the Muslims. Then God revealed the verse **And lower your wing to those who follow you among the believers**.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And lower your wing to those who follow you of the believers**.

Tafsir al-Qurtubi

The Almighty said: **And lower your wing to those who follow you among the believers**. This was mentioned in Surat Al-Hijr. And in Surat Al-Glory be to God. It is said: He lowered his wing if he was gentle. **If they disobey you**, meaning they went against your command.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner, and informing that whoever associates partners with Him will be punished. Then God the Almighty said, commanding His Messenger, may God bless him and grant him peace, to warn his closest relatives, that is, those closest to him, and that none of them will be saved except through faith in his Lord, the Almighty, and He commanded him to be gentle with those who followed him from among the believing servants of God, and whoever disobeyed him from among God's creation, whoever he may be, then let him disown him. For this reason, God the Almighty said: **But if they disobey you, then say, 'I am innocent of what you do.'** This specific warning does not contradict the general warning, but rather is an individual part of it, as God the Almighty said: **That you may warn a people whose fathers were not warned, so they are heedless.** And He the Almighty said: **That you may warn the Mother of Towns and those around it.** And He the Almighty said: **And warn with it those who fear that they will be gathered before their Lord.** And He the Almighty said: **That you may give good tidings with it to the righteous and warn with it a hostile people.** And He the Almighty said: **To warn you with it whomever it reaches.** And He the Almighty said: **And whoever disbelieves in it from the parties - the Fire is his promised time.** In Sahih

Muslim, it is said: **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 he will enter Hellfire.** Many hadiths have been narrated about the revelation of this noble verse, so let us mention them:

The first hadith Imam Ahmad, may God have mercy on him, said: Abdullah bin Numair told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When God, the Almighty, revealed, **And warn your nearest kinsmen**, the Prophet, may God bless him and grant him peace, came to Al-Safa, climbed it, and called out, **O Sabah!** The people gathered around him, some coming to him and some sending his messenger. The Messenger of God, may God bless him and grant him peace, said, **O Banu Abdul-Muttalib, O Banu Fihr, O Banu Lu'ay, tell me, if I told you that there were cavalry at the foot of this mountain intending to attack you, would you believe me?** They said, **Yes.** He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you for the rest of the day! Did you not call us for anything other than this?** Then God, the Almighty, revealed, **Perish the hands of Abu Lahab, and perish!** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i through various chains of transmission on the authority of Al-A'mash.

The second hadith Imam Ahmad said: We were told by Wakee', we were told by Hisham, on the authority of his father, on the authority of Aisha, who said: When the verse **And warn your nearest relatives** was revealed, the Messenger of God, may God bless him and grant him peace, stood up and said: "O Fatima, daughter of Muhammad, O Safiyya, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I do not possess anything for you from God. Ask me for whatever you wish from my wealth." Muslim alone transmitted it.

The third hadith Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, Abdul Malik bin Umair told us, on the authority of Musa bin Talhah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God (blessings and peace of God be upon him) called upon the Quraysh, speaking generally and specifically, saying, "O people of Quraysh, save yourselves from the Fire. O people of Banu Ka'b, save yourselves from the Fire. O people of Banu Hashim, save yourselves from the Fire. O people of Banu Abdul Muttalib, save yourselves from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire, for by God, I do not have any power over you from God except that you have a kinship which I will wet with its moisture." Muslim and al-Tirmidhi narrated it on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is strange from this source. Al-Nasa'i narrated it from the hadith of Musa bin Talhah, without mentioning Abu Hurairah in it. The connected hadith is the correct one. They included it in the two Sahih from the hadith of Al-Zuhri, from Sa'id bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman, from Abu Hurayrah. Imam Ahmad said: Yazid told us, Muhammad told us, meaning Ibn Ishaq, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him

peace, said: "O sons of Abdul Muttalib, buy yourselves from God. O Safiyyah, the aunt of the Messenger of God, and O Fatimah, the daughter of the Messenger of God, buy yourselves from God, for I cannot do anything for you before God. Ask me for whatever you wish from my wealth." He is the only one who narrated it from this source. He is also the only one who narrated it from Mu'awiyah, from Za'idah, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, in a similar manner. He also narrated it from Hasan, Ibn Lahi'ah told us, from Al-A'raj, from Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abu Ya'la: Suwaid bin Sa'id told us, Hammam bin Ismail told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **O sons of Qusayy, O sons of Hashim, O sons of Abd Manaf, I am the warner, death is the changer, and the appointed hour is the appointed time.**

The fourth hadith Imam Ahmad said: Yahya bin Saeed Al-Taymi told us on the authority of Abu Uthman on the authority of Qubaysah bin Mukhariq and Zuhayr bin Amr, they said: When the verse **And warn your nearest kinsmen** was revealed, the Messenger of God, may God bless him and grant him peace, climbed a hill on the top of which was a rock, and he began to call out: "O sons of Abd Manaf, I am only a warner, and my example and yours is like a man who saw the enemy and went to spare his family, fearing that they would outrun him, so he began to call out and shout: 'Good morning!'" Muslim and Al-Nasa'i narrated it on the authority of Sulayman bin Tarkhan Al-Taymi on the authority of Abu Uthman Abd Al-Rahman bin Sahl Al-Nahdi, on the authority of Qubaysah and Zuhayr bin Amr Al-Hilali with the same chain of transmission.

The Fifth Hadith Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah Al-Asadi, on the authority of Ali, may God be pleased with him, who said: When this verse was revealed, **And warn your nearest relatives**, the Prophet, may God bless him and grant him peace, gathered from his household. Thirty of them gathered and ate and drank. He said: He said to them, **Who will guarantee my religion and my promises, and will be with me in Paradise, and be my successor over my family?** A man, whose name Sharik did not name, said: O Messenger of God, you are an ocean. Who can do this? He said: Then the other said it three times. He said: He presented that to his household, and Ali said: I will.

Another way simpler than this context Imam Ahmad said: Affan told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Abu Sadiq, on the authority of Rabi'a bin Majid, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gathered - or called - the Banu Abdul Muttalib, and they were a group, and all of them were eating a young date palm and drinking a farq. So he made for them a mudd of food, and they ate until they were full, and the food remained as it was, as if it had not been

touched. Then he called for a bucket, and they drank until they were satisfied, and the drink remained as if it had not been touched or drunk. And he said, "O Banu Abdul Muttalib, I have been sent to you specifically and to the people in general. You have seen from this sign what you have seen, so which of you will pledge allegiance to me that he will be my brother and my companion?" No one stood up to him. He said, **So I stood up to him, and I was the youngest of the people.** He said, **He said, 'Sit down.'** Then he said this three times, and each time I would stand up to him, and he would say to me, **'Sit down.'** Then the third time he would strike my hand with his hand.

Another path is stranger and simpler than this context with other additions Al-Hafiz Abu Bakr Al-Bayhaqi said in Dalil Al-Nubuwwah: Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Abdul-Jabbar told us, Yunus bin Bakir told us on the authority of Muhammad bin Ishaq, who said: Someone who heard Abdullah bin Al-Harith bin Nawfal told me, and he asked me to keep his name secret, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives * And lower your wing to those who follow you among the believers**, the Messenger of God, may God bless him and grant him peace, said: "I knew that if I started it with my people, I would see from them what I disliked, so I kept silent. Then Gabriel, peace be upon him, came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you." Ali, may God be pleased with him, said: He called me and said: O Ali, God Almighty has commanded me to warn my nearest relatives, and I knew that if I started it with them, I would see from them what I disliked, so I kept silent about it, then..." Gabriel came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So, Ali, prepare for us a sheep for a saa of food, and prepare for us a bowl of honey, then gather for me the sons of Abdul Muttalib. So I did and they gathered around him, and they were forty men, more or less, among them his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab, the evil disbeliever. So I brought that bowl to them, and the Messenger of God, may God bless him and grant him peace, took a piece of it and tore it open with his teeth, then threw it in the corners and said: Eat in the name of God. So the people ate until they were all finished with nothing but the traces of their fingers. By God, a man among them could eat the same. Then the Messenger of God, may God bless him and grant him peace, said: Give them something to drink, O Ali. So I brought that bowl and they drank from it until they were all finished with nothing. By God, a man among them could drink the same. When the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke before him and said: Your companion has bewitched you. So they dispersed. The Messenger of God, may God bless him and grant him peace, did not speak to them.

The next day, the Messenger of God (peace and

blessings of God be upon him) said, **O Ali, return to us with food and drink similar to what you made yesterday, for this man has preceded me in what I heard before I spoke to the people, so I did it.** Then I gathered them together for him, and the Messenger of God (peace and blessings of God be upon him) did as he had done yesterday, and they ate until they were full. By God, one man among them would eat the same. Then the Messenger of God (peace and blessings of God be upon him) said, **Give them something to drink, O Ali.** So I brought that cup, and they drank from it until they were all full. By God, one man among them would drink the same. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him with speech, and said, **Your companion has bewitched you.** They dispersed, and the Messenger of God (peace and blessings of God be upon him) did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said: "O Ali, return to us with food and drink similar to what you made for us yesterday. This man has preceded me in what I heard before I spoke to the people, so I did and then gathered them for him. The Messenger of God (peace and blessings of God be upon him) did as he had done yesterday. They ate until they were full, then I gave them to drink from that cup until they were full. By God, a man among them would eat and drink the same. Then the Messenger of God (peace and blessings of God be upon him) said: "O sons of Abdul Muttalib, by God I do not know of a young man among the Arabs who has brought his people something better than what I have brought to you. I have brought you the best of this world and the next." Ahmad ibn Abdul Jabbar said: **It has reached me that Ibn Ishaq heard it from Abdul Ghaffar ibn al-Qasim ibn Abi Maryam, from al-Munhal, from Amr, from Abdullah ibn al-Harith.**

Abu Ja'far ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Salamah on the authority of Ibn Ishaq on the authority of 'Abd al-Ghaffar ibn al-Qasim ibn Abi Maryam on the authority of al-Munhal ibn 'Amr on the authority of 'Abdullah ibn al-Harith on the authority of Ibn 'Abbas on the authority of 'Ali ibn Abi Talib, and he mentioned something similar. Then he added after his words, "I have come to you with the best of this world and the hereafter, and God has commanded me to call you to it. So who among you will support me in this matter on the condition that he will be my brother and so on?" The people all held back from it, and I said, although I was the youngest of them in age, the sickest of them in eyes, the biggest of them in belly, and the thickest of them in legs: **O Prophet of God, I will be your helper in this matter.** He took hold of my neck and said, **This is my brother, and so on and so forth, so listen to him and obey him.** The people stood up laughing and said to Abu Talib, **He has commanded you to listen to your son and obey him.** This context is unique to Abdul Ghaffar bin Al-Qasim Abu Maryam. He is an abandoned Shiite liar. Ali bin Al-Madini and others accused him of fabricating hadiths, and the imams, may God have mercy on them, declared him weak.

Another chain of transmission Ibn Abi Hatim said: My father told us, Al-Husayn told us, on the authority of Isa

bin Maysarah Al-Harithi, on the authority of Abdullah bin Abdul Quddus, 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: Ali, may God be pleased with him, said: When this verse was revealed, **And warn your nearest kinsmen,** the Messenger of God, may God bless him and grant him peace, said to me, **Make me a man's leg with a sa' of food and a bowl of milk.** So I did, then he said, **Call the Banu Hashim.** So I invited them, and they were on that day forty, minus a man, or forty and a man. He said, **And among them were ten, all of them eating a young date palm with its seasoning.** He said, "When they brought the bowl, the Messenger of God, may God bless him and grant him peace, took hold of its top and said, 'So they ate until they were full, and it was as it was, and they had only taken a little of it.' He said, "Then I brought them the vessel, and they drank until they were satisfied. And there was some left over. When they finished, the Messenger of God, may God bless him and grant him peace, wanted to speak, but they rushed him to speak, and they said, 'We have never seen anything like it today at dawn.'" The Messenger of God (peace and blessings of God be upon him) was silent, then he said: Make me a leg of sheep for a saa of food, so I made it. He said: So he called them, and when they had eaten and drunk, they hastened to say the same as the first time, but the Messenger of God (peace and blessings of God be upon him) was silent. Then he said to me: Make me a leg of sheep for a saa of food, so I made it. He said: So I gathered them, and when they had eaten and drunk, the Messenger of God (peace and blessings of God be upon him) spoke and said: Which of you will pay off my debt and be my successor over my family? They were silent, and Al-Abbas was silent for fear that it would take away his wealth. He said: I was silent because of Al-Abbas's age. Then he said it again, and Al-Abbas was silent. When I saw that, I said: I will, O Messenger of God. He said: And on that day I was the worst of them in appearance, and I had blind eyes, a large belly, and scratched legs. There are multiple ways of this hadith from Ali, may God be pleased with him. The meaning of his asking the Prophet, may God bless him and grant him peace, to his uncles and their sons to pay off his debt and take care of his family, meaning if he was killed in the way of God, as if he feared that if he carried out the burden of warning, he would be killed. So when God Almighty revealed: "O Messenger, announce what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And God will protect you from the people." At that time he felt safe. And he was first guarded until this verse was revealed: **And God will protect you from the people.** No one in the Banu Hashim at that time had a stronger faith, certainty, and belief in the Messenger of God, may God bless him and grant him peace, than Ali, may God be pleased with him. For this reason, he hastened to adhere to what the Messenger of God, may God bless him and grant him peace, asked of them. Then after this - and God knows best - he called the people out loud on Al-Safa, and warned the clans of Quraysh in general and in particular, until he named those he named from his uncles, aunts, and daughters. To warn the lower of the higher, that is, I am only a warner, and God guides whom He wills to the straight path.

Surat al-Shu'ara 26:215

And lower your wing to those who follow you of the believers.

Al-Hafiz Ibn Asakir narrated in the biography of Abdul-Wahid Al-Dimashqi - not attributed - on the authority of Amr bin Samurah, on the authority of Muhammad bin Suqah, on the authority of Abdul-Wahid Al-Dimashqi, who said: I saw Abu Al-Darda' **may God be pleased with him** speaking to the people and issuing fatwas to them, and his son was beside him, and his family was sitting in a corner of the mosque talking. So it was said to him: What is the matter with the people that they desire what you have of knowledge, while your family is sitting around, distracted? He said: Because I heard the Messenger of God (blessings and peace of God be upon him) say: **The most ascetic of people in this world are the prophets, and the hardest upon them are the closest ones.** This is according to what God the Almighty revealed, He the Most High said: "And warn your nearest relatives. And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.'"

God the Almighty says: {And put your trust in the Almighty, the Merciful} meaning in all your affairs, for He is your Supporter, Preserver, Supporter, Giver of Victory, and the One who will exalt your word. God the Almighty says: {Who sees you when you stand up} meaning He takes care of you, as He the Almighty says: {And be patient for the decision of your Lord, for indeed, you are under Our eyes}. Ibn Abbas said: {Who sees you when you stand up} meaning for prayer. Ikrimah said: He sees his standing, bowing, and prostrating. Al-Hasan said: {Who sees you when you stand up} if you pray alone. Ad-Dahhak said: {Who sees you when you stand up} meaning from your bed or seat. Qatadah said: {Who sees you} standing, sitting, and in any other state.

God the Almighty says: {And your turning among those who prostrate} Qatadah said: {Who sees you when you stand * And your turning among those who prostrate} He said: In prayer, He sees you alone, and He sees you in congregation. This is the opinion of Ikrimah, Ata' al-Khurasani, and al-Hasan al-Basri. Mujahid said: The Messenger of God (peace and blessings of God be upon him) saw what was behind him as he saw what was in front of him. This is supported by the authentic hadith: {Straighten your rows, for I see you from behind my back}. Al-Bazzar and Ibn Abi Hatim narrated through two chains of narration on the authority of Ibn Abbas that he said about this verse: It means his turning from the lineage of one prophet to another until He brought him forth as a prophet. God the Almighty says: {Indeed, it is He who is the All-Hearing, the All-Knowing} meaning He hears the words of His servants, the All-Knowing of their movements and their stillness, as God the Almighty says: {And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you when you are engaged in it} (Al-Baqarah 2:17).

Fath al-Qadir

215- **And lower your wing to those who follow you among the believers.** It is said: He lowered his wing if

he softened it, and this is a beautiful metaphor. The meaning is: Be gentle and humble toward those who follow you among the believers, show them love and honor, and forgive them.

Tafsir al-Baghawi

God Almighty says: 215- **And lower your wing to those who follow you of the believers.**

Tafsir al-Baidawi

215 - **And lower your wing to those who follow you among the believers.** Be gentle with them. This is borrowed from the way a bird lowers its wing when it wants to descend. *Min* is for clarification, because *Min* is more general than *Min* who follows for a religion or other than it. Or it is for partiality, so that what is meant by *Min* is those who are on the verge of faith or those who believe with their tongues.

Surat al-Shu'ara 26:216

But if they disobey you, then say, **Indeed, I am innocent of what you do.**

Tafsir al-Jalalayn

216 - **If they disobey you** your clan **then say** to them **I am innocent of what you do** of worshipping other than God

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If, O Muhammad, your closest relatives, whom you ordered you to warn, disobey you and insist on worshipping idols and associating partners with the Most Merciful, then say to them, **Indeed, I am innocent of what you do** of worshipping idols and disobeying the Creator of mankind, **and put your trust in the Almighty** in His punishment of His enemies, **the Most Merciful** to those who turn to Him and repent from their sins, **who sees you when you stand up** meaning: who sees you when you stand up for your prayer.

Mujahid used to say in his interpretation of that:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **Who sees you when you stand up**, he said: Wherever you are.

And your turning among those who prostrate. The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is that he sees your turning in your prayer when you stand, then bow, then prostrate.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And your turning among those who prostrate**, meaning: your standing, bowing, and prostrating.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, he said: I heard my father and Ali ibn Badhima narrating on the authority of Ikrimah regarding his statement, **Who sees you when you stand and your movements among those who prostrate**, he said: His standing, bowing, and prostration.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Ikrimah said, regarding His statement: **And your turning among those who prostrate**, he said: Standing, prostrating, bowing, and sitting.

Others said: Rather, the meaning of this is: He sees your turning among the worshippers, and your seeing

those of them who are behind you, just as you see those of them who are in front of you.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **And your turning among those who prostrate** he could see from behind him as he could see from in front of him.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And your turning among those who prostrate**, he said: The worshippers could be seen from behind him during prayer.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And your turning among those who prostrate**, he said: Those who pray. He said that he could see those behind him during the prayer.

Others said: Rather, the meaning of this is: And your turning among the prostrators: meaning your actions with them in sitting, standing, and sitting.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said: Ata' Al-Khurasani told me on the authority of Ibn Abbas, he said: **And your turning among those who prostrate** He said: He sees you while you are with those who prostrate, turning, standing, and sitting with them.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And your turning among those who prostrate**, he said: Among those who pray.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And your turning among those who prostrate**, he said: Among those who prostrate: those who pray.

Others said: Rather, the meaning of this is: He sees your behavior towards people.

Who said that?

Ibn Bashar told us, he said: Yahya told us, Rabi'ah bin Kulthum told us, he said: I asked Al-Hasan about his statement: **And your turning among those who prostrate**, he said: Among the people.

Others said: Rather, the meaning of this is: And your conduct in your affairs is as the prophets before you did, and the prostrators, according to the one who said this statement: the prophets.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement: **Who sees you**, he said: As were the prophets before you.

Abu Ja'far said: The most correct interpretation of this

But if they disobey you, then say, "Indeed, I am innocent of what you do."

is the one who said that its interpretation is: And He sees your acceptance with those who prostrate in their prayer with you, when you stand with them and bow and prostrate, because that is the apparent meaning of it. As for the one who said that its meaning is: And your turning among the people, then it is a statement far from what is understood by the apparent meaning of the recitation, even if it has a face, because even if there is nothing but its shadow prostrates to God, then what is understood from the saying of the speaker: So-and-so is with those who prostrate, or among those who prostrate, is not that he is with the people or among them, rather what is understood by that is that he is with a people who are prostrating, the well-known prostration, and directing the meanings of God's words to what is most common is more appropriate than directing it to what is less common. Likewise also in the saying of the one who said: Its meaning is: You turn in the sight of those who prostrate, and even if it has a face, that is not the apparent meaning of it.

So the interpretation of this statement is: put your trust in the Almighty, the Most Merciful, who sees you when you stand for your prayer, and sees those who follow you in it, standing, bowing, prostrating, and sitting.

And His statement: **Indeed, He is the All-Hearing, the All-Knowing.** God Almighty says: Indeed, your Lord is the All-Hearing of your recitation, O Muhammad, and your remembrance in your prayer of what you recite and remember, the All-Knowing of what you do in it and what those who turn over in it with you do in it, following you. He says: Recite the Qur'an in it, and establish its limits, for you are in the sight and hearing of your Lord.

Tafsir al-Qurtubi

The Almighty says: **Then say, 'I am innocent of what you do.'** That is, I am innocent of your disobedience to me, because their disobedience to him is disobedience to God Almighty, because he, peace be upon him, only commands what pleases him, and whoever disavows him, God has disavowed him.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner, and informing that whoever associates partners with Him will be punished. Then God the Almighty said, commanding His Messenger, may God bless him and grant him peace, to warn his closest relatives, that is, those closest to him, and that none of them will be saved except through faith in his Lord, the Almighty, and He commanded him to be gentle with those who followed him from among the believing servants of God, and whoever disobeyed him from among God's creation, whoever he may be, then let him disown him. For this reason, God the Almighty said: **But if they disobey you, then say, 'I am innocent of what you do.'** This specific warning does not contradict the general warning, but

rather is an individual part of it, as God the Almighty said: **That you may warn a people whose fathers were not warned, so they are heedless.** And He the Almighty said: **That you may warn the Mother of Towns and those around it.** And He the Almighty said: **And warn with it those who fear that they will be gathered before their Lord.** And He the Almighty said: **That you may give good tidings with it to the righteous and warn with it a hostile people.** And He the Almighty said: **To warn you with it whomever it reaches.** And He the Almighty said: **And whoever disbelieves in it from the parties - the Fire is his promised time.** In Sahih Muslim, it is said: **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 he will enter Hellfire.** Many hadiths have been narrated about the revelation of this noble verse, so let us mention them:

The first hadith Imam Ahmad, may God have mercy on him, said: Abdullah bin Numair told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When God, the Almighty, revealed, **And warn your nearest kinsmen,** the Prophet, may God bless him and grant him peace, came to Al-Safa, climbed it, and called out, **O Sabah!** The people gathered around him, some coming to him and some sending his messenger. The Messenger of God, may God bless him and grant him peace, said, **O Banu Abdul-Muttalib, O Banu Fihir, O Banu Lu'ay, tell me, if I told you that there were cavalry at the foot of this mountain intending to attack you, would you believe me?** They said, **Yes.** He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you for the rest of the day! Did you not call us for anything other than this?** Then God, the Almighty, revealed, **Perish the hands of Abu Lahab, and perish!** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i through various chains of transmission on the authority of Al-A'mash.

The second hadith Imam Ahmad said: We were told by Wakee', we were told by Hisham, on the authority of his father, on the authority of Aisha, who said: When the verse **And warn your nearest relatives** was revealed, the Messenger of God, may God bless him and grant him peace, stood up and said: "O Fatima, daughter of Muhammad, O Safiyya, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I do not possess anything for you from God. Ask me for whatever you wish from my wealth." Muslim alone transmitted it.

The third hadith Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, Abdul Malik bin Umair told us, on the authority of Musa bin Talhah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When this verse was revealed, **And warn your nearest kinsmen,** the Messenger of God (blessings and peace of God be upon him) called upon the Quraysh, speaking generally and specifically, saying, "O people of Quraysh, save yourselves from the Fire. O people of Banu Ka'b, save yourselves from the Fire. O people of Banu Hashim, save yourselves from the Fire. O people of Banu Abdul Muttalib, save yourselves from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire, for by God, I do not have any power over

you from God except that you have a kinship which I will wet with its moisture." Muslim and al-Tirmidhi narrated it on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is strange from this source. Al-Nasa'i narrated it from the hadith of Musa bin Talhah, without mentioning Abu Hurayrah in it. The connected hadith is the correct one. They included it in the two Sahihs from the hadith of Al-Zuhri, from Sa'id bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman, from Abu Hurayrah. Imam Ahmad said: Yazid told us, Muhammad told us, meaning Ibn Ishaq, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O sons of Abdul Muttalib, buy yourselves from God. O Safiyyah, the aunt of the Messenger of God, and O Fatimah, the daughter of the Messenger of God, buy yourselves from God, for I cannot do anything for you before God. Ask me for whatever you wish from my wealth." He is the only one who narrated it from this source. He is also the only one who narrated it from Mu'awiyah, from Za'idah, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, in a similar manner. He also narrated it from Hasan, Ibn Lahi'ah told us, from Al-A'raj, from Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abu Ya'la: Suwaid bin Sa'id told us, Hammam bin Ismail told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **O sons of Qusayy, O sons of Hashim, O sons of Abd Manaf, I am the warner, death is the changer, and the appointed hour is the appointed time.**

The fourth hadith Imam Ahmad said: Yahya bin Saeed Al-Taymi told us on the authority of Abu Uthman on the authority of Qubaysah bin Mukhariq and Zuhayr bin Amr, they said: When the verse **And warn your nearest kinsmen** was revealed, the Messenger of God, may God bless him and grant him peace, climbed a hill on the top of which was a rock, and he began to call out: "O sons of Abd Manaf, I am only a warner, and my example and yours is like a man who saw the enemy and went to spare his family, fearing that they would outrun him, so he began to call out and shout: 'Good morning!'" Muslim and Al-Nasa'i narrated it on the authority of Sulayman bin Tarkhan Al-Taymi on the authority of Abu Uthman Abd Al-Rahman bin Sahl Al-Nahdi, on the authority of Qubaysah and Zuhayr bin Amr Al-Hilali with the same chain of transmission.

The Fifth Hadith Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah Al-Asadi, on the authority of Ali, may God be pleased with him, who said: When this verse was revealed, **And warn your nearest relatives**, the Prophet, may God bless him and grant him peace, gathered from his household. Thirty of them gathered and ate and drank. He said: He said to them, **Who will guarantee my religion and my promises, and will be with me in Paradise, and be my successor over my family?** A man, whose name Sharik did not name, said: O Messenger of God, you are an ocean. Who can do this? He said: Then the other said it three times. He said: He presented that to his household, and Ali said: I will.

Another way simpler than this context Imam Ahmad said: Affan told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Abu Sadiq, on the authority of Rabi'a bin Majid, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gathered - or called - the Banu Abdul Muttalib, and they were a group, and all of them were eating a young date palm and drinking a farq. So he made for them a mudd of food, and they ate until they were full, and the food remained as it was, as if it had not been touched. Then he called for a bucket, and they drank until they were satisfied, and the drink remained as if it had not been touched or drunk. And he said, "O Banu Abdul Muttalib, I have been sent to you specifically and to the people in general. You have seen from this sign what you have seen, so which of you will pledge allegiance to me that he will be my brother and my companion?" No one stood up to him. He said, **So I stood up to him, and I was the youngest of the people.** He said, **He said, 'Sit down.' Then he said this three times, and each time I would stand up to him, and he would say to me, 'Sit down.' Then the third time he would strike my hand with his hand.**

Another path is stranger and simpler than this context with other additions Al-Hafiz Abu Bakr Al-Bayhaqi said in Dalil Al-Nubuwwah: Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Abdul-Jabbar told us, Yunus bin Bakir told us on the authority of Muhammad bin Ishaq, who said: Someone who heard Abdullah bin Al-Harith bin Nawfal told me, and he asked me to keep his name secret, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives * And lower your wing to those who follow you among the believers**, the Messenger of God, may God bless him and grant him peace, said: "I knew that if I started it with my people, I would see from them what I disliked, so I kept silent. Then Gabriel, peace be upon him, came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you." Ali, may God be pleased with him, said: He called me and said: O Ali, God Almighty has commanded me to warn my nearest relatives, and I knew that if I started it with them, I would see from them what I disliked, so I kept silent about it, then..." Gabriel came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So, Ali, prepare for us a sheep for a saa of food, and prepare for us a bowl of honey, then gather for me the sons of Abdul Muttalib. So I did and they gathered around him, and they were forty men, more or less, among them his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab, the evil disbeliever. So I brought that bowl to them, and the Messenger of God, may God bless him and grant him peace, took a piece of it and tore it open with his teeth, then threw it in the corners and said: Eat in the name of God. So the people ate until they were all finished with nothing but the traces of their fingers. By God, a man among them could eat the same. Then the Messenger of God, may God bless him and grant him peace, said: Give them something to drink, O Ali. So I brought that bowl and they drank

But if they disobey you, then say, "Indeed, I am innocent of what you do."

from it until they were all finished with nothing. By God, a man among them could drink the same. When the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke before him and said: Your companion has bewitched you. So they dispersed. The Messenger of God, may God bless him and grant him peace, did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said, **O Ali, return to us with food and drink similar to what you made yesterday, for this man has preceded me in what I heard before I spoke to the people, so I did it.** Then I gathered them together for him, and the Messenger of God (peace and blessings of God be upon him) did as he had done yesterday, and they ate until they were full. By God, one man among them would eat the same. Then the Messenger of God (peace and blessings of God be upon him) said, **Give them something to drink, O Ali.** So I brought that cup, and they drank from it until they were all full. By God, one man among them would drink the same. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him with speech, and said, **Your companion has bewitched you.** They dispersed, and the Messenger of God (peace and blessings of God be upon him) did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said: "O Ali, return to us with food and drink similar to what you made for us yesterday. This man has preceded me in what I heard before I spoke to the people, so I did and then gathered them for him. The Messenger of God (peace and blessings of God be upon him) did as he had done yesterday. They ate until they were full, then I gave them to drink from that cup until they were full. By God, a man among them would eat and drink the same. Then the Messenger of God (peace and blessings of God be upon him) said: "O sons of Abdul Muttalib, by God I do not know of a young man among the Arabs who has brought his people something better than what I have brought to you. I have brought you the best of this world and the next." Ahmad ibn Abdul Jabbar said: **It has reached me that Ibn Ishaq heard it from Abdul Ghaffar ibn al-Qasim ibn Abi Maryam, from al-Munhal, from Amr, from Abdullah ibn al-Harith.**

Abu Ja'far ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Salamah on the authority of Ibn Ishaq on the authority of 'Abd al-Ghaffar ibn al-Qasim ibn Abi Maryam on the authority of al-Munhal ibn 'Amr on the authority of 'Abdullah ibn al-Harith on the authority of Ibn 'Abbas on the authority of 'Ali ibn Abi Talib, and he mentioned something similar. Then he added after his words, "I have come to you with the best of this world and the hereafter, and God has commanded me to call you to it. So who among you will support me in this matter on the condition that he will be my brother and so on?" The people all held back from it, and I said, although I was the youngest of them in age, the sickest of them in eyes, the biggest of them in belly, and the thickest of them in legs: **O Prophet of God, I will be your helper in this matter.** He

took hold of my neck and said, **This is my brother, and so on and so forth, so listen to him and obey him.** The people stood up laughing and said to Abu Talib, **He has commanded you to listen to your son and obey him.** This context is unique to Abdul Ghaffar bin Al-Qasim Abu Maryam. He is an abandoned Shiite liar. Ali bin Al-Madini and others accused him of fabricating hadiths, and the imams, may God have mercy on them, declared him weak.

Another chain of transmission Ibn Abi Hatim said: My father told us, Al-Husayn told us, on the authority of Isa bin Maysarah Al-Harithi, on the authority of Abdullah bin Abdul Quddus, 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: Ali, may God be pleased with him, said: When this verse was revealed, **And warn your nearest kinsmen,** the Messenger of God, may God bless him and grant him peace, said to me, **Make me a man's leg with a sa' of food and a bowl of milk.** So I did, then he said, **Call the Banu Hashim.** So I invited them, and they were on that day forty, minus a man, or forty and a man. He said, **And among them were ten, all of them eating a young date palm with its seasoning.** He said, "When they brought the bowl, the Messenger of God, may God bless him and grant him peace, took hold of its top and said, 'So they ate until they were full, and it was as it was, and they had only taken a little of it.' He said, "Then I brought them the vessel, and they drank until they were satisfied. And there was some left over. When they finished, the Messenger of God, may God bless him and grant him peace, wanted to speak, but they rushed him to speak, and they said, 'We have never seen anything like it today at dawn.'" The Messenger of God (peace and blessings of God be upon him) was silent, then he said: Make me a leg of sheep for a saa of food, so I made it. He said: So he called them, and when they had eaten and drunk, they hastened to say the same as the first time, but the Messenger of God (peace and blessings of God be upon him) was silent. Then he said to me: Make me a leg of sheep for a saa of food, so I made it. He said: So I gathered them, and when they had eaten and drunk, the Messenger of God (peace and blessings of God be upon him) spoke and said: Which of you will pay off my debt and be my successor over my family? They were silent, and Al-Abbas was silent for fear that it would take away his wealth. He said: I was silent because of Al-Abbas's age. Then he said it again, and Al-Abbas was silent. When I saw that, I said: I will, O Messenger of God. He said: And on that day I was the worst of them in appearance, and I had blind eyes, a large belly, and scratched legs. There are multiple ways of this hadith from Ali, may God be pleased with him. The meaning of his asking the Prophet, may God bless him and grant him peace, to his uncles and their sons to pay off his debt and take care of his family, meaning if he was killed in the way of God, as if he feared that if he carried out the burden of warning, he would be killed. So when God Almighty revealed: "O Messenger, announce what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And God will protect you from the people." At that time he felt safe. And he was first

guarded until this verse was revealed: **And God will protect you from the people.** No one in the Banu Hashim at that time had a stronger faith, certainty, and belief in the Messenger of God, may God bless him and grant him peace, than Ali, may God be pleased with him. For this reason, he hastened to adhere to what the Messenger of God, may God bless him and grant him peace, asked of them. Then after this - and God knows best - he called the people out loud on Al-Safa, and warned the clans of Quraysh in general and in particular, until he named those he named from his uncles, aunts, and daughters. To warn the lower of the higher, that is, I am only a warner, and God guides whom He wills to the straight path.

Al-Hafiz Ibn Asakir narrated in the biography of Abdul-Wahid Al-Dimashqi - not attributed - on the authority of Amr bin Samurah, on the authority of Muhammad bin Suqah, on the authority of Abdul-Wahid Al-Dimashqi, who said: I saw Abu Al-Darda' **may God be pleased with him** speaking to the people and issuing fatwas to them, and his son was beside him, and his family was sitting in a corner of the mosque talking. So it was said to him: What is the matter with the people that they desire what you have of knowledge, while your family is sitting around, distracted? He said: Because I heard the Messenger of God (blessings and peace of God be upon him) say: **The most ascetic of people in this world are the prophets, and the hardest upon them are the closest ones.** This is according to what God the Almighty revealed, He the Most High said: "And warn your nearest relatives. And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.'"

God the Almighty says: {And put your trust in the Almighty, the Merciful} meaning in all your affairs, for He is your Supporter, Preserver, Supporter, Giver of Victory, and the One who will exalt your word. God the Almighty says: {Who sees you when you stand up} meaning He takes care of you, as He the Almighty says: {And be patient for the decision of your Lord, for indeed, you are under Our eyes}. Ibn Abbas said: {Who sees you when you stand up} meaning for prayer. Ikrimah said: He sees his standing, bowing, and prostrating. Al-Hasan said: {Who sees you when you stand up} if you pray alone. Ad-Dahhak said: {Who sees you when you stand up} meaning from your bed or seat. Qatadah said: {Who sees you} standing, sitting, and in any other state.

God the Almighty says: {And your turning among those who prostrate} Qatadah said: {Who sees you when you stand * And your turning among those who prostrate} He said: In prayer, He sees you alone, and He sees you in congregation. This is the opinion of Ikrimah, Ata' al-Khurasani, and al-Hasan al-Basri. Mujahid said: The Messenger of God (peace and blessings of God be upon him) saw what was behind him as he saw what was in front of him. This is supported by the authentic hadith: {Straighten your rows, for I see you from behind my back}. Al-Bazzar and Ibn Abi Hatim narrated through two chains of narration on the authority of Ibn Abbas that he said about this verse: It means his turning from the lineage of one prophet to another until He brought him forth as a prophet. God the Almighty says: {Indeed, it is He who is the

All-Hearing, the All-Knowing} meaning He hears the words of His servants, the All-Knowing of their movements and their stillness, as God the Almighty says: {And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you when you are engaged in it} (Al-Baqarah 2:17).

Fath al-Qadir

216- **But if they disobey you**, meaning if they go against your command and do not follow you, **say, 'I am innocent of what you do,'** meaning of your actions or what you do. This indicates that what is meant by the believers are those who are on the verge of faith and who believe with their tongues, because sincere believers do not disobey Him or oppose Him. Then He explained to him what to rely on when they disobey Him.

Tafsir al-Baghawi

216- **If they disobey you, then say, 'I am innocent of what you do,'** of disbelief and worshipping other than God.

Tafsir al-Baidawi

216 - **If they disobey you** and do not follow you. **Then say, 'I am innocent of what you do'** of what you do or of your deeds.

Surat al-Shu'ara 26:217

And put your trust in the Almighty, the Merciful.

Surat al-Shu'ara 26:217

And put your trust in the Almighty, the Merciful.

Tafsir al-Jalalayn

217 - **And put your trust** with the waw and the fa **in the Almighty, the Most Merciful** God, that is, entrust all your affairs to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

The interpretation of the Almighty's saying: **And put your trust in the Almighty, the Most Merciful.**

Tafsir al-Qurtubi

God Almighty says: **And put your trust in the Almighty, the Most Merciful.** That is, entrust your affair to Him, for He is the Almighty who cannot be defeated, the Most Merciful who does not let down His allies. The common people read: **And put your trust** with the letter waw, and this is how it appears in their copies of the Qur'an.

Nafi' and Ibn Omar read: *Fatawakkal* with *fa* and this is how it is in the copies of the Qur'an of Medina and Syria.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner, and informing that whoever associates partners with Him will be punished. Then God the Almighty said, commanding His Messenger, may God bless him and grant him peace, to warn his closest relatives, that is, those closest to him, and that none of them will be saved except through faith in his Lord, the Almighty, and He commanded him to be gentle with those who followed him from among the believing servants of God, and whoever disobeyed him from among God's creation, whoever he may be, then let him disown him. For this reason, God the Almighty said: **But if they disobey you, then say, 'I am innocent of what you do.'** This specific warning does not contradict the general warning, but rather is an individual part of it, as God the Almighty said: **That you may warn a people whose fathers were not warned, so they are heedless.** And He the Almighty said: **That you may warn the Mother of Towns and those around it.** And He the Almighty said: **And warn with it those who fear that they will be gathered before their Lord.** And He the Almighty said: **That you may give good tidings with it to the righteous and warn with it a hostile people.** And He the Almighty said: **To warn you with it whomever it reaches.** And He

the Almighty said: **And whoever disbelieves in it from the parties - the Fire is his promised time.** In Sahih Muslim, it is said: **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 he will enter Hellfire.** Many hadiths have been narrated about the revelation of this noble verse, so let us mention them:

The first hadith Imam Ahmad, may God have mercy on him, said: Abdullah bin Numair told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When God, the Almighty, revealed, **And warn your nearest kinsmen**, the Prophet, may God bless him and grant him peace, came to Al-Safa, climbed it, and called out, **O Sabah!** The people gathered around him, some coming to him and some sending his messenger. The Messenger of God, may God bless him and grant him peace, said, **O Banu Abdul-Muttalib, O Banu Fihir, O Banu Lu'ay, tell me, if I told you that there were cavalry at the foot of this mountain intending to attack you, would you believe me?** They said, *Yes.* He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you for the rest of the day! Did you not call us for anything other than this?** Then God, the Almighty, revealed, **Perish the hands of Abu Lahab, and perish!** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i through various chains of transmission on the authority of Al-A'mash.

The second hadith Imam Ahmad said: We were told by Wakee', we were told by Hisham, on the authority of his father, on the authority of Aisha, who said: When the verse **And warn your nearest relatives** was revealed, the Messenger of God, may God bless him and grant him peace, stood up and said: "O Fatima, daughter of Muhammad, O Safiyya, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I do not possess anything for you from God. Ask me for whatever you wish from my wealth." Muslim alone transmitted it.

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Yazid told us, Muhammad told us, meaning Ibn Ishaq, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O sons of Abdul Muttalib, buy yourselves from God. O Safiyyah, the aunt of the Messenger of God, and O Fatimah, the daughter of the Messenger of God, buy yourselves from God, for I cannot do anything for you before God. Ask me for whatever you wish from my wealth." He is the only one who narrated it from this source. He is also the only one who narrated it from Mu'awiyah, from Za'idah, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, in a similar manner. He also narrated it from Hasan, Ibn Lahi'ah told us, from Al-A'raj, from Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abu Ya'la: Suwaid bin Sa'id told us, Hammam bin Ismail told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **O sons of Qusayy, O sons of Hashim, O sons of Abd Manaf, I am the warner, death is the changer, and the appointed hour is the appointed time.**

The fourth hadith Imam Ahmad said: Yahya bin Saeed Al-Taymi told us on the authority of Abu Uthman on the authority of Qubaysah bin Mukhariq and Zuhayr bin Amr, they said: When the verse **And warn your nearest kinsmen** was revealed, the Messenger of God, may God bless him and grant him peace, climbed a hill on the top of which was a rock, and he began to call out: "O sons of Abd Manaf, I am only a warner, and my example and yours is like a man who saw the enemy and went to spare his family, fearing that they would outrun him, so he began to call out and shout: 'Good morning!'" Muslim and Al-Nasa'i narrated it on the authority of Sulayman bin Tarkhan Al-Taymi on the authority of Abu Uthman Abd Al-Rahman bin Sahl Al-Nahdi, on the authority of Qubaysah and Zuhayr bin Amr Al-Hilali with the same chain of transmission.

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Another way simpler than this context Imam Ahmad said: Affan told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Abu Sadiq, on the authority of Rabi'a bin Majid, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gathered - or called - the Banu Abdul Muttalib, and they were a group, and all of them were eating a young date palm and drinking a farq. So he made for

them a mudd of food, and they ate until they were full, and the food remained as it was, as if it had not been touched. Then he called for a bucket, and they drank until they were satisfied, and the drink remained as if it had not been touched or drunk. And he said, "O Banu Abdul Muttalib, I have been sent to you specifically and to the people in general. You have seen from this sign what you have seen, so which of you will pledge allegiance to me that he will be my brother and my companion?" No one stood up to him. He said, **So I stood up to him, and I was the youngest of the people.** He said, **He said, 'Sit down.' Then he said this three times, and each time I would stand up to him, and he would say to me, 'Sit down.' Then the third time he would strike my hand with his hand.**

Another path is stranger and simpler than this context with other additions Al-Hafiz Abu Bakr Al-Bayhaqi said in Dalil Al-Nubuwwah: Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Abdul-Jabbar told us, Yunus bin Bakir told us on the authority of Muhammad bin Ishaq, who said: Someone who heard Abdullah bin Al-Harith bin Nawfal told me, and he asked me to keep his name secret, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives * And lower your wing to those who follow you among the believers**, the Messenger of God, may God bless him and grant him peace, said: "I knew that if I started it with my people, I would see from them what I disliked, so I kept silent. Then Gabriel, peace be upon him, came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you." Ali, may God be pleased with him, said: He called me and said: O Ali, God Almighty has commanded me to warn my nearest relatives, and I knew that if I started it with them, I would see from them what I disliked, so I kept silent about it, then..." Gabriel came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So, Ali, prepare for us a sheep for a saa of food, and prepare for us a bowl of honey, then gather for me the sons of Abdul Muttalib. So I did and they gathered around him, and they were forty men, more or less, among them his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab, the evil disbeliever. So I brought that bowl to them, and the Messenger of God, may God bless him and grant him peace, took a piece of it and tore it open with his teeth, then threw it in the corners and said: Eat in the name of God. So the people ate until they were all finished with nothing but the traces of their fingers. By God, a man among them could eat the same. Then the Messenger of God, may God bless him and grant him peace, said: Give them something to drink, O Ali. So I brought that bowl and they drank from it until they were all finished with nothing. By God, a man among them could drink the same. When the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke before him and said: Your companion has bewitched you. So they dispersed. The Messenger of God, may God bless him and grant him peace, did not speak to them.

The next day, the Messenger of God (peace and

blessings of God be upon him) said, **O Ali, return to us with food and drink similar to what you made yesterday, for this man has preceded me in what I heard before I spoke to the people, so I did it.** Then I gathered them together for him, and the Messenger of God (peace and blessings of God be upon him) did as he had done yesterday, and they ate until they were full. By God, one man among them would eat the same. Then the Messenger of God (peace and blessings of God be upon him) said, **Give them something to drink, O Ali.** So I brought that cup, and they drank from it until they were all full. By God, one man among them would drink the same. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him with speech, and said, **Your companion has bewitched you.** They dispersed, and the Messenger of God (peace and blessings of God be upon him) did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said: "O Ali, return to us with food and drink similar to what you made for us yesterday. This man has preceded me in what I heard before I spoke to the people, so I did and then gathered them for him. The Messenger of God (peace and blessings of God be upon him) did as he had done yesterday. They ate until they were full, then I gave them to drink from that cup until they were full. By God, a man among them would eat and drink the same. Then the Messenger of God (peace and blessings of God be upon him) said: "O sons of Abdul Muttalib, by God I do not know of a young man among the Arabs who has brought his people something better than what I have brought to you. I have brought you the best of this world and the next." Ahmad ibn Abdul Jabbar said: **It has reached me that Ibn Ishaq heard it from Abdul Ghaffar ibn al-Qasim ibn Abi Maryam, from al-Munhal, from Amr, from Abdullah ibn al-Harith.**

Abu Ja'far ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Salamah on the authority of Ibn Ishaq on the authority of `Abd al-Ghaffar ibn al-Qasim ibn Abi Maryam on the authority of al-Munhal ibn `Amr on the authority of `Abdullah ibn al-Harith on the authority of Ibn `Abbas on the authority of `Ali ibn Abi Talib, and he mentioned something similar. Then he added after his words, "I have come to you with the best of this world and the hereafter, and God has commanded me to call you to it. So who among you will support me in this matter on the condition that he will be my brother and so on?" The people all held back from it, and I said, although I was the youngest of them in age, the sickest of them in eyes, the biggest of them in belly, and the thickest of them in legs: **O Prophet of God, I will be your helper in this matter.** He took hold of my neck and said, **This is my brother, and so on and so forth, so listen to him and obey him.** The people stood up laughing and said to Abu Talib, **He has commanded you to listen to your son and obey him.** This context is unique to Abdul Ghaffar ibn al-Qasim Abu Maryam. He is an abandoned Shiite liar. Ali bin Al-Madini and others accused him of fabricating hadiths, and the imams, may God have mercy on them, declared him weak.

Another chain of transmission Ibn Abi Hatim said: My father told us, Al-Husayn told us, on the authority of Isa bin Maysarah Al-Harithi, on the authority of Abdullah bin Abdul Quddus, 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: Ali, may God be pleased with him, said: When this verse was revealed, **And warn your nearest kinsmen,** the Messenger of God, may God bless him and grant him peace, said to me, **Make me a man's leg with a sa' of food and a bowl of milk.** So I did, then he said, **Call the Banu Hashim.** So I invited them, and they were on that day forty, minus a man, or forty and a man. He said, **And among them were ten, all of them eating a young date palm with its seasoning.** He said, "When they brought the bowl, the Messenger of God, may God bless him and grant him peace, took hold of its top and said, 'So they ate until they were full, and it was as it was, and they had only taken a little of it.' He said, "Then I brought them the vessel, and they drank until they were satisfied. And there was some left over. When they finished, the Messenger of God, may God bless him and grant him peace, wanted to speak, but they rushed him to speak, and they said, 'We have never seen anything like it today at dawn.'" The Messenger of God (peace and blessings of God be upon him) was silent, then he said: Make me a leg of sheep for a saa of food, so I made it. He said: So he called them, and when they had eaten and drunk, they hastened to say the same as the first time, but the Messenger of God (peace and blessings of God be upon him) was silent. Then he said to me: Make me a leg of sheep for a saa of food, so I made it. He said: So I gathered them, and when they had eaten and drunk, the Messenger of God (peace and blessings of God be upon him) spoke and said: Which of you will pay off my debt and be my successor over my family? They were silent, and Al-Abbas was silent for fear that it would take away his wealth. He said: I was silent because of Al-Abbas's age. Then he said it again, and Al-Abbas was silent. When I saw that, I said: I will, O Messenger of God. He said: And on that day I was the worst of them in appearance, and I had blind eyes, a large belly, and scratched legs. There are multiple ways of this hadith from Ali, may God be pleased with him. The meaning of his asking the Prophet, may God bless him and grant him peace, to his uncles and their sons to pay off his debt and take care of his family, meaning if he was killed in the way of God, as if he feared that if he carried out the burden of warning, he would be killed. So when God Almighty revealed: "O Messenger, announce what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And God will protect you from the people." At that time he felt safe. And he was first guarded until this verse was revealed: **And God will protect you from the people.** No one in the Banu Hashim at that time had a stronger faith, certainty, and belief in the Messenger of God, may God bless him and grant him peace, than Ali, may God be pleased with him. For this reason, he hastened to adhere to what the Messenger of God, may God bless him and grant him peace, asked of them. Then after this - and God knows best - he called the people out loud on Al-Safa, and warned the clans of Quraysh in general

and in particular, until he named those he named from his uncles, aunts, and daughters. To warn the lower of the higher, that is, I am only a warner, and God guides whom He wills to the straight path.

Al-Hafiz Ibn Asakir narrated in the biography of Abdul-Wahid Al-Dimashqi - not attributed - on the authority of Amr bin Samurah, on the authority of Muhammad bin Suqah, on the authority of Abdul-Wahid Al-Dimashqi, who said: I saw Abu Al-Darda' **may God be pleased with him** speaking to the people and issuing fatwas to them, and his son was beside him, and his family was sitting in a corner of the mosque talking. So it was said to him: What is the matter with the people that they desire what you have of knowledge, while your family is sitting around, distracted? He said: Because I heard the Messenger of God (blessings and peace of God be upon him) say: **The most ascetic of people in this world are the prophets, and the hardest upon them are the closest ones.** This is according to what God the Almighty revealed, He the Most High said: "And warn your nearest relatives. And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.'"

God the Almighty says: {And put your trust in the Almighty, the Merciful} meaning in all your affairs, for He is your Supporter, Preserver, Supporter, Giver of Victory, and the One who will exalt your word. God the Almighty says: {Who sees you when you stand up} meaning He takes care of you, as He the Almighty says: {And be patient for the decision of your Lord, for indeed, you are under Our eyes}. Ibn Abbas said: {Who sees you when you stand up} meaning for prayer. Ikrimah said: He sees his standing, bowing, and prostrating. Al-Hasan said: {Who sees you when you stand up} if you pray alone. Ad-Dahhak said: {Who sees you when you stand up} meaning from your bed or seat. Qatadah said: {Who sees you} standing, sitting, and in any other state.

God the Almighty says: {And your turning among those who prostrate} Qatadah said: {Who sees you when you stand * And your turning among those who prostrate} He said: In prayer, He sees you alone, and He sees you in congregation. This is the opinion of Ikrimah, Ata' al-Khurasani, and al-Hasan al-Basri. Mujahid said: The Messenger of God (peace and blessings of God be upon him) saw what was behind him as he saw what was in front of him. This is supported by the authentic hadith: {Straighten your rows, for I see you from behind my back}. Al-Bazzar and Ibn Abi Hatim narrated through two chains of narration on the authority of Ibn Abbas that he said about this verse: It means his turning from the lineage of one prophet to another until He brought him forth as a prophet. God the Almighty says: {Indeed, it is He who is the All-Hearing, the All-Knowing} meaning He hears the words of His servants, the All-Knowing of their movements and their stillness, as God the Almighty says: {And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you when you are engaged in it} (Al-Baqarah 2:17).

Fath al-Qadir

He said: 217- **And put your trust in the Almighty, the Most Merciful.** That is, entrust your affairs to Him, for He is able to subdue enemies, and He is the Most Merciful to the friends. Nafi' and Ibn 'Amir read *fatawakka* with a *fa*'. The rest read *watawakka* with a *waw*. According to the first reading, what comes after the *fa*' is like a part of what comes before it, dependent on it. According to the second reading, what comes after the *waw* is conjoined to what comes before it, conjoining one sentence to another without order.

Tafsir al-Baghawi

217- **And rely**, the people of Medina and Ash-Sham read: **and rely** with a *fa*, and this is how it is in their copies of the Qur'an. The rest read it with a *waw*, and rely, **upon the Almighty, the Most Merciful**, to suffice you against the plots of the enemies.

Tafsir al-Baidawi

217 - **And put your trust in the Almighty, the Most Merciful** Who is able to subdue His enemies and grant victory to His allies. He will protect you from the evil of those who disobey you from among them and others. Nafi' and Ibn Amir read **and put your trust** as a replacement for the answer to the condition.

Surat al-Shu'ara 26:218

He who sees you when you rise

Surat al-Shu'ara 26:218

He who sees you when you rise

Tafsir al-Jalalayn

218 - **He who sees you when you stand up** to pray

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Who sees you when you stand up.**

Tafsir al-Qurtubi

The Almighty says: **Who sees you when you stand up** meaning when you stand up to pray, according to most commentators: Ibn Abbas and others. Mujahid said: It means when you stand up, wherever you are.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner, and informing that whoever associates partners with Him will be punished. Then God the Almighty said, commanding His Messenger, may God bless him and grant him peace, to warn his closest relatives, that is, those closest to him, and that none of them will be saved except through faith in his Lord, the Almighty, and He commanded him to be gentle with those who followed him from among the believing servants of God, and whoever disobeyed him from among God's creation, whoever he may be, then let him disown him. For this reason, God the Almighty said: **But if they disobey you, then say, 'I am innocent of what you do.'** This specific warning does not contradict the general warning, but rather is an individual part of it, as God the Almighty said: **That you may warn a people whose fathers were not warned, so they are heedless.** And He the Almighty said: **That you may warn the Mother of Towns and those around it.** And He the Almighty said: **And warn with it those who fear that they will be gathered before their Lord.** And He the Almighty said: **That you may give good tidings with it to the righteous and warn with it a hostile people.** And He the Almighty said: **To warn you with it whomever it reaches.** And He the Almighty said: **And whoever disbelieves in it from the parties - the Fire is his promised time.** In Sahih Muslim, it is said: **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 he will enter Hellfire.** Many hadiths have been narrated about the revelation of this noble verse, so let us mention them:

The first hadith Imam Ahmad, may God have mercy on

him, said: Abdullah bin Numair told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When God, the Almighty, revealed, **And warn your nearest kinsmen**, the Prophet, may God bless him and grant him peace, came to Al-Safa, climbed it, and called out, **O Sabah!** The people gathered around him, some coming to him and some sending his messenger. The Messenger of God, may God bless him and grant him peace, said, **O Banu Abdul-Muttalib, O Banu Fihir, O Banu Lu'ay, tell me, if I told you that there were cavalry at the foot of this mountain intending to attack you, would you believe me?** They said, *Yes.* He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you for the rest of the day! Did you not call us for anything other than this?** Then God, the Almighty, revealed, **Perish the hands of Abu Lahab, and perish!** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i through various chains of transmission on the authority of Al-A'mash.

The second hadith Imam Ahmad said: We were told by Wakee', we were told by Hisham, on the authority of his father, on the authority of Aisha, who said: When the verse **And warn your nearest relatives** was revealed, the Messenger of God, may God bless him and grant him peace, stood up and said: "O Fatima, daughter of Muhammad, O Safiyya, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I do not possess anything for you from God. Ask me for whatever you wish from my wealth." Muslim alone transmitted it.

The third hadith Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, Abdul Malik bin Umair told us, on the authority of Musa bin Talhah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God (blessings and peace of God be upon him) called upon the Quraysh, speaking generally and specifically, saying, "O people of Quraysh, save yourselves from the Fire. O people of Banu Ka'b, save yourselves from the Fire. O people of Banu Hashim, save yourselves from the Fire. O people of Banu Abdul Muttalib, save yourselves from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire, for by God, I do not have any power over you from God except that you have a kinship which I will wet with its moisture." Muslim and al-Tirmidhi narrated it on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is strange from this source. Al-Nasa'i narrated it from the hadith of Musa bin Talhah, without mentioning Abu Hurayrah in it. The connected hadith is the correct one. They included it in the two Sahih from the hadith of Al-Zuhri, from Sa'id bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman, from Abu Hurayrah. Imam Ahmad said: Yazid told us, Muhammad told us, meaning Ibn Ishaq, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O sons of Abdul Muttalib, buy yourselves from God. O Safiyyah, the aunt of the Messenger of God, and O Fatimah, the daughter of the Messenger of God, buy yourselves from God, for I cannot do anything for you before God. Ask me for whatever you

wish from my wealth." He is the only one who narrated it from this source. He is also the only one who narrated it from Mu'awiyah, from Za'idah, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, in a similar manner. He also narrated it from Hasan, Ibn Lahi'ah told us, from Al-A'raj, from Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abu Ya'la: Suwaid bin Sa'id told us, Hammam bin Ismail told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **O sons of Qusayy, O sons of Hashim, O sons of Abd Manaf, I am the warner, death is the changer, and the appointed hour is the appointed time.**

The fourth hadith Imam Ahmad said: Yahya bin Saeed Al-Taymi told us on the authority of Abu Uthman on the authority of Qubaysah bin Mukhariq and Zuhayr bin Amr, they said: When the verse **And warn your nearest kinsmen** was revealed, the Messenger of God, may God bless him and grant him peace, climbed a hill on the top of which was a rock, and he began to call out: "O sons of Abd Manaf, I am only a warner, and my example and yours is like a man who saw the enemy and went to spare his family, fearing that they would outrun him, so he began to call out and shout: 'Good morning!'" Muslim and Al-Nasa'i narrated it on the authority of Sulayman bin Tarkhan Al-Taymi on the authority of Abu Uthman Abd Al-Rahman bin Sahl Al-Nahdi, on the authority of Qubaysah and Zuhayr bin Amr Al-Hilali with the same chain of transmission.

The Fifth Hadith Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah Al-Asadi, on the authority of Ali, may God be pleased with him, who said: When this verse was revealed, **And warn your nearest relatives**, the Prophet, may God bless him and grant him peace, gathered from his household. Thirty of them gathered and ate and drank. He said: He said to them, **Who will guarantee my religion and my promises, and will be with me in Paradise, and be my successor over my family?** A man, whose name Sharik did not name, said: O Messenger of God, you are an ocean. Who can do this? He said: Then the other said it three times. He said: He presented that to his household, and Ali said: I will.

Another way simpler than this context Imam Ahmad said: Affan told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Abu Sadiq, on the authority of Rabi'a bin Majid, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gathered - or called - the Banu Abdul Muttalib, and they were a group, and all of them were eating a young date palm and drinking a farq. So he made for them a mudd of food, and they ate until they were full, and the food remained as it was, as if it had not been touched. Then he called for a bucket, and they drank until they were satisfied, and the drink remained as if it had not been touched or drunk. And he said, "O Banu Abdul Muttalib, I have been sent to you specifically and to the people in general. You have seen from this sign what you have seen, so which of you will pledge allegiance to me that he will be my brother and my

companion?" No one stood up to him. He said, **So I stood up to him, and I was the youngest of the people.** He said, **He said, 'Sit down.' Then he said this three times, and each time I would stand up to him, and he would say to me, 'Sit down.'** Then the third time he would strike my hand with his hand.

Another path is stranger and simpler than this context with other additions Al-Hafiz Abu Bakr Al-Bayhaqi said in Dalil Al-Nubuwwah: Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Abdul-Jabbar told us, Yunus bin Bakir told us on the authority of Muhammad bin Ishaq, who said: Someone who heard Abdullah bin Al-Harith bin Nawfal told me, and he asked me to keep his name secret, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives * And lower your wing to those who follow you among the believers**, the Messenger of God, may God bless him and grant him peace, said: "I knew that if I started it with my people, I would see from them what I disliked, so I kept silent. Then Gabriel, peace be upon him, came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you." Ali, may God be pleased with him, said: He called me and said: O Ali, God Almighty has commanded me to warn my nearest relatives, and I knew that if I started it with them, I would see from them what I disliked, so I kept silent about it, then..." Gabriel came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So, Ali, prepare for us a sheep for a saa of food, and prepare for us a bowl of honey, then gather for me the sons of Abdul Muttalib. So I did and they gathered around him, and they were forty men, more or less, among them his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab, the evil disbeliever. So I brought that bowl to them, and the Messenger of God, may God bless him and grant him peace, took a piece of it and tore it open with his teeth, then threw it in the corners and said: Eat in the name of God. So the people ate until they were all finished with nothing but the traces of their fingers. By God, a man among them could eat the same. Then the Messenger of God, may God bless him and grant him peace, said: Give them something to drink, O Ali. So I brought that bowl and they drank from it until they were all finished with nothing. By God, a man among them could drink the same. When the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke before him and said: Your companion has bewitched you. So they dispersed. The Messenger of God, may God bless him and grant him peace, did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said, **O Ali, return to us with food and drink similar to what you made yesterday, for this man has preceded me in what I heard before I spoke to the people, so I did it.** Then I gathered them together for him, and the Messenger of God (peace and blessings of God be upon him) did as he had done yesterday, and they ate until they were full. By God, one man among them would eat the same. Then the Messenger of God (peace and

blessings of God be upon him) said, **Give them something to drink, O Ali.** So I brought that cup, and they drank from it until they were all full. By God, one man among them would drink the same. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him with speech, and said, **Your companion has bewitched you.** They dispersed, and the Messenger of God (peace and blessings of God be upon him) did not speak to them.

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me, **Make me a man's leg with a sa' of food and a bowl of milk.** So I did, then he said, **Call the Banu Hashim.** So I invited them, and they were on that day forty, minus a man, or forty and a man. He said, **And among them were ten, all of them eating a young date palm with its seasoning.** He said, "When they brought the bowl, the Messenger of God, may God bless him and grant him peace, took hold of its top and said, 'So they ate until they were full, and it was as it was, and they had only taken a little of it.' He said, "Then I brought them the vessel, and they drank until they were satisfied. And there was some left over. When they finished, the Messenger of God, may God bless him and grant him peace, wanted to speak, but they rushed him to speak, and they said, 'We have never seen anything like it today at dawn.'" The Messenger of God (peace and blessings of God be upon him) was silent, then he said: Make me a leg of sheep for a saa of food, so I made it. He said: So he called them, and when they had eaten and drunk, they hastened to say the same as the first time, but the Messenger of God (peace and blessings of God be upon him) was silent. Then he said to me: Make me a leg of sheep for a saa of food, so I made it. He said: So I gathered them, and when they had eaten and drunk, the Messenger of God (peace and blessings of God be upon him) spoke and said: Which of you will pay off my debt and be my successor over my family? They were silent, and Al-Abbas was silent for fear that it would take away his wealth. He said: I was silent because of Al-Abbas's age. Then he said it again, and Al-Abbas was silent. When I saw that, I said: I will, O Messenger of God. He said: And on that day I was the worst of them in appearance, and I had blind eyes, a large belly, and scratched legs. There are multiple ways of this hadith from Ali, may God be pleased with him. The meaning of his asking the Prophet, may God bless him and grant him peace, to his uncles and their sons to pay off his debt and take care of his family, meaning if he was killed in the way of God, as if he feared that if he carried out the burden of warning, he would be killed. So when God Almighty revealed: "O Messenger, announce what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And God will protect you from the people." At that time he felt safe. And he was first guarded until this verse was revealed: **And God will protect you from the people.** No one in the Banu Hashim at that time had a stronger faith, certainty, and belief in the Messenger of God, may God bless him and grant him peace, than Ali, may God be pleased with him. For this reason, he hastened to adhere to what the Messenger of God, may God bless him and grant him peace, asked of them. Then after this - and God knows best - he called the people out loud on Al-Safa, and warned the clans of Quraysh in general and in particular, until he named those he named from his uncles, aunts, and daughters. To warn the lower of the higher, that is, I am only a warner, and God guides whom He wills to the straight path.

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Abdul-Wahid Al-Dimashqi, who said: I saw Abu Al-Darda' **may God be pleased with him** speaking to the people and issuing fatwas to them, and his son was beside him, and his family was sitting in a corner of the mosque talking. So it was said to him: What is the matter with the people that they desire what you have of knowledge, while your family is sitting around, distracted? He said: Because I heard the Messenger of God (blessings and peace of God be upon him) say: **The most ascetic of people in this world are the prophets, and the hardest upon them are the closest ones.** This is according to what God the Almighty revealed, He the Most High said: "And warn your nearest relatives. And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.'"

God the Almighty says: {And put your trust in the Almighty, the Merciful} meaning in all your affairs, for He is your Supporter, Preserver, Supporter, Giver of Victory, and the One who will exalt your word. God the Almighty says: {Who sees you when you stand up} meaning He takes care of you, as He the Almighty says: {And be patient for the decision of your Lord, for indeed, you are under Our eyes}. Ibn Abbas said: {Who sees you when you stand up} meaning for prayer. Ikrimah said: He sees his standing, bowing, and prostrating. Al-Hasan said: {Who sees you when you stand up} if you pray alone. Ad-Dahhak said: {Who sees you when you stand up} meaning from your bed or seat. Qatadah said: {Who sees you} standing, sitting, and in any other state.

God the Almighty says: {And your turning among those who prostrate} Qatadah said: {Who sees you when you stand * And your turning among those who prostrate} He said: In prayer, He sees you alone, and He sees you in congregation. This is the opinion of Ikrimah, Ata' al-Khurasani, and al-Hasan al-Basri. Mujahid said: The Messenger of God (peace and blessings of God be upon him) saw what was behind him as he saw what was in front of him. This is supported by the authentic hadith: {Straighten your rows, for I see you from behind my back}. Al-Bazzar and Ibn Abi Hatim narrated through two chains of narration on the authority of Ibn Abbas that he said about this verse: It means his turning from the lineage of one prophet to another until He brought him forth as a prophet. God the Almighty says: {Indeed, it is He who is the All-Hearing, the All-Knowing} meaning He hears the words of His servants, the All-Knowing of their movements and their stillness, as God the Almighty says: {And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you when you are engaged in it} (Al-Baqarah 2:17).

Fath al-Qadir

218- **He who sees you when you stand up** means when you stand up to pray alone, according to most commentators. Mujahid said: When you stand up, wherever you are.

Tafsir al-Baghawi

218- **Who sees you when you stand up** for prayer, according to most commentators. Mujahid said: He who sees you wherever you are. It was also said: When you stand up for their supplication.

Tafsir al-Baidawi

218 - **He who sees you when you stand up** to perform the Tahajjud prayer.

Surat al-Shu'ara 26:219

And your turning among those who prostrate

Surat al-Shu'ara 26:219

And your turning among those who prostrate

Tafsir al-Jalalayn

219 - **And your turning** in the pillars of prayer, standing, sitting, bowing, and prostrating **among those who prostrate** praying

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And your turning among those who prostrate.**

Tafsir al-Qurtubi

The Almighty says: **And your turning among those who prostrate.** Mujahid and Qatadah said: Among those who pray. Ibn Abbas said: That is, in the loins of the forefathers, Adam, Noah, and Abraham, until He brought him forth as a prophet. Ikrimah said: He sees you standing, bowing, and prostrating. Ibn Abbas also said the same. It was also said: The meaning is that you see with your heart during your prayer the One behind you as you see with your eyes the One in front of you. It was narrated on the authority of Mujahid, mentioned by Al-Mawardi and Al-Tha'labi.

And peace be upon him, he could see what was behind him as he could see what was in front of him, and this is what is stated in the Sahih, but the interpretation of the verse is far-fetched.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner, and informing that whoever associates partners with Him will be punished. Then God the Almighty said, commanding His Messenger, may God bless him and grant him peace, to warn his closest relatives, that is, those closest to him, and that none of them will be saved except through faith in his Lord, the Almighty, and He commanded him to be gentle with those who followed him from among the believing servants of God, and whoever disobeyed him from among God's creation, whoever he may be, then let him disown him. For this reason, God the Almighty said: **But if they disobey you, then say, 'I am innocent of what you do.'** This specific warning does not contradict the general warning, but rather is an individual part of it, as God the Almighty said: **That you may warn a people whose fathers were not warned, so they are heedless.** And He the Almighty said: **That you may warn the Mother of Towns and those around it.** And He the Almighty said:

And warn with it those who fear that they will be gathered before their Lord. And He the Almighty said: **That you may give good tidings with it to the righteous and warn with it a hostile people.** And He the Almighty said: **To warn you with it whomever it reaches.** And He the Almighty said: **And whoever disbelieves in it from the parties - the Fire is his promised time.** In Sahih Muslim, it is said: **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 he will enter Hellfire.** Many hadiths have been narrated about the revelation of this noble verse, so let us mention them:

The first hadith Imam Ahmad, may God have mercy on him, said: Abdullah bin Numair told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When God, the Almighty, revealed, **And warn your nearest kinsmen**, the Prophet, may God bless him and grant him peace, came to Al-Safa, climbed it, and called out, **O Sabah!** The people gathered around him, some coming to him and some sending his messenger. The Messenger of God, may God bless him and grant him peace, said, **O Banu Abdul-Muttalib, O Banu Fihir, O Banu Lu'ay, tell me, if I told you that there were cavalry at the foot of this mountain intending to attack you, would you believe me?** They said, *Yes.* He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you for the rest of the day! Did you not call us for anything other than this?** Then God, the Almighty, revealed, **Perish the hands of Abu Lahab, and perish!** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i through various chains of transmission on the authority of Al-A'mash.

The second hadith Imam Ahmad said: We were told by Wakee', we were told by Hisham, on the authority of his father, on the authority of Aisha, who said: When the verse **And warn your nearest relatives** was revealed, the Messenger of God, may God bless him and grant him peace, stood up and said: "O Fatima, daughter of Muhammad, O Safiyya, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I do not possess anything for you from God. Ask me for whatever you wish from my wealth." Muslim alone transmitted it.

The third hadith Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, Abdul Malik bin Umair told us, on the authority of Musa bin Talhah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God (blessings and peace of God be upon him) called upon the Quraysh, speaking generally and specifically, saying, "O people of Quraysh, save yourselves from the Fire. O people of Banu Ka'b, save yourselves from the Fire. O people of Banu Hashim, save yourselves from the Fire. O people of Banu Abdul Muttalib, save yourselves from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire, for by God, I do not have any power over you from God except that you have a kinship which I will wet with its moisture." Muslim and al-Tirmidhi narrated it on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is strange from this source. Al-Nasa'i narrated it from the hadith of Musa bin

Talhah, without mentioning Abu Hurayrah in it. The connected hadith is the correct one. They included it in the two Sahihs from the hadith of Al-Zuhri, from Sa'id bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman, from Abu Hurayrah. Imam Ahmad said: Yazid told us, Muhammad told us, meaning Ibn Ishaq, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O sons of Abdul Muttalib, buy yourselves from God. O Safiyyah, the aunt of the Messenger of God, and O Fatimah, the daughter of the Messenger of God, buy yourselves from God, for I cannot do anything for you before God. Ask me for whatever you wish from my wealth." He is the only one who narrated it from this source. He is also the only one who narrated it from Mu'awiyah, from Za'idah, from Abu Al-Zinad, from Al-A'raj, from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, in a similar manner. He also narrated it from Hasan, Ibn Lahi'ah told us, from Al-A'raj, from Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abu Ya'la: Suwaid bin Sa'id told us, Hammam bin Ismail told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **O sons of Qusayy, O sons of Hashim, O sons of Abd Manaf, I am the warner, death is the changer, and the appointed hour is the appointed time.**

The fourth hadith Imam Ahmad said: Yahya bin Saeed Al-Taymi told us on the authority of Abu Uthman on the authority of Qubaysah bin Mukhariq and Zuhayr bin Amr, they said: When the verse **And warn your nearest kinsmen** was revealed, the Messenger of God, may God bless him and grant him peace, climbed a hill on the top of which was a rock, and he began to call out: "O sons of Abd Manaf, I am only a warner, and my example and yours is like a man who saw the enemy and went to spare his family, fearing that they would outrun him, so he began to call out and shout: 'Good morning!'" Muslim and Al-Nasa'i narrated it on the authority of Sulayman bin Tarkhan Al-Taymi on the authority of Abu Uthman Abd Al-Rahman bin Sahl Al-Nahdi, on the authority of Qubaysah and Zuhayr bin Amr Al-Hilali with the same chain of transmission.

The Fifth Hadith Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah Al-Asadi, on the authority of Ali, may God be pleased with him, who said: When this verse was revealed, **And warn your nearest relatives**, the Prophet, may God bless him and grant him peace, gathered from his household. Thirty of them gathered and ate and drank. He said: He said to them, **Who will guarantee my religion and my promises, and will be with me in Paradise, and be my successor over my family?** A man, whose name Sharik did not name, said: O Messenger of God, you are an ocean. Who can do this? He said: Then the other said it three times. He said: He presented that to his household, and Ali said: I will.

Another way simpler than this context Imam Ahmad said: Affan told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Abu Sadiq, on the authority of Rabi'a bin Majid, on the authority of Ali,

may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gathered - or called - the Banu Abdul Muttalib, and they were a group, and all of them were eating a young date palm and drinking a farq. So he made for them a mudd of food, and they ate until they were full, and the food remained as it was, as if it had not been touched. Then he called for a bucket, and they drank until they were satisfied, and the drink remained as if it had not been touched or drunk. And he said, "O Banu Abdul Muttalib, I have been sent to you specifically and to the people in general. You have seen from this sign what you have seen, so which of you will pledge allegiance to me that he will be my brother and my companion?" No one stood up to him. He said, **So I stood up to him, and I was the youngest of the people.** He said, **He said, 'Sit down.' Then he said this three times, and each time I would stand up to him, and he would say to me, 'Sit down.' Then the third time he would strike my hand with his hand.**

Another path is stranger and simpler than this context with other additions Al-Hafiz Abu Bakr Al-Bayhaqi said in Dalil Al-Nubuwwah: Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Abdul-Jabbar told us, Yunus bin Bakir told us on the authority of Muhammad bin Ishaq, who said: Someone who heard Abdullah bin Al-Harith bin Nawfal told me, and he asked me to keep his name secret, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives * And lower your wing to those who follow you among the believers**, the Messenger of God, may God bless him and grant him peace, said: "I knew that if I started it with my people, I would see from them what I disliked, so I kept silent. Then Gabriel, peace be upon him, came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you." Ali, may God be pleased with him, said: He called me and said: O Ali, God Almighty has commanded me to warn my nearest relatives, and I knew that if I started it with them, I would see from them what I disliked, so I kept silent about it, then..." Gabriel came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So, Ali, prepare for us a sheep for a saa of food, and prepare for us a bowl of honey, then gather for me the sons of Abdul Muttalib. So I did and they gathered around him, and they were forty men, more or less, among them his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab, the evil disbeliever. So I brought that bowl to them, and the Messenger of God, may God bless him and grant him peace, took a piece of it and tore it open with his teeth, then threw it in the corners and said: Eat in the name of God. So the people ate until they were all finished with nothing but the traces of their fingers. By God, a man among them could eat the same. Then the Messenger of God, may God bless him and grant him peace, said: Give them something to drink, O Ali. So I brought that bowl and they drank from it until they were all finished with nothing. By God, a man among them could drink the same. When the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke

before him and said: Your companion has bewitched you. So they dispersed. The Messenger of God, may God bless him and grant him peace, did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said, **O Ali, return to us with food and drink similar to what you made yesterday, for this man has preceded me in what I heard before I spoke to the people, so I did it.** Then I gathered them together for him, and the Messenger of God (peace and blessings of God be upon him) did as he had done yesterday, and they ate until they were full. By God, one man among them would eat the same. Then the Messenger of God (peace and blessings of God be upon him) said, **Give them something to drink, O Ali.** So I brought that cup, and they drank from it until they were all full. By God, one man among them would drink the same. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him with speech, and said, **Your companion has bewitched you.** They dispersed, and the Messenger of God (peace and blessings of God be upon him) did not speak to them.

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Abu Ja'far ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Salamah on the authority of Ibn Ishaq on the authority of `Abd al-Ghaffar ibn al-Qasim ibn Abi Maryam on the authority of al-Munhal ibn `Amr on the authority of `Abdullah ibn al-Harith on the authority of Ibn `Abbas on the authority of `Ali ibn Abi Talib, and he mentioned something similar. Then he added after his words, "I have come to you with the best of this world and the hereafter, and God has commanded me to call you to it. So who among you will support me in this matter on the condition that he will be my brother and so on?" The people all held back from it, and I said, although I was the youngest of them in age, the sickest of them in eyes, the biggest of them in belly, and the thickest of them in legs: **O Prophet of God, I will be your helper in this matter.** He took hold of my neck and said, **This is my brother, and so on and so forth, so listen to him and obey him.** The people stood up laughing and said to Abu Talib, **He has commanded you to listen to your son and obey**

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you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you when you are engaged in it} (Al-Baqarah 2:17).

Fath al-Qadir

219- And your turning among those who prostrate meaning He sees you when you pray in congregation, bowing, prostrating, and standing. This is what most of the commentators said. It was also said that He sees you among the monotheists from one prophet to another until He brought you out among this nation. It was also said that what is meant by His statement **He sees you when you stand up for the night prayer** is that He sees you when you stand up for the night prayer. His statement, **And your turning among those who prostrate** means your frequent browsing of the states of those who strive in worship and your turning your gaze among them. This is what Mujahid said.

Tafsir al-Baghawi

219- And your turning among those who prostrate, meaning: He sees your turning in your prayer while standing, bowing, prostrating, and sitting. Ikrimah and Atiyah said on the authority of Ibn Abbas: **Among those who prostrate** means: among those praying. Muqatil and Al-Kalbi said: **That is, with those praying in congregation.** He says: He sees you when you stand alone for prayer and He sees you when you pray with those praying in congregation.

Mujahid said: He sees your eyes turning around among the worshippers, for he can see what is behind him as he can see what is in front of him.

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 Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "Do you see my qiblah here? By God, your humility and your bowing are not hidden from me. I see you from behind my back."

Al-Hasan said: **And your turning among those who prostrate** means: your movement, coming and going among your believing companions.

Saeed bin Jubair said: It means your behavior in your affairs, as was the case with the prophets before you. And the prostrators are the prophets.

Ata' said on the authority of Ibn Abbas: He meant that you were passed down from one prophet to another in the loins of the prophets until He brought you forth in this nation.

Tafsir al-Baidawi

219 - And your turning among those who prostrate and your hesitation in examining the conditions of those who strive hard, as it was narrated that "when the obligatory night prayer was abrogated, he, peace be

Surat al-Shu'ara 26:219

And your turning among those who prostrate

upon him, went around that night to the houses of his companions to see what they were doing, keen on increasing their acts of obedience, and he found them like the houses of wasps, because of what he heard of their humming of the remembrance of God and the recitation of the Quran." Or your behavior among the worshippers, standing, bowing, prostrating, and sitting, if you lead them in prayer. God, the Most High, described him with His knowledge of his condition, by which he deserves His guardianship, after describing him as being able to subdue His enemies and aid His allies, in order to realize trust and reassure his heart in Him.

Surat al-Shu'ara 26:220

Indeed, it is He who is the All-Hearing, the All-Knowing.

Tafsir al-Jalalayn

220 - He is the All-Hearing, the All-Knowing

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, He is the All-Hearing, the All-Knowing.**

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, He is the All-Hearing, the All-Knowing.** It was mentioned above.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner, and informing that whoever associates partners with Him will be punished. Then God the Almighty said, commanding His Messenger, may God bless him and grant him peace, to warn his closest relatives, that is, those closest to him, and that none of them will be saved except through faith in his Lord, the Almighty, and He commanded him to be gentle with those who followed him from among the believing servants of God, and whoever disobeyed him from among God's creation, whoever he may be, then let him disown him. For this reason, God the Almighty said: **But if they disobey you, then say, 'I am innocent of what you do.'** This specific warning does not contradict the general warning, but rather is an individual part of it, as God the Almighty said: **That you may warn a people whose fathers were not warned, so they are heedless.** And He the Almighty said: **That you may warn the Mother of Towns and those around it.** And He the Almighty said: **And warn with it those who fear that they will be gathered before their Lord.** And He the Almighty said: **That you may give good tidings with it to the righteous and warn with it a hostile people.** And He the Almighty said: **To warn you with it whomever it reaches.** And He the Almighty said: **And whoever disbelieves in it from the parties - the Fire is his promised time.** In Sahih Muslim, it is said: **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 he will enter Hellfire.** Many hadiths have been narrated about the revelation of this noble verse, so let us mention them:

The first hadith Imam Ahmad, may God have mercy on him, said: Abdullah bin Numair told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Saeed bin Jubair, on the authority of

Ibn Abbas, may God be pleased with him, who said: When God, the Almighty, revealed, **And warn your nearest kinsmen**, the Prophet, may God bless him and grant him peace, came to Al-Safa, climbed it, and called out, **O Sabah!** The people gathered around him, some coming to him and some sending his messenger. The Messenger of God, may God bless him and grant him peace, said, **O Banu Abdul-Muttalib, O Banu Fihir, O Banu Lu'ay, tell me, if I told you that there were cavalry at the foot of this mountain intending to attack you, would you believe me?** They said, *Yes.* He said, **Then I am a warner to you before a severe punishment.** Abu Lahab said, **Perish you for the rest of the day! Did you not call us for anything other than this?** Then God, the Almighty, revealed, **Perish the hands of Abu Lahab, and perish!** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i through various chains of transmission on the authority of Al-A'mash.

The second hadith Imam Ahmad said: We were told by Wakee', we were told by Hisham, on the authority of his father, on the authority of Aisha, who said: When the verse **And warn your nearest relatives** was revealed, the Messenger of God, may God bless him and grant him peace, stood up and said: "O Fatima, daughter of Muhammad, O Safiyya, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I do not possess anything for you from God. Ask me for whatever you wish from my wealth." Muslim alone transmitted it.

The third hadith Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, Abdul Malik bin Umair told us, on the authority of Musa bin Talhah, on the authority of Abu Hurairah **may God be pleased with him**, who said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God (blessings and peace of God be upon him) called upon the Quraysh, speaking generally and specifically, saying, "O people of Quraysh, save yourselves from the Fire. O people of Banu Ka'b, save yourselves from the Fire. O people of Banu Hashim, save yourselves from the Fire. O people of Banu Abdul Muttalib, save yourselves from the Fire. O Fatimah, daughter of Muhammad, save yourself from the Fire, for by God, I do not have any power over you from God except that you have a kinship which I will wet with its moisture." Muslim and al-Tirmidhi narrated it on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is strange from this source. Al-Nasa'i narrated it from the hadith of Musa bin Talhah, without mentioning Abu Hurairah in it. The connected hadith is the correct one. They included it in the two Sahih from the hadith of Al-Zuhri, from Sa'id bin Al-Musayyab and Abu Salamah bin Abd Al-Rahman, from Abu Hurairah. Imam Ahmad said: Yazid told us, Muhammad told us, meaning Ibn Ishaq, from Abu Al-Zinad, from Al-A'raj, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O sons of Abdul Muttalib, buy yourselves from God. O Safiyyah, the aunt of the Messenger of God, and O Fatimah, the daughter of the Messenger of God, buy yourselves from God, for I cannot do anything for you before God. Ask me for whatever you wish from my wealth." He is the only one who narrated it from this source. He is also the only one who narrated it from Mu'awiyah, from Za'idah, from Abu Al-Zinad, from Al-A'raj, from Abu Hurairah, from the Prophet, may God bless him and grant him peace, in a

Indeed, it is He who is the All-Hearing, the All-Knowing.

similar manner. He also narrated it from Hasan, Ibn Lahi'ah told us, from Al-A'raj, from Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abu Ya'la: Suwaid bin Sa'id told us, Hammam bin Ismail told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **O sons of Qusayy, O sons of Hashim, O sons of Abd Manaf, I am the warner, death is the changer, and the appointed hour is the appointed time.**

The fourth hadith Imam Ahmad said: Yahya bin Saeed Al-Taymi told us on the authority of Abu Uthman on the authority of Qubaysah bin Mukhariq and Zuhayr bin Amr, they said: When the verse **And warn your nearest kinsmen** was revealed, the Messenger of God, may God bless him and grant him peace, climbed a hill on the top of which was a rock, and he began to call out: "O sons of Abd Manaf, I am only a warner, and my example and yours is like a man who saw the enemy and went to spare his family, fearing that they would outrun him, so he began to call out and shout: 'Good morning!'" Muslim and Al-Nasa'i narrated it on the authority of Sulayman bin Tarkhan Al-Taymi on the authority of Abu Uthman Abd Al-Rahman bin Sahl Al-Nahdi, on the authority of Qubaysah and Zuhayr bin Amr Al-Hilali with the same chain of transmission.

The Fifth Hadith Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah Al-Asadi, on the authority of Ali, may God be pleased with him, who said: When this verse was revealed, **And warn your nearest relatives**, the Prophet, may God bless him and grant him peace, gathered from his household. Thirty of them gathered and ate and drank. He said: He said to them, **Who will guarantee my religion and my promises, and will be with me in Paradise, and be my successor over my family?** A man, whose name Sharik did not name, said: O Messenger of God, you are an ocean. Who can do this? He said: Then the other said it three times. He said: He presented that to his household, and Ali said: I will.

Another way simpler than this context Imam Ahmad said: Affan told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Abu Sadiq, on the authority of Rabi'a bin Majid, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gathered - or called - the Banu Abdul Muttalib, and they were a group, and all of them were eating a young date palm and drinking a farq. So he made for them a mudd of food, and they ate until they were full, and the food remained as it was, as if it had not been touched. Then he called for a bucket, and they drank until they were satisfied, and the drink remained as if it had not been touched or drunk. And he said, "O Banu Abdul Muttalib, I have been sent to you specifically and to the people in general. You have seen from this sign what you have seen, so which of you will pledge allegiance to me that he will be my brother and my companion?" No one stood up to him. He said, **So I stood up to him, and I was the youngest of the people.** He said, **He said, 'Sit down.' Then he said this three**

times, and each time I would stand up to him, and he would say to me, 'Sit down.' Then the third time he would strike my hand with his hand.

Another path is stranger and simpler than this context with other additions Al-Hafiz Abu Bakr Al-Bayhaqi said in Dalil Al-Nubuwwah: Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Abdul-Jabbar told us, Yunus bin Bakir told us on the authority of Muhammad bin Ishaq, who said: Someone who heard Abdullah bin Al-Harith bin Nawfal told me, and he asked me to keep his name secret, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When this verse was revealed to the Messenger of God, may God bless him and grant him peace: **And warn your nearest relatives * And lower your wing to those who follow you among the believers**, the Messenger of God, may God bless him and grant him peace, said: "I knew that if I started it with my people, I would see from them what I disliked, so I kept silent. Then Gabriel, peace be upon him, came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you." Ali, may God be pleased with him, said: He called me and said: O Ali, God Almighty has commanded me to warn my nearest relatives, and I knew that if I started it with them, I would see from them what I disliked, so I kept silent about it, then..." Gabriel came to me and said: O Muhammad, if you do not do what you are commanded, your Lord will punish you. So, Ali, prepare for us a sheep for a saa of food, and prepare for us a bowl of honey, then gather for me the sons of Abdul Muttalib. So I did and they gathered around him, and they were forty men, more or less, among them his paternal uncles: Abu Talib, Hamza, Al-Abbas, and Abu Lahab, the evil disbeliever. So I brought that bowl to them, and the Messenger of God, may God bless him and grant him peace, took a piece of it and tore it open with his teeth, then threw it in the corners and said: Eat in the name of God. So the people ate until they were all finished with nothing but the traces of their fingers. By God, a man among them could eat the same. Then the Messenger of God, may God bless him and grant him peace, said: Give them something to drink, O Ali. So I brought that bowl and they drank from it until they were all finished with nothing. By God, a man among them could drink the same. When the Messenger of God, may God bless him and grant him peace, wanted to speak to them, Abu Lahab spoke before him and said: Your companion has bewitched you. So they dispersed. The Messenger of God, may God bless him and grant him peace, did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said, **O Ali, return to us with food and drink similar to what you made yesterday, for this man has preceded me in what I heard before I spoke to the people, so I did it.** Then I gathered them together for him, and the Messenger of God (peace and blessings of God be upon him) did as he had done yesterday, and they ate until they were full. By God, one man among them would eat the same. Then the Messenger of God (peace and blessings of God be upon him) said, **Give them**

something to drink, O Ali. So I brought that cup, and they drank from it until they were all full. By God, one man among them would drink the same. When the Messenger of God (peace and blessings of God be upon him) wanted to speak to them, Abu Lahab preceded him with speech, and said, **Your companion has bewitched you.** They dispersed, and the Messenger of God (peace and blessings of God be upon him) did not speak to them.

The next day, the Messenger of God (peace and blessings of God be upon him) said: "O Ali, return to us with food and drink similar to what you made for us yesterday. This man has preceded me in what I heard before I spoke to the people, so I did and then gathered them for him. The Messenger of God (peace and blessings of God be upon him) did as he had done yesterday. They ate until they were full, then I gave them to drink from that cup until they were full. By God, a man among them would eat and drink the same. Then the Messenger of God (peace and blessings of God be upon him) said: "O sons of Abdul Muttalib, by God I do not know of a young man among the Arabs who has brought his people something better than what I have brought to you. I have brought you the best of this world and the next." Ahmad ibn Abdul Jabbar said: **It has reached me that Ibn Ishaq heard it from Abdul Ghaffar ibn al-Qasim ibn Abi Maryam, from al-Munhal, from Amr, from Abdullah ibn al-Harith.**

Abu Ja'far ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Salamah on the authority of Ibn Ishaq on the authority of 'Abd al-Ghaffar ibn al-Qasim ibn Abi Maryam on the authority of al-Munhal ibn 'Amr on the authority of 'Abdullah ibn al-Harith on the authority of Ibn 'Abbas on the authority of 'Ali ibn Abi Talib, and he mentioned something similar. Then he added after his words, "I have come to you with the best of this world and the hereafter, and God has commanded me to call you to it. So who among you will support me in this matter on the condition that he will be my brother and so on?" The people all held back from it, and I said, although I was the youngest of them in age, the sickest of them in eyes, the biggest of them in belly, and the thickest of them in legs: **O Prophet of God, I will be your helper in this matter.** He took hold of my neck and said, **This is my brother, and so on and so forth, so listen to him and obey him.** The people stood up laughing and said to Abu Talib, **He has commanded you to listen to your son and obey him.** This context is unique to Abdul Ghaffar bin Al-Qasim Abu Maryam. He is an abandoned Shiite liar. Ali bin Al-Madini and others accused him of fabricating hadiths, and the imams, may God have mercy on them, declared him weak.

Another chain of transmission Ibn Abi Hatim said: My father told us, Al-Husayn told us, on the authority of Isa bin Maysarah Al-Harithi, on the authority of Abdullah bin Abdul Quddus, 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: Ali, may God be pleased with him, said: When this verse was revealed, **And warn your nearest kinsmen**, the Messenger of God, may God bless him and grant him peace, said to me, **Make me a man's leg with a sa' of food and a bowl of milk.** So I did, then he said, **Call the Banu Hashim.** So I invited them, and they were on that day forty,

minus a man, or forty and a man. He said, **And among them were ten, all of them eating a young date palm with its seasoning.** He said, "When they brought the bowl, the Messenger of God, may God bless him and grant him peace, took hold of its top and said, 'So they ate until they were full, and it was as it was, and they had only taken a little of it.' He said, "Then I brought them the vessel, and they drank until they were satisfied. And there was some left over. When they finished, the Messenger of God, may God bless him and grant him peace, wanted to speak, but they rushed him to speak, and they said, 'We have never seen anything like it today at dawn.'" The Messenger of God (peace and blessings of God be upon him) was silent, then he said: Make me a leg of sheep for a saa of food, so I made it. He said: So he called them, and when they had eaten and drunk, they hastened to say the same as the first time, but the Messenger of God (peace and blessings of God be upon him) was silent. Then he said to me: Make me a leg of sheep for a saa of food, so I made it. He said: So I gathered them, and when they had eaten and drunk, the Messenger of God (peace and blessings of God be upon him) spoke and said: Which of you will pay off my debt and be my successor over my family? They were silent, and Al-Abbas was silent for fear that it would take away his wealth. He said: I was silent because of Al-Abbas's age. Then he said it again, and Al-Abbas was silent. When I saw that, I said: I will, O Messenger of God. He said: And on that day I was the worst of them in appearance, and I had blind eyes, a large belly, and scratched legs. There are multiple ways of this hadith from Ali, may God be pleased with him. The meaning of his asking the Prophet, may God bless him and grant him peace, to his uncles and their sons to pay off his debt and take care of his family, meaning if he was killed in the way of God, as if he feared that if he carried out the burden of warning, he would be killed. So when God Almighty revealed: "O Messenger, announce what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And God will protect you from the people." At that time he felt safe. And he was first guarded until this verse was revealed: **And God will protect you from the people.** No one in the Banu Hashim at that time had a stronger faith, certainty, and belief in the Messenger of God, may God bless him and grant him peace, than Ali, may God be pleased with him. For this reason, he hastened to adhere to what the Messenger of God, may God bless him and grant him peace, asked of them. Then after this - and God knows best - he called the people out loud on Al-Safa, and warned the clans of Quraysh in general and in particular, until he named those he named from his uncles, aunts, and daughters. To warn the lower of the higher, that is, I am only a warner, and God guides whom He wills to the straight path.

Al-Hafiz Ibn Asakir narrated in the biography of Abdul-Wahid Al-Dimashqi - not attributed - on the authority of Amr bin Samurah, on the authority of Muhammad bin Suqah, on the authority of Abdul-Wahid Al-Dimashqi, who said: I saw Abu Al-Darda' **may God be pleased with him** speaking to the people and issuing fatwas to them, and his son was beside him, and his family was sitting in a corner of the mosque talking. So it was said to him: What is

Surat al-Shu'ara 26:220

Indeed, it is He who is the All-Hearing, the All-Knowing.

the matter with the people that they desire what you have of knowledge, while your family is sitting around, distracted? He said: Because I heard the Messenger of God (blessings and peace of God be upon him) say:

The most ascetic of people in this world are the prophets, and the hardest upon them are the closest ones.

This is according to what God the Almighty revealed, He the Most High said: "And warn your nearest relatives. And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.'"

God the Almighty says: {And put your trust in the Almighty, the Merciful} meaning in all your affairs, for He is your Supporter, Preserver, Supporter, Giver of Victory, and the One who will exalt your word. God the Almighty says: {Who sees you when you stand up} meaning He takes care of you, as He the Almighty says: {And be patient for the decision of your Lord, for indeed, you are under Our eyes}. Ibn Abbas said: {Who sees you when you stand up} meaning for prayer. Ikrimah said: He sees his standing, bowing, and prostrating. Al-Hasan said: {Who sees you when you stand up} if you pray alone. Ad-Dahhak said: {Who sees you when you stand up} meaning from your bed or seat. Qatadah said: {Who sees you} standing, sitting, and in any other state.

God the Almighty says: {And your turning among those who prostrate} Qatada said: {Who sees you when you stand * And your turning among those who prostrate} He said: In prayer, He sees you alone, and He sees you in congregation. This is the opinion of Ikrimah, Ata' al-Khurasani, and al-Hasan al-Basri. Mujahid said: The Messenger of God (peace and blessings of God be upon him) saw what was behind him as he saw what was in front of him. This is supported by the authentic hadith: {Straighten your rows, for I see you from behind my back}. Al-Bazzar and Ibn Abi Hatim narrated through two chains of narration on the authority of Ibn Abbas that he said about this verse: It means his turning from the lineage of one prophet to another until He brought him forth as a prophet. God the Almighty says: {Indeed, it is He who is the All-Hearing, the All-Knowing} meaning He hears the words of His servants, the All-Knowing of their movements and their stillness, as God the Almighty says: {And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you when you are engaged in it} (Al-Baqarah 2:17).

Fath al-Qadir

220- **He is the All-Hearing** of what you say, **the All-Knowing**. Then the Almighty confirmed the meaning of His statement: **and what the devils have brought down** and explained it.

Tafsir al-Baghawi

220- **He is the All-Hearing, the All-Knowing.**

Tafsir al-Baidawi

220 - **He is the All-Hearing** of what you say. **The All-Knowing** of what you intend.

Surat al-Shu'ara 26:221

Shall I inform you upon whom the devils descend?

Tafsir al-Jalalayn

221 - **Shall I inform you** O infidels of Mecca **upon whom the devils descend** by deleting one of the two ta's from the original

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Shall I inform you, O people, upon whom the devils descend?** "They descend upon every slanderer" meaning a lying, sinful person.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Every liar is a sinner**, he said: Every liar among the people.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **It descends upon every slanderer and sinner**. He said: A liar among the people.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Every lying, sinful person**, he said: They are the priests whom the jinn eavesdrop on, then they bring it to their human allies.

Muhammad ibn Amara al-Asadi told me: Ubayd God ibn Musa told us: Israel told us, on the authority of Abu Ishaq, on the authority of Saeed ibn Wahb, who said: I was with Abdullah ibn al-Zubayr, and it was said to him: Al-Mukhtar claims that revelation comes to him. He said: He is telling the truth. Then he recited: **Shall I inform you upon whom the devils descend? They descend upon every slanderer and sinner**.

And His statement: **They cast a hearing**, God Almighty says: The devils cast a hearing, which is what they hear from what they eavesdrop on from the time it happened from the sky to **every lying sinner** from their allies from the children of Adam.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **They cast the hearing** he said: The devils cast what they heard on every lying

slanderer.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **They cast the hearing**: the devils cast what they heard **on every slanderer** he said: They cast the hearing, he said: the saying.

His saying: **And most of them are liars** means: Most of those upon whom the devils descend are liars in what they say and report.

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

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri, regarding his statement, **And most of them are liars**, on the authority of Urwah, on the authority of Aisha, she said, **The devils eavesdrop, then they come with a word of truth and he throws it into the ear of his friend**. He said, **And he adds to it more than a hundred lies**.

Tafsir al-Qurtubi

God Almighty says: **Shall I inform you upon whom the devils descend?**

Tafsir Ibn Kathir

God the Almighty says, addressing those polytheists who claimed that what the Messenger, may God bless him and grant him peace, brought was not true, and that it was something he made up on his own, or that it was brought to him by a vision from the jinn, then God the Almighty cleared His Messenger of their words and fabrications, and pointed out that what he brought was from God, and that it was His revelation and inspiration, brought down by a noble, trustworthy, and great angel, and that it was not from the devils, for they have no desire for something like this great Qur'an, but rather they descend upon those who resemble them and are similar to them from the lying soothsayers. For this reason God the Almighty said: **Shall I inform you that is, tell you upon whom the devils descend? They descend upon every slanderer and sinner** that is, a liar in his words, and he is the slanderer, *sinful* and he is the wicked in his actions. This is what the devils bring down upon him from the soothsayers, and what follows their path of wicked lies, for the devils are also wicked liars. **They eavesdrop**, that is, they eavesdrop from the heavens, so they hear the word from the knowledge of the unseen, and they add to it a hundred lies, then they deliver it to their allies from among mankind, and they narrate it and people believe them in everything they say because of their truthfulness in that word that was heard from the heavens, as is confirmed in that hadith.

As narrated by Al-Bukhari from the hadith of Al-Zuhri: Yahya bin Urwah bin Az-Zubayr told me that he heard Urwah bin Az-Zubayr say: Aisha, may God be pleased with her, said: Some people asked the Prophet, may

God bless him and grant him peace, about fortune-tellers, and he said: **They are nothing.** They said: **O Messenger of God, they tell of something that is true.** The Prophet, may God bless him and grant him peace, said: **That is a word of truth that a jinn snatches and gurgles in the ear of his friend like the gurgling of a chicken, and they mix with it more than a hundred lies.** Al-Bukhari also narrated: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah say: The Prophet (peace and blessings of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if they were a chain beating a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,' and He is the Most High, the Grand. Then, those who eavesdrop hear it, and those who eavesdrop are like this, one above the other" - Sufyan described his hand, distorting it and spreading it out between his fingers - "So, one hears a word and conveys it to the one below him, then another conveys it to the one below him, until he conveys it through the tongue of a magician or a soothsayer. Perhaps a meteor will overtake him before he utters it, or perhaps he will utter it before it overtakes him, and he will tell a hundred lies along with it. Then it will be said: 'Didn't he say to us on such and such a day: such and such?' So he will believe that word that he heard from heaven." Al-Bukhari alone narrated it. Muslim narrated from the hadith of Al-Zuhri, on the authority of Ali bin Al-Hussein, on the authority of Ibn Abbas, on the authority of men from the Ansar, something similar to this, and it will come in the words of God Almighty in Saba', **until fear was removed from their hearts** and the verse.

Al-Bukhari said: Al-Layth said: Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, that Abu Al-Aswad told him, on the authority of Urwah, on the authority of Aishah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The angels speak from the clouds about what is happening on earth, and the devils hear the word and pour it into the ear of the soothsayer as a bottle is poured, and they add to it a hundred lies.** Al-Bukhari narrated it elsewhere in The Beginning of Creation, on the authority of Saeed bin Abi Maryam, on the authority of Al-Layth, on the authority of Abdullah bin Abi Ja'far, on the authority of Abu Al-Aswad Muhammad bin Abd Al-Rahman, on the authority of Urwah, on the authority of Aishah, with a similar word.

God the Almighty said: {And the poets are followed by those astray.} Ali bin Abi Talha said that Ibn Abbas said: He means the disbelievers who are followed by the misguidance of mankind and jinn. This is what Mujahid **may God have mercy on him** said, as did Abdur-Rahman bin Zaid bin Aslam and others. Ikrimah said: The two poets would exchange insults, and some people would defend one another, so God the Almighty revealed: {And the poets are followed by those astray.} Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Ibn al-Haad, on the authority of Yahanus, the freed slave of Mus'ab bin al-Zubayr, on the authority of Abu Sa'id, who said: While we were walking with the Messenger of God (blessings and peace of God be upon him) in al-Arj, a

poet appeared and began to recite poetry. The Prophet (blessings and peace of God be upon him) said: **Seize the devil - or hold the devil back - for the inside of one of you to be filled with pus is better for him than for it to be filled with poetry.**

God the Almighty says: {Have you not seen that they wander aimlessly in every valley?} Ali bin Abi Talha said on the authority of Ibn Abbas: They indulge in every idle talk. Ad-Dahhak said on the authority of Ibn Abbas: In every type of speech. Mujahid and others said the same. Al-Hasan Al-Basri said: By God, we have seen their valleys in which they wander, sometimes cursing someone and sometimes praising someone. Qatadah said: A poet falsely praises a people and falsely criticizes another. God the Almighty says: {And that they say what they do not do} Al-Awfi said on the authority of Ibn Abbas: There were two men during the time of the Messenger of God, one of them was from the Ansar and the other was from another tribe. They exchanged insults, and with each of them were some of the fools from his tribe, so God the Almighty said: {And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?} Ali bin Abi Talha said on the authority of Ibn Abbas: Most of what they say is a lie. What Ibn Abbas **may God be pleased with him** said is what actually happened. Poets brag about words and deeds that neither they nor anyone else have said, so they exaggerate what is not theirs. For this reason, scholars, may God have mercy on them, differed: If a poet confesses in his poetry something that warrants a punishment, should this confession be carried out against him or not, because they say what they do not do? There are two opinions. Muhammad ibn Ishaq and Muhammad ibn Sa'd in Al-Tabaqat, and Al-Zubayr ibn Bakkar in Kitab Al-Fakha, mentioned that the Commander of the Faithful, Umar ibn Al-Khattab, may God be pleased with him, appointed Al-Nu'man ibn 'Adi ibn Nadlah over Maysan in the land of Basra, and he used to compose poetry, so he said:

Did the beautiful woman know that her husband in Maysan is drinking wine and wheat from a glass?

If you wish, village peasants and dancers who dance to every breeze will sing to me.

If you regret it, then give me a drink with the bigger one, and do not give me a drink with the smaller one that is broken.

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

When this report reached the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, he said: "Yes, by God, this makes me sad. Whoever meets him should tell him that I have dismissed him." Umar wrote to him, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgiver of sin, the Acceptor of repentance, the Severe in penalty, the Lord of bounty. There is no god but Him. To Him is the final destination." Now then, I have heard what you said:

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

By God, it makes me sad that I have dismissed you. When he came to Omar, he rebuked him for this poem, so he said: By God, O Commander of the Faithful, I have never drunk it, and that poem was nothing but something that had dripped from my tongue. Omar said: I think so, but by God, you will never do anything for me, and I have said what I have said. He did not mention that he punished him for drinking, and he included his poetry in it, because they say what they do not do, but Omar, may God be pleased with him, criticized him and reprimanded him for that and dismissed him because of it. That is why it is stated in the hadith: **For the inside of one of you to be filled with pus that he sees is better for him than for it to be filled with poetry.** What is meant by this is that the Messenger, may God bless him and grant him peace, to whom this Qur'an was revealed was neither a soothsayer nor a poet, because his state contradicts their state in clear ways, as God Almighty said: "And We have not taught him poetry, nor is it befitting for it. It is only a reminder and a clear Qur'an." And God Almighty said: "Indeed, it is the word of an honored Messenger. And it is not the word of a poet. Little do you believe. Nor is it the word of a soothsayer. Little do you remember. A revelation from the Lord of the worlds." And likewise He said here: "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. In a clear Arabic tongue." Until he said: "And the devils did not bring it down. Nor is it befitting for them nor are they able. Indeed, they are removed from hearing." Until he said: Shall I inform you upon whom the devils descend? They descend upon every slanderer and sinner. They listen attentively, but most of them are liars. And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?

And his saying, **Except those who believe and do righteous deeds**, Muhammad ibn Ishaq said, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu al-Hasan Salim al-Barad, a client of Tamim al-Dari, who said: When the verse, **And the poets are followed by those astray**, was revealed, Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik came to the Messenger of God, may God bless him and grant him peace, weeping, and they said: God knew when He revealed this verse that we are poets. So the Prophet recited, **Except those who believe and do righteous deeds**, and he said: *You*, "And remember God often," and he said: *You*, and **And defend themselves after they have been wronged**, and he said: *You*. Narrated by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. Ibn Abi Hatim also narrated on the authority of Abu Sa'id al-Ashja', on the authority of Abu Usamah, on the authority of al-Walid ibn Abi Kathir, on the authority of Yazid, on the authority of Abdullah, on the authority of Abu al-Hasan, a client of Banu Nawfal, that Hassan ibn Thabit and Abdullah ibn Rawahah came to the Messenger of God, may God bless him and grant him peace, when this verse, **And the poets are followed by those astray**, was revealed. They were crying, and the Messenger of God, may God bless him and grant him peace, said

while reciting it to them: **And the poets are followed by those astray**, until he reached: **Except for those who believe and do righteous deeds**. He said: *You*.

He also said: My father told us, Abu Muslim told us, Hammad bin Salamah told us, on the authority of Hisham bin Urwah, on the authority of Urwah, who said: When the verse, **And the poets are followed by those astray** until His saying, **and that they say what they do not do**, was revealed, Abdullah bin Rawahah said: O Messenger of God, God knows that I am one of them. So God revealed, **Except for those who believe and do righteous deeds**, and the verse. Ibn Abbas, Ikrimah, Mujahid, Qatadah, Zaid bin Aslam, and others said the same: This is an exception to what came before. There is no doubt that it is an exception, but this Surah is Meccan, so how could the reason for the revelation of these verses be the poets of the Ansar? There is doubt about that, and only mural hadiths that have been presented are not reliable, and God knows best. However, this exception includes the poets of the Ansar and others, even those poets of the Jahiliyyah who were involved in criticizing Islam and its people, then repented, turned back, stopped, did righteous deeds, and mentioned God often in response to the previous bad speech. Good deeds eliminate bad deeds, and he praised Islam and its people in contrast to what he used to criticize, as Abdullah bin Al-Zubayri said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Likewise, Abu Sufyan ibn al-Harith ibn Abdul Muttalib was one of the most hostile people to the Prophet (peace and blessings of God be upon him), and he was his cousin and the one who slandered him the most. When he embraced Islam, no one was more beloved to him than the Messenger of God (peace and blessings of God be upon him). He used to praise the Messenger of God (peace and blessings of God be upon him) after he had slandered him, and he supported him after he had been hostile to him. Thus, Muslim narrated in his Sahih on the authority of Ibn Abbas that when Abu Sufyan Sakhr ibn Harb embraced Islam, he said: **O Messenger of God, give me three things.** He said: *Yes*. He said: **Will you make Muawiyah your scribe?** He said: *Yes*. He said: **Will you command me to fight the disbelievers as I used to fight the Muslims?** He said: *Yes*, and he mentioned the third. For this reason, God the Almighty said: **Except for those who believe and do righteous deeds and remember God often.** It was said that it means they remember God often in their speech, and it was said that it means in their poetry. Both are correct and constitute disbelief, as mentioned above.

God the Almighty said: **And take revenge after they were wronged.** Ibn Abbas said: They are responding to the disbelievers who used to satirize the believers with it. This is also what Mujahid, Qatadah and others said. This is as proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said to Hassan: **Satirize them - or he said - incite them and Gabriel is with you.** Imam Ahmad said: Abd al-Razzaq

told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, that he said to the Prophet (blessings and peace of God be upon him): God the Almighty has revealed what He revealed about the poets, and He said: "The believer strives with his sword and his tongue. By the One in Whose Hand is my soul, what you throw at them is as if it were the spray of arrows."

And the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, is like His saying: **The Day when no excuse will benefit the wrongdoers**, and in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **Beware of injustice, for injustice is darkness on the Day of Resurrection**. Qatadah ibn Di'amah said about the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, meaning poets and others. Abu Dawud al-Tayalisi said: Iyas ibn Abi Tamima told us: I was present at al-Hasan's funeral when he passed by him with a Christian funeral procession, so he said: **And those who did wrong will come to know to what [final] return they will be returned**. Abdullah ibn Abi Rabah said on the authority of Safwan ibn Mahrath that whenever he would recite this verse, he would cry, to the point that I would think his twig had broken, **And those who did wrong will come to know to what [final] return they will be returned**.

Ibn Wahb said: Shuraih Al-Iskandarani informed us on the authority of some of the elders that they were in the land of the Romans, and while they were one night by a fire, warming themselves by it, some riders approached. They stood up and saw Fadala bin Ubaid among them, so they made him dismount and he sat with them. He said: A companion of ours was standing and praying until he came across this verse: **And those who do wrong will soon come to know to what [final] place of return they will be returned**. Fadala bin Ubaid said: These are the ones who destroy the House. It was said that what is meant by them are the people of Mecca, and it was said that they are the unjust polytheists. The correct view is that this verse is general and applies to every unjust person. Ibn Abi Hatim also said: It was reported on the authority of Zakariya bin Yahya Al-Waseti, Al-Haytham bin Mahfuz Abu Saad Al-Nahdi told me, Muhammad bin Abdul Rahman bin Al-Muhber told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: My father wrote two lines in his will: In the name of God, the Most Gracious, the Most Merciful. This is what Abu Bakr bin Abi Quhafah willed upon his departure from this world, when the disbeliever believes, the wicked ends, and the liar is believed. I have appointed Umar bin Al-Khattab as your successor. If he is just, then that is my opinion of him and my hope in him, but if he distorts and changes, I do not know the unseen. **And those who do wrong will come to know to what [end] they will be turned**. The end of the interpretation of Surat Ash-Shu'ara', and praise be to God, Lord of the worlds.

Fath al-Qadir

221- **Shall I inform you upon whom the devils descend?** That is, upon whom they descend. So one of the two ta's was deleted, and in it is a statement of the impossibility of the devils descending upon the Messenger of God, may God bless him and grant him peace.

Tafsir al-Baghawi

221- **Shall I inform you**, I will tell you, **upon whom the devils descend?** This is the answer to their saying: A devil descends upon him.

Tafsir al-Baidawi

221 - **Shall I inform you upon whom the devils descend?** When he explained that the Qur'an could not have been among those revealed by the devils, he confirmed that by explaining that it could not have been revealed to Muhammad, may God bless him and grant him peace, for two reasons:

Surat al-Shu'ara 26:222

It descends upon every slanderer and sinner.

Tafsir al-Jalalayn

222 - **It descends upon every liar, sinner, and wicked person, such as Musaylimah and other priests.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **It descends upon every slanderer and sinner.**

Tafsir al-Qurtubi

The Almighty said: **It descends upon every lying, sinful person.** He only said: **It descends** because it is more than what is in the air, and most of it passes in the wind.

Tafsir Ibn Kathir

God the Almighty says, addressing those polytheists who claimed that what the Messenger, may God bless him and grant him peace, brought was not true, and that it was something he made up on his own, or that it was brought to him by a vision from the jinn, then God the Almighty cleared His Messenger of their words and fabrications, and pointed out that what he brought was from God, and that it was His revelation and inspiration, brought down by a noble, trustworthy, and great angel, and that it was not from the devils, for they have no desire for something like this great Qur'an, but rather they descend upon those who resemble them and are similar to them from the lying soothsayers. For this reason God the Almighty said: **Shall I inform you that is, tell you upon whom the devils descend? They descend upon every slanderer and sinner** that is, a liar in his words, and he is the slanderer, *sinful* and he is the wicked in his actions. This is what the devils bring down upon him from the soothsayers, and what follows their path of wicked lies, for the devils are also wicked liars. **They eavesdrop**, that is, they eavesdrop from the heavens, so they hear the word from the knowledge of the unseen, and they add to it a hundred lies, then they deliver it to their allies from among mankind, and they narrate it and people believe them in everything they say because of their truthfulness in that word that was heard from the heavens, as is confirmed in that hadith.

As narrated by Al-Bukhari from the hadith of Al-Zuhri: Yahya bin Urwah bin Az-Zubayr told me that he heard Urwah bin Az-Zubayr say: Aisha, may God be pleased with her, said: Some people asked the Prophet, may God bless him and grant him peace, about fortune-tellers, and he said: **They are nothing.** They

said: **O Messenger of God, they tell of something that is true.** The Prophet, may God bless him and grant him peace, said: **That is a word of truth that a jinn snatches and gurgles in the ear of his friend like the gurgling of a chicken, and they mix with it more than a hundred lies.** Al-Bukhari also narrated: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah say: The Prophet (peace and blessings of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if they were a chain beating a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,' and He is the Most High, the Grand. Then, those who eavesdrop hear it, and those who eavesdrop are like this, one above the other" - Sufyan described his hand, distorting it and spreading it out between his fingers - "So, one hears a word and conveys it to the one below him, then another conveys it to the one below him, until he conveys it through the tongue of a magician or a soothsayer. Perhaps a meteor will overtake him before he utters it, or perhaps he will utter it before it overtakes him, and he will tell a hundred lies along with it. Then it will be said: 'Didn't he say to us on such and such a day: such and such?' So he will believe that word that he heard from heaven." Al-Bukhari alone narrated it. Muslim narrated from the hadith of Al-Zuhri, on the authority of Ali bin Al-Hussein, on the authority of Ibn Abbas, on the authority of men from the Ansar, something similar to this, and it will come in the words of God Almighty in Saba', **until fear was removed from their hearts** and the verse.

Al-Bukhari said: Al-Layth said: Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, that Abu Al-Aswad told him, on the authority of Urwah, on the authority of Aishah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The angels speak from the clouds about what is happening on earth, and the devils hear the word and pour it into the ear of the soothsayer as a bottle is poured, and they add to it a hundred lies.** Al-Bukhari narrated it elsewhere in The Beginning of Creation, on the authority of Saeed bin Abi Maryam, on the authority of Al-Layth, on the authority of Abdullah bin Abi Ja'far, on the authority of Abu Al-Aswad Muhammad bin Abd Al-Rahman, on the authority of Urwah, on the authority of Aishah, with a similar word.

God the Almighty said: {And the poets are followed by those astray.} Ali bin Abi Talha said that Ibn Abbas said: He means the disbelievers who are followed by the misguidance of mankind and jinn. This is what Mujahid **may God have mercy on him** said, as did Abdur-Rahman bin Zaid bin Aslam and others. Ikrimah said: The two poets would exchange insults, and some people would defend one another, so God the Almighty revealed: {And the poets are followed by those astray.} Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Ibn al-Haad, on the authority of Yahanus, the freed slave of Mus'ab bin al-Zubayr, on the authority of Abu Sa'id, who said: While we were walking with the Messenger of God (blessings and peace of God be upon him) in al-Arj, a poet appeared and began to recite poetry. The Prophet (blessings and peace of God be upon him) said: **Seize the devil - or hold the devil back - for the inside of one of you to be filled with pus is better for**

him than for it to be filled with poetry.

God the Almighty says: {Have you not seen that they wander aimlessly in every valley?} Ali ibn Abi Talha said on the authority of Ibn Abbas: They indulge in every idle talk. Ad-Dahhak said on the authority of Ibn Abbas: In every type of speech. Mujahid and others said the same. Al-Hasan Al-Basri said: By God, we have seen their valleys in which they wander, sometimes cursing someone and sometimes praising someone. Qatadah said: A poet falsely praises a people and falsely criticizes another. God the Almighty says: {And that they say what they do not do} Al-Awfi said on the authority of Ibn Abbas: There were two men during the time of the Messenger of God, one of them was from the Ansar and the other was from another tribe. They exchanged insults, and with each of them were some of the fools from his tribe, so God the Almighty said: {And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?} Ali ibn Abi Talha said on the authority of Ibn Abbas: Most of what they say is a lie. What Ibn Abbas **may God be pleased with him** said is what actually happened. Poets brag about words and deeds that neither they nor anyone else have said, so they exaggerate what is not theirs. For this reason, scholars, may God have mercy on them, differed: If a poet confesses in his poetry something that warrants a punishment, should this confession be carried out against him or not, because they say what they do not do? There are two opinions. Muhammad ibn Ishaq and Muhammad ibn Sa'd in Al-Tabaqat, and Al-Zubayr ibn Bakkar in Kitab Al-Fakha, mentioned that the Commander of the Faithful, Umar ibn Al-Khattab, may God be pleased with him, appointed Al-Nu'man ibn 'Adi ibn Nadlah over Maysan in the land of Basra, and he used to compose poetry, so he said:

Did the beautiful woman know that her husband in Maysan is drinking wine and wheat from a glass?

If you wish, village peasants and dancers who dance to every breeze will sing to me.

If you regret it, then give me a drink with the bigger one, and do not give me a drink with the smaller one that is broken.

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

When this report reached the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, he said: "Yes, by God, this makes me sad. Whoever meets him should tell him that I have dismissed him." Umar wrote to him, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgiver of sin, the Acceptor of repentance, the Severe in penalty, the Lord of bounty. There is no god but Him. To Him is the final destination." Now then, I have heard what you said:

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

By God, it makes me sad that I have dismissed you.

When he came to Omar, he rebuked him for this poem, so he said: By God, O Commander of the Faithful, I have never drunk it, and that poem was nothing but something that had dripped from my tongue. Omar said: I think so, but by God, you will never do anything for me, and I have said what I have said. He did not mention that he punished him for drinking, and he included his poetry in it, because they say what they do not do, but Omar, may God be pleased with him, rebuked him and blamed him for that and dismissed him because of it. That is why it is stated in the hadith: **For the inside of one of you to be filled with pus that he sees is better for him than for it to be filled with poetry.** What is meant by this is that the Messenger, may God bless him and grant him peace, to whom this Qur'an was revealed was neither a soothsayer nor a poet, because his state contradicts their state in clear ways, as God Almighty said: "And We have not taught him poetry, nor is it befitting for it. It is only a reminder and a clear Qur'an." And God Almighty said: "Indeed, it is the word of an honored Messenger. And it is not the word of a poet. Little do you believe. Nor is it the word of a soothsayer. Little do you remember. A revelation from the Lord of the worlds." And likewise He said here: "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. In a clear Arabic tongue." Until he said: "And the devils did not bring it down. Nor is it befitting for them nor are they able. Indeed, they are removed from hearing." Until he said: Shall I inform you upon whom the devils descend? They descend upon every slanderer and sinner. They listen attentively, but most of them are liars. And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?

And his saying, **Except those who believe and do righteous deeds**, Muhammad ibn Ishaq said, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu al-Hasan Salim al-Barad, a client of Tamim al-Dari, who said: When the verse, **And the poets are followed by those astray**, was revealed, Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik came to the Messenger of God, may God bless him and grant him peace, weeping, and they said: God knew when He revealed this verse that we are poets. So the Prophet recited, **Except those who believe and do righteous deeds**, and he said: *You*, "And remember God often," and he said: *You*, and **And defend themselves after they have been wronged**, and he said: *You*. Narrated by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. Ibn Abi Hatim also narrated on the authority of Abu Sa'id al-Ashja', on the authority of Abu Usamah, on the authority of al-Walid ibn Abi Kathir, on the authority of Yazid, on the authority of Abdullah, on the authority of Abu al-Hasan, a client of Banu Nawfal, that Hassan ibn Thabit and Abdullah ibn Rawahah came to the Messenger of God, may God bless him and grant him peace, when this verse, **And the poets are followed by those astray**, was revealed. They were crying, and the Messenger of God, may God bless him and grant him peace, said while reciting it to them: **And the poets are followed by those astray**, until he reached: **Except for those who**

believe and do righteous deeds. He said: *You.*

He also said: My father told us, Abu Muslim told us, Hammad bin Salamah told us, on the authority of Hisham bin Urwah, on the authority of Urwah, who said: When the verse, **And the poets are followed by those astray until His saying, and that they say what they do not do**, was revealed, Abdullah bin Rawahah said: O Messenger of God, God knows that I am one of them. So God revealed, **Except for those who believe and do righteous deeds**, and the verse. Ibn Abbas, Ikrimah, Mujahid, Qatadah, Zaid bin Aslam, and others said the same: This is an exception to what came before. There is no doubt that it is an exception, but this Surah is Meccan, so how could the reason for the revelation of these verses be the poets of the Ansar? There is doubt about that, and only mural hadiths that have been presented are not reliable, and God knows best. However, this exception includes the poets of the Ansar and others, even those poets of the Jahiliyyah who were involved in criticizing Islam and its people, then repented, turned back, stopped, did righteous deeds, and mentioned God often in response to the previous bad speech. Good deeds eliminate bad deeds, and he praised Islam and its people in contrast to what he used to criticize, as Abdullah bin Al-Zubayri said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Likewise, Abu Sufyan ibn al-Harith ibn Abdul Muttalib was one of the most hostile people to the Prophet (peace and blessings of God be upon him), and he was his cousin and the one who slandered him the most. When he embraced Islam, no one was more beloved to him than the Messenger of God (peace and blessings of God be upon him). He used to praise the Messenger of God (peace and blessings of God be upon him) after he had slandered him, and he supported him after he had been hostile to him. Thus, Muslim narrated in his Sahih on the authority of Ibn Abbas that when Abu Sufyan Sakhr ibn Harb embraced Islam, he said: **O Messenger of God, give me three things.** He said: *Yes.* He said: **Will you make Muawiyah your scribe?** He said: *Yes.* He said: **Will you command me to fight the disbelievers as I used to fight the Muslims?** He said: *Yes*, and he mentioned the third. For this reason, God the Almighty said: **Except for those who believe and do righteous deeds and remember God often.** It was said that it means they remember God often in their speech, and it was said that it means in their poetry. Both are correct and constitute disbelief, as mentioned above.

God the Almighty said: **And take revenge after they were wronged.** Ibn Abbas said: They are responding to the disbelievers who used to satirize the believers with it. This is also what Mujahid, Qatadah and others said. This is as proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said to Hassan: **Satirize them - or he said - incite them and Gabriel is with you.** Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik,

on the authority of his father, that he said to the Prophet (blessings and peace of God be upon him): God the Almighty has revealed what He revealed about the poets, and He said: "The believer strives with his sword and his tongue. By the One in Whose Hand is my soul, what you throw at them is as if it were the spray of arrows."

And the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, is like His saying: **The Day when no excuse will benefit the wrongdoers**, and in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **Beware of injustice, for injustice is darkness on the Day of Resurrection.** Qatadah ibn Di'amah said about the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, meaning poets and others. Abu Dawud al-Tayalisi said: Iyas ibn Abi Tamima told us: I was present at al-Hasan's funeral when he passed by him with a Christian funeral procession, so he said: **And those who did wrong will come to know to what [final] return they will be returned.** Abdullah ibn Abi Rabah said on the authority of Safwan ibn Mahraz that whenever he would recite this verse, he would cry, to the point that I would think his twig had broken, **And those who did wrong will come to know to what [final] return they will be returned.**

Ibn Wahb said: Shuraih Al-Iskandarani informed us on the authority of some of the elders that they were in the land of the Romans, and while they were one night by a fire, warming themselves by it, some riders approached. They stood up and saw Fadala bin Ubaid among them, so they made him dismount and he sat with them. He said: A companion of ours was standing and praying until he came across this verse: **And those who do wrong will soon come to know to what [final] place of return they will be returned.** Fadala bin Ubaid said: These are the ones who destroy the House. It was said that what is meant by them are the people of Mecca, and it was said that they are the unjust polytheists. The correct view is that this verse is general and applies to every unjust person. Ibn Abi Hatim also said: It was reported on the authority of Zakariya bin Yahya Al-Waseti, Al-Haytham bin Mahfuz Abu Saad Al-Nahdi told me, Muhammad bin Abdul Rahman bin Al-Muhber told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: My father wrote two lines in his will: In the name of God, the Most Gracious, the Most Merciful. This is what Abu Bakr bin Abi Quhafah willed upon his departure from this world, when the disbeliever believes, the wicked ends, and the liar is believed. I have appointed Umar bin Al-Khattab as your successor. If he is just, then that is my opinion of him and my hope in him, but if he distorts and changes, I do not know the unseen. **And those who do wrong will come to know to what [end] they will be turned.** The end of the interpretation of Surat Ash-Shu'ara', and praise be to God, Lord of the worlds.

Fath al-Qadir

222- **It descends upon every slanderer and sinner.** A slanderer is one who slanders a lot, and a sinner is

Surat al-Shu'ara 26:222

It descends upon every slanderer and sinner.

one who sins a lot. What is meant by them is everyone who was a soothsayer, because the devils would eavesdrop and then come to them and throw it at them.

Tafsir al-Baghawi

Then he explained and said:

222- **It descends**, meaning: it descends, **upon every slanderer**, lying, *sinful*, immoral. Qatada said: They are the priests. The jinn eavesdrop and then deliver it to their human allies.

Tafsir al-Baidawi

222 - **It descends upon every slanderer and sinner.**

One of them is that it only comes upon an evil, lying, and very sinful person, because a person's connection with the unseen is due to the compatibility and affection between them, and the situation of Muhammad, may God bless him and grant him peace, is contrary to that. The second is his saying:

Surat al-Shu'ara 26:223

They listen, but most of them are liars.

Tafsir al-Jalalayn

223 - **They throw** the devils **the hearing** what they heard from the angels to the priests **and most of them are liars** they add many lies to what they heard and this was before the devils were veiled from the heavens.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They listen, and most of them are liars.**

Tafsir al-Qurtubi

The Almighty's saying: **They listen attentively, but most of them are liars.** This was mentioned in *Al-Hijr*. **They listen attentively** is an attribute of the devils, and **most of them** refers to the priests. It was also said that it refers to the devils.

Tafsir Ibn Kathir

God the Almighty says, addressing those polytheists who claimed that what the Messenger, may God bless him and grant him peace, brought was not true, and that it was something he made up on his own, or that it was brought to him by a vision from the jinn, then God the Almighty cleared His Messenger of their words and fabrications, and pointed out that what he brought was from God, and that it was His revelation and inspiration, brought down by a noble, trustworthy, and great angel, and that it was not from the devils, for they have no desire for something like this great Qur'an, but rather they descend upon those who resemble them and are similar to them from the lying soothsayers. For this reason God the Almighty said: **Shall I inform you that is, tell you upon whom the devils descend? They descend upon every slanderer and sinner** that is, a liar in his words, and he is the slanderer, *sinful* and he is the wicked in his actions. This is what the devils bring down upon him from the soothsayers, and what follows their path of wicked lies, for the devils are also wicked liars. **They eavesdrop**, that is, they eavesdrop from the heavens, so they hear the word from the knowledge of the unseen, and they add to it a hundred lies, then they deliver it to their allies from among mankind, and they narrate it and people believe them in everything they say because of their truthfulness in that word that was heard from the heavens, as is confirmed in that hadith.

As narrated by Al-Bukhari from the hadith of Al-Zuhri: Yahya bin Urwah bin Az-Zubayr told me that he heard

Urwah bin Az-Zubayr say: Aisha, may God be pleased with her, said: Some people asked the Prophet, may God bless him and grant him peace, about fortune-tellers, and he said: **They are nothing.** They said: **O Messenger of God, they tell of something that is true.** The Prophet, may God bless him and grant him peace, said: **That is a word of truth that a jinn snatches and gurgles in the ear of his friend like the gurgling of a chicken, and they mix with it more than a hundred lies.** Al-Bukhari also narrated: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah say: The Prophet (peace and blessings of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if they were a chain beating a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,' and He is the Most High, the Grand. Then, those who eavesdrop hear it, and those who eavesdrop are like this, one above the other" - Sufyan described his hand, distorting it and spreading it out between his fingers - "So, one hears a word and conveys it to the one below him, then another conveys it to the one below him, until he conveys it through the tongue of a magician or a soothsayer. Perhaps a meteor will overtake him before he utters it, or perhaps he will utter it before it overtakes him, and he will tell a hundred lies along with it. Then it will be said: 'Didn't he say to us on such and such a day: such and such?' So he will believe that word that he heard from heaven." Al-Bukhari alone narrated it. Muslim narrated from the hadith of Al-Zuhri, on the authority of Ali bin Al-Hussein, on the authority of Ibn Abbas, on the authority of men from the Ansar, something similar to this, and it will come in the words of God Almighty in Saba', **until fear was removed from their hearts** and the verse.

Al-Bukhari said: Al-Layth said: Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, that Abu Al-Aswad told him, on the authority of Urwah, on the authority of Aishah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The angels speak from the clouds about what is happening on earth, and the devils hear the word and pour it into the ear of the soothsayer as a bottle is poured, and they add to it a hundred lies.** Al-Bukhari narrated it elsewhere in The Beginning of Creation, on the authority of Saeed bin Abi Maryam, on the authority of Al-Layth, on the authority of Abdullah bin Abi Ja'far, on the authority of Abu Al-Aswad Muhammad bin Abd Al-Rahman, on the authority of Urwah, on the authority of Aishah, with a similar word.

God the Almighty said: {And the poets are followed by those astray.} Ali bin Abi Talha said that Ibn Abbas said: He means the disbelievers who are followed by the misguidance of mankind and jinn. This is what Mujahid **may God have mercy on him** said, as did Abdur-Rahman bin Zaid bin Aslam and others. Ikrimah said: The two poets would exchange insults, and some people would defend one another, so God the Almighty revealed: {And the poets are followed by those astray.} Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Ibn al-Haad, on the authority of Yahanus, the freed slave of Mus'ab bin al-Zubayr, on the authority of Abu Sa'id, who said: While we were walking with the Messenger of God (blessings and peace of God be upon him) in al-Arj, a

poet appeared and began to recite poetry. The Prophet (blessings and peace of God be upon him) said: **Seize the devil - or hold the devil back - for the inside of one of you to be filled with pus is better for him than for it to be filled with poetry.**

God the Almighty says: {Have you not seen that they wander aimlessly in every valley?} Ali ibn Abi Talha said on the authority of Ibn Abbas: They indulge in every idle talk. Ad-Dahhak said on the authority of Ibn Abbas: In every type of speech. Mujahid and others said the same. Al-Hasan Al-Basri said: By God, we have seen their valleys in which they wander, sometimes cursing someone and sometimes praising someone. Qatadah said: A poet falsely praises a people and falsely criticizes another. God the Almighty says: {And that they say what they do not do} Al-Awfi said on the authority of Ibn Abbas: There were two men during the time of the Messenger of God, one of them was from the Ansar and the other was from another tribe. They exchanged insults, and with each of them were some of the fools from his tribe, so God the Almighty said: {And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?} Ali ibn Abi Talha said on the authority of Ibn Abbas: Most of what they say is a lie. What Ibn Abbas **may God be pleased with him** said is what actually happened. Poets brag about words and deeds that neither they nor anyone else have said, so they exaggerate what is not theirs. For this reason, scholars, may God have mercy on them, differed: If a poet confesses in his poetry something that warrants a punishment, should this confession be carried out against him or not, because they say what they do not do? There are two opinions. Muhammad ibn Ishaq and Muhammad ibn Sa'd in Al-Tabaqat, and Al-Zubayr ibn Bakkar in Kitab Al-Fakha, mentioned that the Commander of the Faithful, Umar ibn Al-Khattab, may God be pleased with him, appointed Al-Nu'man ibn 'Adi ibn Nadlah over Maysan in the land of Basra, and he used to compose poetry, so he said:

Did the beautiful woman know that her husband in Maysan is drinking wine and wheat from a glass?

If you wish, village peasants and dancers who dance to every breeze will sing to me.

If you regret it, then give me a drink with the bigger one, and do not give me a drink with the smaller one that is broken.

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

When this report reached the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, he said: "Yes, by God, this makes me sad. Whoever meets him should tell him that I have dismissed him." Umar wrote to him, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgiver of sin, the Acceptor of repentance, the Severe in penalty, the Lord of bounty. There is no god but Him. To Him is the final destination." Now then, I have heard what you said:

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

By God, it makes me sad that I have dismissed you. When he came to Omar, he rebuked him for this poem, so he said: By God, O Commander of the Faithful, I have never drunk it, and that poem was nothing but something that had dripped from my tongue. Omar said: I think so, but by God, you will never do anything for me, and I have said what I have said. He did not mention that he punished him for drinking, and he included his poetry in it, because they say what they do not do, but Omar, may God be pleased with him, rebuked him and blamed him for that and dismissed him because of it. That is why it is stated in the hadith: **For the inside of one of you to be filled with pus that he sees is better for him than for it to be filled with poetry.** What is meant by this is that the Messenger, may God bless him and grant him peace, to whom this Qur'an was revealed was neither a soothsayer nor a poet, because his state contradicts their state in clear ways, as God Almighty said: "And We have not taught him poetry, nor is it befitting for it. It is only a reminder and a clear Qur'an." And God Almighty said: "Indeed, it is the word of an honored Messenger. And it is not the word of a poet. Little do you believe. Nor is it the word of a soothsayer. Little do you remember. A revelation from the Lord of the worlds." And likewise He said here: "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. In a clear Arabic tongue." Until he said: "And the devils did not bring it down. Nor is it befitting for them nor are they able. Indeed, they are removed from hearing." Until he said: Shall I inform you upon whom the devils descend? They descend upon every slanderer and sinner. They listen attentively, but most of them are liars. And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?

And his saying, **Except those who believe and do righteous deeds**, Muhammad ibn Ishaq said, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu al-Hasan Salim al-Barad, a client of Tamim al-Dari, who said: When the verse, **And the poets are followed by those astray**, was revealed, Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik came to the Messenger of God, may God bless him and grant him peace, weeping, and they said: God knew when He revealed this verse that we are poets. So the Prophet recited, **Except those who believe and do righteous deeds**, and he said: *You*, "And remember God often," and he said: *You*, and **And defend themselves after they have been wronged**, and he said: *You*. Narrated by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. Ibn Abi Hatim also narrated on the authority of Abu Sa'id al-Ashja', on the authority of Abu Usamah, on the authority of al-Walid ibn Abi Kathir, on the authority of Yazid, on the authority of Abdullah, on the authority of Abu al-Hasan, a client of Banu Nawfal, that Hassan ibn Thabit and Abdullah ibn Rawahah came to the Messenger of God, may God bless him and grant him peace, when this verse, **And the poets are followed by those astray**, was revealed. They were crying, and the Messenger of

God, may God bless him and grant him peace, said while reciting it to them: **And the poets are followed by those astray**, until he reached: **Except for those who believe and do righteous deeds**. He said: *You*.

He also said: My father told us, Abu Muslim told us, Hammad bin Salamah told us, on the authority of Hisham bin Urwah, on the authority of Urwah, who said: When the verse, **And the poets are followed by those astray** until His saying, **and that they say what they do not do**, was revealed, Abdullah bin Rawahah said: O Messenger of God, God knows that I am one of them. So God revealed, **Except for those who believe and do righteous deeds**, and the verse. Ibn Abbas, Ikrimah, Mujahid, Qatadah, Zaid bin Aslam, and others said the same: This is an exception to what came before. There is no doubt that it is an exception, but this Surah is Meccan, so how could the reason for the revelation of these verses be the poets of the Ansar? There is doubt about that, and only mural hadiths that have been presented are not reliable, and God knows best. However, this exception includes the poets of the Ansar and others, even those poets of the Jahiliyyah who were involved in criticizing Islam and its people, then repented, turned back, stopped, did righteous deeds, and mentioned God often in response to the previous bad speech. Good deeds eliminate bad deeds, and he praised Islam and its people in contrast to what he used to criticize, as Abdullah bin Al-Zubayri said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Likewise, Abu Sufyan ibn al-Harith ibn Abdul Muttalib was one of the most hostile people to the Prophet (peace and blessings of God be upon him), and he was his cousin and the one who slandered him the most. When he embraced Islam, no one was more beloved to him than the Messenger of God (peace and blessings of God be upon him). He used to praise the Messenger of God (peace and blessings of God be upon him) after he had slandered him, and he supported him after he had been hostile to him. Thus, Muslim narrated in his Sahih on the authority of Ibn Abbas that when Abu Sufyan Sakhr ibn Harb embraced Islam, he said: **O Messenger of God, give me three things**. He said: Yes. He said: **Will you make Muawiyah your scribe?** He said: Yes. He said: **Will you command me to fight the disbelievers as I used to fight the Muslims?** He said: Yes, and he mentioned the third. For this reason, God the Almighty said: **Except for those who believe and do righteous deeds and remember God often**. It was said that it means they remember God often in their speech, and it was said that it means in their poetry. Both are correct and constitute disbelief, as mentioned above.

God the Almighty said: **And take revenge after they were wronged**. Ibn Abbas said: They are responding to the disbelievers who used to satirize the believers with it. This is also what Mujahid, Qatadah and others said. This is as proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said to Hassan: **Satirize them - or he said - incite them and**

Gabriel is with you. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, that he said to the Prophet (blessings and peace of God be upon him): God the Almighty has revealed what He revealed about the poets, and He said: "The believer strives with his sword and his tongue. By the One in Whose Hand is my soul, what you throw at them is as if it were the spray of arrows."

And the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, is like His saying: **The Day when no excuse will benefit the wrongdoers**, and in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **Beware of injustice, for injustice is darkness on the Day of Resurrection**. Qatadah ibn Di'amah said about the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, meaning poets and others. Abu Dawud al-Tayalisi said: Iyas ibn Abi Tamima told us: I was present at al-Hasan's funeral when he passed by him with a Christian funeral procession, so he said: **And those who did wrong will come to know to what [final] return they will be returned**. Abdullah ibn Abi Rabah said on the authority of Safwan ibn Mahraz that whenever he would recite this verse, he would cry, to the point that I would think his twig had broken, **And those who did wrong will come to know to what [final] return they will be returned**.

Ibn Wahb said: Shuraih Al-Iskandarani informed us on the authority of some of the elders that they were in the land of the Romans, and while they were one night by a fire, warming themselves by it, some riders approached. They stood up and saw Fadala bin Ubaid among them, so they made him dismount and he sat with them. He said: A companion of ours was standing and praying until he came across this verse: **And those who do wrong will soon come to know to what [final] place of return they will be returned**. Fadala bin Ubaid said: These are the ones who destroy the House. It was said that what is meant by them are the people of Mecca, and it was said that they are the unjust polytheists. The correct view is that this verse is general and applies to every unjust person. Ibn Abi Hatim also said: It was reported on the authority of Zakariya bin Yahya Al-Waseti, Al-Haytham bin Mahfuz Abu Saad Al-Nahdi told me, Muhammad bin Abdul Rahman bin Al-Muhber told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: My father wrote two lines in his will: In the name of God, the Most Gracious, the Most Merciful. This is what Abu Bakr bin Abi Quhafah willed upon his departure from this world, when the disbeliever believes, the wicked ends, and the liar is believed. I have appointed Umar bin Al-Khattab as your successor. If he is just, then that is my opinion of him and my hope in him, but if he distorts and changes, I do not know the unseen. **And those who do wrong will come to know to what [end] they will be turned**. The end of the interpretation of Surat Ash-Shu'ara', and praise be to God, Lord of the worlds.

Surat al-Shu'ara 26:223

They listen, but most of them are liars.

Fath al-Qadir

This is the meaning of his statement: 223- **They receive the hearing** meaning what they hear from what they eavesdrop on. So the phrase **they receive the hearing** in this case refers back to the devils in the accusative case as a state: meaning the state of the devils receiving the hearing: meaning what they hear from the highest assembly to the soothsayers. It is also possible that the meaning is: The devils receive the hearing: meaning they listen to the highest assembly in order to eavesdrop. It is possible that the phrase **they listen** refers to every lying sinner, as an adjective or a new sentence. The meaning of *listening* is that they hear what the devils throw at them of words, one of which they believe and a hundred of which they deny, as mentioned in the hadith. The phrase **and most of them are liars** refers to every lying sinner, meaning that most of these priests are liars in what they receive from the devils, because they add to what they hear many of their various lies, or most of them are liars in what they throw at people from what they hear, meaning what is heard from the devils to the people. It is possible that the phrase **and most of them are liars** refers to the devils, meaning that most of the devils are liars in what they throw at the priests from what they hear, because they add to that many lies from themselves. It has been said, **How can it be correct in the first case to describe the liars as most of them liars after they have all been described as slanderers?** It is answered that what is meant by the slanderer is the one who lies a lot, not the one who only speaks lies. What is meant by his saying **and most of them are liars** is that few of them are truthful in what they narrate about the devils. The purpose for which this statement was made was to refute what the polytheists claimed about the Prophet (peace and blessings of God be upon him) being among the soothsayers whom Satan whispered to him, by explaining that most soothsayers lie, and nothing of Muhammad's (peace and blessings of God be upon him) behavior has been shown to be anything but truthful. So how could it be as they claimed? Moreover, these soothsayers glorify the devils, and this prophet, who was sent by God with His message to the people, condemns and curses them and orders people to seek refuge from them. Then, when one of the polytheists said that the Prophet (peace and blessings of God be upon him) is a poet, God, the Exalted, explained the state of the poets and the contradiction between their behavior and the behavior of the Prophet (peace and blessings of God be upon him).

Tafsir al-Baghawi

And this is what God Almighty said:

223- **They listen to it**, that is, they listen to the angels in secret, so they tell it to the priests, **and most of them are liars**, because they mix it with many lies.

Tafsir al-Baidawi

223 - **They listen, but most of them are liars.** That is, the liars listen to the devils and receive from them conjectures and indications of their lack of knowledge. They add to them, according to their imaginations, things, most of which do not match, as stated in the hadith: **A word is snatched by the jinn and he whispers it in the ear of his friend, adding to it more than a hundred lies.** This is not the case with Muhammad, peace and blessings be upon him, as he reported countless unseen matters and matched all of them. The *most* has been interpreted as *all*, based on the Almighty's statement: **Every liar is sinful.** What is most apparent is that the majority, considering their statements, mean that few of them are truthful in what they narrate about the jinn. And before the pronouns for the devils, meaning they listen to the highest assembly before they are stoned, so they snatch from them some of the unseen matters and reveal them to their guardians, or they convey what they hear from them to their guardians, and most of them are liars in what they reveal to them, since they hear them not in the manner in which the angels spoke, due to their evil, or due to the deficiency of their understanding, control, or ability to make them understand.

Surat al-Shu'ara 26:224

And the poets are followed by those astray.

Tafsir al-Jalalayn

224 - **And the poets are followed by those who go astray** in their poetry, so they say it and narrate it from them, so they are blameworthy.

Tafsir al-Suyuti

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas, who said: Two men exchanged insults during the time of the Messenger of God, may God bless him and grant him peace. One of them was from the Ansar and the other from another people. With each of them were some of the fools from his people, and they were the fools. So God revealed: **And the poets - those who go astray follow them** [verses].

Ibn Abi Hatim narrated on the authority of Ikrimah something similar, and he narrated on the authority of Urwah who said: When the verse **And the poets** was revealed until His saying **what they do not do**, Abdullah bin Rawahah said: God knows that I am one of them, so God revealed: **Except for those who believe** until the end of the surah.

Ibn Jarir and Al-Hakim narrated on the authority of Abu Hassan Al-Barad, who said: When the verse **And the poets** was revealed, Abdullah bin Rawahah, Ka'b bin Malik, and Hassan bin Thabit came and said: O Messenger of God, by God, God revealed this verse and He knew that we poets have perished. Then God revealed the verse **Except for those who believe**. So the Messenger of God, may God bless him and grant him peace, called them and recited it to them.

Tafsir al-Tabari

God Almighty says: **And the poets are followed by the people of error, not by the people of right guidance.**

The interpreters differed about those who were described as being *exaggerated* in this context. Some of them said: **The narrators of poetry.**

Who said that?

Al-Hasan bin Yazid Al-Tahan told me, he said: Ishaq bin Mansour told us, he said: Qais told us, on the authority of Ya'la, on the authority of Ikrimah, on the authority of Ibn Abbas. Abu Kurayb told me, he said: Talq bin Ghannam told us, on the authority of Qais. Abu Kurayb told us, he said: Ibn Atiyah told us, on the authority of Qais, on the authority of Ya'la bin Al-Nu'man, on the authority of Ikrimah, on the authority of Ibn Abbas: **And the poets are followed by those astray**. He said: The narrators.

Others said: They are devils.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said:

Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, his statement, **And the poets are followed by those astray**, meaning the devils.

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

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **Those who go astray follow them**, he said: The devils follow them.

Muhammad bin Bashir told us: Yahya bin Saeed and Abd al-Rahman told us: Sufyan told us, on the authority of Salamah bin Kuhayl, on the authority of Ikrimah, regarding his statement: **And the poets are followed by those astray**, he said: The disobedient jinn.

Others said: They are the fools. They said: This was revealed about two men who insulted each other during the time of the Messenger of God, may God bless him and grant him peace.

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **And the poets are followed by those astray**, he said: There were two men during the time of the Messenger of God, may God bless him and grant him peace: one of them was from the Ansar, and the other from another people, and they exchanged insults, and with each of them were some astray from his people, and they were the fools, so God said: "And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley?"

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement: **And the poets are followed by those astray**, say: There were two men during the time of the Messenger of God, may God bless him and grant him peace: one of them was from the Ansar, and the other was from another people. They exchanged insults with each other, with the astray from his people, and they were the fools.

Others said: They are the misguidance of the jinn and mankind.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Mu'aya told us, on the authority of Ali, on the authority of Ibn Abbas, **And the poets are followed by those astray**. He said: They are the disbelievers who are followed by the misguidance of the jinn and mankind.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God: **And the poets are followed by those astray**, he said: The astray are the polytheists.

Abu Ja'far said: The most correct of the sayings in this regard is what God, the Most High, said: **The poets of the polytheists are followed by the misguided people,**

And the poets are followed by those astray.

the rebellious devils, and the disobedient jinn. This is because God, the Most High, made it general in His statement: **And the poets are followed by those astray,** and did not specify some misguiders over others. Rather, this applies to all types of misguiders that are included in the generality of the verse. His statement: **Have you not seen that they wander aimlessly in every valley?** God, the Most High, says: "Have you not seen, O Muhammad, that they, meaning the poets, go to every valley, like someone wandering aimlessly, not even straying from the truth, the path of right conduct, and the straight path? This is an example that God has given them of their temptation in the ways in which they are tempted unjustly, so they falsely praise some people and satirize others likewise with lies and falsehood.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: "Have you not seen that they wander aimlessly in every valley?" He said: They indulge in every idle talk.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **In every valley they wander** he said: In every art they are tempted.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Have you not seen that they wander about in every valley?** He said: **Wander about** he said: they say.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **They wander in every valley,** he said: They praise some people falsely, and they curse some people falsely.

His saying: **And they say what they do not do** means: Most of what they say is false and misleading.

As Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And they say what they do not do,** meaning: Most of what they say is a lie. And by that he meant the poets of the polytheists.

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Zayd said: A man said to my father: O Abu Usamah, what do you think of the statement of God, the Most High: "And the poets - those astray follow them. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?" My father said to him: This is only for the poets of the polytheists, not the poets of the believers. Do you not see that it says: **Except those who believe and do righteous deeds...** etc. So he said: You have relieved me, O Abu Usamah, may God relieve you.

His statement: **Except for those who believe and do righteous deeds.** This is an exception to His statement: **And the poets are followed by those astray.** "Except for those who believe and do righteous deeds." It was mentioned that this exception was revealed regarding the poets of the Messenger of God, may God bless him and grant him peace, such as Hassan ibn Thabit and Ka'b ibn Malik. Then it applies to everyone who has the attributes with which God described him.

And the report came with what we said about that.

Who said that?

Ibn Humayd narrated to us: Salamah, Ali ibn Mujahid, and Ibrahim ibn al-Mukhtar narrated to us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu al-Hasan Salim al-Barad, the client of Tamim al-Dari, who said: When the verse, **And the poets are followed by those astray,** was revealed, Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik came to the Messenger of God, may God bless him and grant him peace, weeping and said: God knew when He revealed this verse that we are poets. Then the Prophet, may God bless him and grant him peace, recited: "Except for those who believe and do righteous deeds and remember God often and defend themselves after they have been wronged. And those who do wrong will soon know to what [final] place of return they will be returned."

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, on the authority of some of his companions, on the authority of Ata' ibn Yasar, he said: **And the poets are followed by those astray** to the end of the surah was revealed about Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik.

He said: Yahya bin Wadh narrated to us, on the authority of Al-Hussein, on the authority of Yazid, on the authority of Ikrimah and Tawus, who said: He said: "And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do." So he abrogated that and made an exception, saying: **Except for those who believe and do righteous deeds...** the verse.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, he said: Then he excepted the believers from among them, meaning the poets, and said: **Except for those who believe and do righteous deeds.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said, and he mentioned something similar.

Al-Hasan told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada: **Except for those who believe and do righteous deeds and remember God much and defend themselves after they were wronged.** He said: They are the Ansar who migrated with the Messenger of God, may God bless him and grant him peace.

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Muhammad bin Ishaq, on the authority of Yazid bin Abdullah bin Qusayt, on the authority of Abu Hassan Al-Barrad, he said: When the verse **And the poets are followed by those astray** was revealed, then he mentioned something similar to the hadith of Ibn Hamid on the authority of Salamah.

And his saying, **And they remembered God often**. The people of interpretation differed regarding the state of remembrance with which God described these excluded poets. Some of them said: It is the state of their speech and their dialogue with people. They said: The meaning of the speech is: And they remembered God often in their speech.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **Except for those who believe and do righteous deeds and remember God much** in their speech.

Others said: Rather, it is in their poetry.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **And they mentioned God much**, he said: They mentioned God in their poetry.

Abu Ja'far said: The most correct of the sayings on this matter is that God described those whom He excluded from the poets of the believers as mentioning God often, and He did not specify that they mention God in one situation rather than another in His Book, nor on the tongue of His Messenger, so He described them as mentioning God often in all their situations.

His statement: **And they were victorious after they had been wronged** means: And they were victorious over those of the polytheist poets who had wrongfully satirized them through their poetry and satire of them, and their response to what they had satirized them with.

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

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And they were vindicated after they had been wronged**. He said: They respond to the infidels who used to satirize the believers.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And they were victorious over the polytheists after they had been wronged**.

It was said: He meant by all of this the group that I mentioned.

Who said that?

Ibn Hamid told us: Ali ibn Mujahid and Ibrahim ibn al-Mukhtar told us, on the authority of Ibn Ishaq, on the

authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu al-Hasan Salim ibn al-Barad, the client of Tamim al-Dari, who said: When the verse, **And the poets are followed by those astray**, was revealed, Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik came to the Prophet, may God bless him and grant him peace, weeping. They said, **God knew when He revealed this verse that we are poets**. Then the Prophet, may God bless him and grant him peace, recited, **Except for those who believe and do righteous deeds and remember God often and defend themselves after they have been wronged**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Muhammad bin Ishaq, on the authority of Yazid bin Abdullah bin Qusayt, on the authority of Abu Hassan Al-Barrad, he said: When the verse **And the poets are followed by those astray** was revealed, then he mentioned something similar.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **And they took revenge after they had been wronged**, Abdullah ibn Rawahah and his companions said.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And they took revenge after they had been wronged**. He said: Abdullah bin Rawahah.

And His statement: **And those who did wrong will come to know** means, the Most High says: And those who wronged themselves by associating partners with God among the people of Mecca will come to know **to what place of return they will return** meaning: to what place of return they will return, and what place of resurrection they will return to after their death, for they will go to a fire whose blazing heat will not be extinguished, and whose flames will not subside.

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

Who said that?

Ibn Hamid told us: Salamah, Ali ibn Mujahid, and Ibrahim ibn al-Mukhtar told us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Abdullah bin Qusayt, on the authority of Abu al-Hasan Salim al-Barad, the client of Tamim al-Dari: **And those who do wrong will come to know to what place of return they will be returned**. Meaning: the people of Mecca.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And those who did wrong will come to know to what place of return they will be returned**, he said: And those who did wrong among the polytheists will come to know to what place of return they will be returned.

Tafsir al-Qurtubi

The Almighty's saying: **And the poets are followed by those astray**. There are six issues in this:

First: The Almighty's saying: **And the poets** is the plural of poet like jahil *ignorant* and jahila' **ignorant ones**. Ibn Abbas said: They are the disbelievers followed by the misguidance of the jinn and mankind. It was said **the astray** are those who have deviated from the truth, and this indicates that the poets are also astray, because if they were not extremists, their followers would not have been likewise. We have already mentioned in Surat An-Nur that there is poetry that is permissible to recite, disliked, and forbidden. Muslim narrated from the hadith of Amr ibn Ash-Sharid on the authority of his father who said: "I rode behind the Messenger of God (blessings and peace of God be upon him) one day and he said: Do you have some of the poetry of Umayyah ibn Abi Al-Salt? I said: Yes. He said: Hey. So I recited a verse to him. He said: Hey. Then I recited a verse to him. He said: Hey. Until I recited to him one hundred verses." This is the correct chain of transmission and the authenticity of its narration. Some narrators of the book of Muslim reported: On the authority of Amr ibn al-Sharid, on the authority of al-Sharid his father. This is a mistake, because it was not al-Sharid who rode behind the Messenger of God (peace and blessings of God be upon him). The name of al-Sharid's father was Suwayd. This is evidence of memorizing poetry and paying attention to it if it contained wisdom and meanings that are approved by Islamic law and nature. The Prophet (peace and blessings of God be upon him) only liked Umayyah's poetry a lot because he was wise. Do you not see his saying, peace be upon him: **Umayyah ibn Abi al-Salt was about to convert to Islam?** As for that which includes the remembrance of God, praise and thanks to Him, then that is attributed to Him, like the saying of the poet:

Praise be to God, the Most High, the Most Generous.
The tharid is now on the heads of the sticks.

Or mentioning the Messenger of God, may God bless him and grant him peace, or praising him, as in the saying of Al-Abbas:

Whoever says it, you will be fine in the shade and in the shade where the leaves are gathered.

Then the country descended, you are neither a human being nor a lump nor a leech

Rather, a sperm that rides the ship, and he has bridled an eagle and his family, drowning.

Move from the cross to the womb if the world has passed away the plate has appeared

The Prophet, may God bless him and grant him peace, said to him: **May God not defile your mouth.** Or defend him, as Hassan said:

I satirized Muhammad, so I responded to him, and with God is the reward for that.

These are verses mentioned by Muslim in his Sahih, and they are more complete in Al-Seer. Or praying for him, as Zaid bin Aslam narrated, Omar went out one night to guard and saw a lamp in a house, and an old woman fluffing wool and saying:

May the prayers of the righteous be upon Muhammad, and may the good and virtuous pray upon him.

I was a people who cried at dawn, I wish I knew, and death has different stages

Will my beloved and I live together?

Meaning the Prophet, may God bless him and grant him peace, then Omar sat crying. He also mentioned his companions and praised them, may God be pleased with them. Muhammad bin Sabeq did well when he said:

I have chosen Ali as a guide and a sign of guidance, just as I have chosen Ateeq, the companion of the cave.

I was satisfied with Abu Hafs and his followers, but I was not satisfied with the killing of the Sheikh in the house.

All the companions are role models for me, so is there any shame in saying this?

If you know that I love them only for your sake, then free me from the fire. He said to another, and he did well:

The love of the Prophet, the Messenger of God, is obligatory, and the love of his companions is light and evidence.

Whoever knows that God is his Creator, do not accuse Abu Bakr of slander.

Nor Abu Hafs Al-Farouq, his companion, nor the Caliph Uthman bin Affan

As for Ali, his virtues are famous, and the house is not equal without its pillars.

Ibn al-Arabi said: As for metaphors in similes, they are permitted even if they go too far and exceed the norm, for that harms the angel entrusted with the vision and the example. Ka'b ibn Zuhair recited to the Prophet, may God bless him and grant him peace:

Suad has left, and today my heart is infatuated and infatuated with her, and it has been unable to control itself.

And Suad, on the morning of separation, when they departed, was nothing but a rich woman, with lowered eyes and kohl-lined eyes.

The misfortunes of the oppressor become sweet when they smile, as if he were a sick person who was drinking wine.

This poem contains all kinds of metaphors and similes, and the Prophet, may God bless him and grant him peace, heard and did not object to the comparison of her saliva to wine. Abu Bakr, may God be pleased with him, recited:

We lost the revelation when you left us and we said goodbye to the speech of God

Except what you left us as a pledge, inherited by the noble papers

You have left us a legacy that we truly salute and greet you with.

If the Messenger of God, may God bless him and grant him peace, heard it and Abu Bakr recited it, is there a higher status for imitation and emulation than this? Abu Omar said: No one from the people of knowledge or those of understanding denies good poetry. There is no one from the great companions, people of knowledge, or those in positions of emulation who did not say poetry, or recite it, or hear it and approve of it as long as it was wise or permissible, and did not contain obscenity, treachery, or harm to a Muslim. If this is the case, then prose is the same, it is not permissible to hear it or say it. Abu Hurairah narrated that he said: "I heard the Messenger of God, may God bless him and grant him peace, on the pulpit saying, 'The most truthful word—or the most poetic word—that the Arabs have said is the saying of Labid:

Everything other than God is invalid.

Narrated by Muslim, who added, "Umayyah ibn Abi al-Salt was about to convert to Islam." It was narrated on the authority of Ibn Sirin that he recited poetry, and one of his companions said to him, **Someone like you recites poetry, O Abu Bakr.** He said, **Woe to you, you rascal! Is poetry not speech that differs from other speech only in its rhymes? Its good is good and its bad is bad!** He said, **And they were discussing poetry.** He said, "And I heard Ibn Umar recite:

He takes wine from the money of his companions, and he hates to be separated from it by darkness.

Ubaidullah bin Abdullah bin Utbah bin Masoud was one of the ten jurists of Medina and then the seven sheikhs. He was a distinguished and prominent poet. Al-Zubayr bin Bakkar, the judge, wrote a book in his book Ashaghir. He had a beautiful wife called Uthma, but he rebuked her for something and divorced her. He wrote many poems about her, including:

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

Penetrate where no drink, no sadness, and no joy has reached

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

Ibn Shihab said: I said to him: Do you recite poetry about your devotion and virtue? He said: If the one who is afflicted breathes, he will be cured.

The second: As for the reprehensible poetry that is not permissible to listen to and its author is to be blamed, it is the one who speaks falsehood to the point that they prefer the most cowardly of people over Antarah, and the most miserly over Hatim, and they defame the innocent and declare the pious to be immoral, and they go to extremes in saying what a person did not do, desiring to amuse himself and improve speech, as it was narrated on the authority of Al-Farzaq that Sulaym ibn Abd al-Malik heard him say:

So you stayed by my side, dying, and I started to close the door

He said: The prescribed punishment has become

obligatory for you. He said: O Commander of the Faithful, God has averted the prescribed punishment from me. God the Almighty says: "And they say what they do not do." It was narrated that Al-Nu'man bin Adi bin Nazlah was a worker for Umar bin Al-Khattab, may God be pleased with him, and he said:

It is reported that the beautiful woman's husband is in Maysan and is given water from a glass of wheat.

If you wish, the village peasants and the dancers who dance at every breeze will sing to me.

If you regret me, then satisfy me with the older one, and do not give me water with the smaller one that is broken.

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

report of this reached Umar, so he sent for him. He said, **Yes, by God, this upsets me.** He said, "O Commander of the Faithful, I did not do anything of what you said. It was only a few idle words. God the Almighty said, 'And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do.'" Umar said to him, "As for your excuse, it has removed the punishment from you. But do not do anything to me ever again, for you have said what you have said." Az-Zubayr ibn Bakkar said, "Mus'ab ibn Uthman told me that when Umar ibn Abd al-Aziz became caliph, his only concern was Umar ibn Abi Rabi'ah and al-Ahwas. So he wrote to his governor of Medina, 'I know Umar and al-Ahwas to be evil and wicked. So when this letter of mine reaches you, be strict with them and bring them to me.'" So when the letter reached him, he brought them to him. The governor went to Umar and said, "Hey!

I have never seen a sight like the burning coals, nor have I seen the nights of Hajj slip away.

How many things fill his eyes other than himself when he goes towards the white embers like dolls

By God, if you cared about your Hajj, you would not have looked at anything but yourself. If people do not escape from you these days, when will they escape?! Then he ordered him to be banished. He said: O Commander of the Faithful! Or better than that? He said: What is it? He said: I swear to God that I will not return to such poetry, and I will never mention women in any poetry again. And I will renew my repentance. He said: Will you do that? He said: Yes. So he vowed his repentance and left him. Then he called for Al-Ahwas and said: Hey!

God is between me and its values. He flees from me with it and I follow it.

Rather, God is between its values and you! Then he ordered his exile. He spoke to him in the company of men from the Ansar, but he refused and said: By God, I will not return him as long as I have the authority, for he is a blatant sinner. This is the ruling on reprehensible poetry and the ruling on its author. It is not permissible to listen to it or recite it in a mosque or elsewhere, just like prose, foul language, and the like.

Ismail bin Ayyash narrated on the authority of Abdullah

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bin Awn on the authority of Muhammad bin Sirin on the authority of Abu Hurairah who said: The Messenger of God, peace and blessings be upon him, said: **Good poetry is like good speech, and bad poetry is like bad speech.** Ismail narrated it on the authority of Abdullah Al-Shami. His hadith is authentic according to what Yahya bin Ma'in and others said. Abdullah bin Amr bin Al-As narrated that the Messenger of God, peace and blessings be upon him, said: **Poetry is like speech, good poetry is like good speech, and bad poetry is like bad speech.**

Third: Muslim narrated on the authority of Abu Hurairah **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said: **For the inside of one of you to be filled with pus until he could see it is better than for it to be filled with poetry.** And in the Sahih also: "On the authority of Abu Sa'id al-Khudri who said: While we were walking with the Messenger of God (peace and blessings be upon him), a poet appeared to recite poetry. The Messenger of God (peace and blessings be upon him) said: 'Seize the devil - or hold the devil back - for a man's inside to be filled with pus is better for him than for it to be filled with poetry.'" Our scholars said: The Prophet (peace and blessings be upon him) only did this with this poet because he knew of his condition. Perhaps this poet was one of those whose condition it was known that he had taken poetry as a means of earning a living, so he would be excessive in praising when given something and excessive in humiliating and criticizing when refused, thus harming people in their wealth and honor. There is no disagreement that for someone in such a state, everything he earns through poetry is forbidden. And all that he says is forbidden to him, and it is not permissible to listen to him, rather it is obligatory to denounce him. If that is not possible for someone who fears his tongue, then he must accommodate him as much as he can, and repel him as much as possible. It is not permissible for him to give something in the first place, because that is helping in the sin. If he finds no alternative, then he should give him with the intention of protecting his honor. Whatever a person uses to protect his honor is recorded as charity for him. And I said, his statement: **For the inside of one of you to be filled with pus until he sees it** pus is the period that is not mistaken for blood. It is said from it: the wound festered, it festered, and pus. And **it shows him** Al-Asma'i said: It is from the rhyme like shooting, which is that his inside is treated. It is said from it: a man who is inflamed, with a shaddah and not a hamza. And in Al-Sahah: The pus fermented his inside, it shows him, if it ate it. And Al-Yazidi recited:

She said to him, "Wareeya, when they clear their throats."

This hadith is best explained in terms of: "It refers to someone who is overcome by poetry and whose heart is filled with it, without any knowledge of anything else or remembrance of God, who indulges in falsehood and follows paths that are not praiseworthy, such as one who engages in idle chatter, idle talk, backbiting, and foul speech. Whoever is overcome by poetry will be bound by these reprehensible and vile descriptions, due to the rules of etiquette." This is the simple

meaning that Al-Bukhari referred to in his Sahih when he titled this hadith "Chapter: What is disliked when a person is overcome by poetry." It has been said in its interpretation that what is meant by this is poetry that is used to satirize the Prophet (peace and blessings of God be upon him) or someone else. This is nothing, because a little or a lot of satirizing the Prophet (peace and blessings of God be upon him) is the same in that it is disbelief and reprehensible. Similarly, satirizing other Muslims besides the Prophet (peace and blessings of God be upon him) is praiseworthy, whether a little or a lot. In this case, there is no meaning to specifying the blame for a lot.

Fourth: Al-Shafi'i said: Poetry is a type of speech, its beauty is like beauty of speech and its ugliness is like ugliness of speech. This means that poetry is not disliked in and of itself, but rather it is disliked for its contents. It held a great position among the Arabs. The first of them said:

A wound on the tongue is like a wound on the hand.

The Prophet, may God bless him and grant him peace, said about the poem Hassan recited in response to the polytheists: **He is faster at them than the slinging of arrows.** Narrated by Muslim. Al-Tirmidhi narrated and authenticated it on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, entered Mecca for the Umrah of al-Qada' and Abdullah ibn Rawahah walked in front of him and said:

Leave the children of the unbelievers alone. Today we will strike you for sending it down.

A blow that removes the head from its resting place and distracts the friend from his friend

Omar said: O Ibn Rawahah! In the sanctuary of God and in front of the Messenger of God, may God bless him and grant him peace! The Messenger of God, may God bless him and grant him peace, said: **Leave him alone, O Omar, for he is faster among them than the spray of arrows.**

Fifth: The Almighty's saying: **And the poets - those who go astray follow them.** The reciters did not differ in raising **and the poets - as far as I know.** The accusative case is permissible with the omission of a verb that explains it **and follows them**, and this is how 'Eisa bin 'Umar read it. Abu 'Ubaid said: The majority of 'Ubaid liked the accusative case. He read: **And the male and female thief** (al-Ma'idah 5:38), **The carrier of firewood** (al-Masad 11:4), and **A surah We have sent down** (al-Nur 24:1). Nafi', Shaibah, Al-Hasan, and Al-Sulami read: **follows them** in a lightened form. The rest read **follows them**. Ad-Dahhak said: Two men, one of them an Ansari and the other an emigrant, exchanged insults during the time of the Messenger of God, peace and blessings be upon him, each with the misguided ones of his people, who are the fools, so this was revealed. Ibn 'Abbas said the same. And on his authority are the narrators of the poets, and Ali bin Abi Talha narrated on his authority that they are the infidels followed by the misguidance of the jinn and mankind, and we have mentioned it, and Udayf narrated on the authority of the Prophet, may God

bless him and grant him peace: **Whoever innovates satire in Islam, cut off his tongue.** And on the authority of Ibn Abbas that when the Prophet, may God bless him and grant him peace, conquered Mecca, Satan called to his Lord and gathered his offspring to him, and said: Despair of wanting to bring about polytheism for the nation of Muhammad after this day of yours, but spread poetry in them - meaning Mecca and Medina.

Tafsir Ibn Kathir

God the Almighty says, addressing those polytheists who claimed that what the Messenger, may God bless him and grant him peace, brought was not true, and that it was something he made up on his own, or that it was brought to him by a vision from the jinn, then God the Almighty cleared His Messenger of their words and fabrications, and pointed out that what he brought was from God, and that it was His revelation and inspiration, brought down by a noble, trustworthy, and great angel, and that it was not from the devils, for they have no desire for something like this great Qur'an, but rather they descend upon those who resemble them and are similar to them from the lying soothsayers. For this reason God the Almighty said: **Shall I inform you that is, tell you upon whom the devils descend? They descend upon every slanderer and sinner** that is, a liar in his words, and he is the slanderer, *sinful* and he is the wicked in his actions. This is what the devils bring down upon him from the soothsayers, and what follows their path of wicked lies, for the devils are also wicked liars. **They eavesdrop**, that is, they eavesdrop from the heavens, so they hear the word from the knowledge of the unseen, and they add to it a hundred lies, then they deliver it to their allies from among mankind, and they narrate it and people believe them in everything they say because of their truthfulness in that word that was heard from the heavens, as is confirmed in that hadith.

As narrated by Al-Bukhari from the hadith of Al-Zuhri: Yahya bin Urwah bin Az-Zubayr told me that he heard Urwah bin Az-Zubayr say: Aisha, may God be pleased with her, said: Some people asked the Prophet, may God bless him and grant him peace, about fortune-tellers, and he said: **They are nothing.** They said: **O Messenger of God, they tell of something that is true.** The Prophet, may God bless him and grant him peace, said: **That is a word of truth that a jinn snatches and gurgles in the ear of his friend like the gurgling of a chicken, and they mix with it more than a hundred lies.** Al-Bukhari also narrated: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah say: The Prophet (peace and blessings of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if they were a chain beating a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,' and He is the Most High, the Grand. Then, those who eavesdrop hear it, and those who eavesdrop are like this, one above the other" - Sufyan described his hand, distorting it and spreading it out between his fingers - "So, one hears a word and conveys it to the one below him, then another conveys it to the one below him,

until he conveys it through the tongue of a magician or a soothsayer. Perhaps a meteor will overtake him before he utters it, or perhaps he will utter it before it overtakes him, and he will tell a hundred lies along with it. Then it will be said: 'Didn't he say to us on such and such a day: such and such?' So he will believe that word that he heard from heaven." Al-Bukhari alone narrated it. Muslim narrated from the hadith of Al-Zuhri, on the authority of Ali bin Al-Hussein, on the authority of Ibn Abbas, on the authority of men from the Ansar, something similar to this, and it will come in the words of God Almighty in Saba', **until fear was removed from their hearts** and the verse.

Al-Bukhari said: Al-Layth said: Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, that Abu Al-Aswad told him, on the authority of Urwah, on the authority of Aishah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The angels speak from the clouds about what is happening on earth, and the devils hear the word and pour it into the ear of the soothsayer as a bottle is poured, and they add to it a hundred lies.** Al-Bukhari narrated it elsewhere in The Beginning of Creation, on the authority of Saeed bin Abi Maryam, on the authority of Al-Layth, on the authority of Abdullah bin Abi Ja'far, on the authority of Abu Al-Aswad Muhammad bin Abd Al-Rahman, on the authority of Urwah, on the authority of Aishah, with a similar word.

God the Almighty said: {And the poets are followed by those astray.} Ali bin Abi Talha said that Ibn Abbas said: He means the disbelievers who are followed by the misguidance of mankind and jinn. This is what Mujahid **may God have mercy on him** said, as did Abdur-Rahman bin Zaid bin Aslam and others. Ikrimah said: The two poets would exchange insults, and some people would defend one another, so God the Almighty revealed: {And the poets are followed by those astray.} Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Ibn al-Haad, on the authority of Yahanus, the freed slave of Mus'ab bin al-Zubayr, on the authority of Abu Sa'id, who said: While we were walking with the Messenger of God (blessings and peace of God be upon him) in al-Arj, a poet appeared and began to recite poetry. The Prophet (blessings and peace of God be upon him) said: **Seize the devil - or hold the devil back - for the inside of one of you to be filled with pus is better for him than for it to be filled with poetry.**

God the Almighty says: {Have you not seen that they wander aimlessly in every valley?} Ali bin Abi Talha said on the authority of Ibn Abbas: They indulge in every idle talk. Ad-Dahhak said on the authority of Ibn Abbas: In every type of speech. Mujahid and others said the same. Al-Hasan Al-Basri said: By God, we have seen their valleys in which they wander, sometimes cursing someone and sometimes praising someone. Qatadah said: A poet falsely praises a people and falsely criticizes another. God the Almighty says: {And that they say what they do not do} Al-Awfi said on the authority of Ibn Abbas: There were two men during the time of the Messenger of God, one of them was from the Ansar and the other was from another tribe. They exchanged insults, and with each of them were some of the fools from his tribe, so God the Almighty said: {And the poets are followed by

And the poets are followed by those astray.

those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?} Ali ibn Abi Talha said on the authority of Ibn Abbas: Most of what they say is a lie. What Ibn Abbas **may God be pleased with him** said is what actually happened. Poets brag about words and deeds that neither they nor anyone else have said, so they exaggerate what is not theirs. For this reason, scholars, may God have mercy on them, differed: If a poet confesses in his poetry something that warrants a punishment, should this confession be carried out against him or not, because they say what they do not do? There are two opinions. Muhammad ibn Ishaq and Muhammad ibn Sa'd in Al-Tabaqat, and Al-Zubayr ibn Bakkar in Kitab Al-Fakha, mentioned that the Commander of the Faithful, Umar ibn Al-Khattab, may God be pleased with him, appointed Al-Nu'man ibn 'Adi ibn Nadlah over Maysan in the land of Basra, and he used to compose poetry, so he said:

Did the beautiful woman know that her husband in Maysan is drinking wine and wheat from a glass?

If you wish, village peasants and dancers who dance to every breeze will sing to me.

If you regret it, then give me a drink with the bigger one, and do not give me a drink with the smaller one that is broken.

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

When this report reached the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, he said: "Yes, by God, this makes me sad. Whoever meets him should tell him that I have dismissed him." Umar wrote to him, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgiver of sin, the Acceptor of repentance, the Severe in penalty, the Lord of bounty. There is no god but Him. To Him is the final destination." Now then, I have heard what you said:

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

By God, it makes me sad that I have dismissed you. When he came to Omar, he rebuked him for this poem, so he said: By God, O Commander of the Faithful, I have never drunk it, and that poem was nothing but something that had dripped from my tongue. Omar said: I think so, but by God, you will never do anything for me, and I have said what I have said. He did not mention that he punished him for drinking, and he included his poetry in it, because they say what they do not do, but Omar, may God be pleased with him, rebuked him and blamed him for that and dismissed him because of it. That is why it is stated in the hadith: **For the inside of one of you to be filled with pus that he sees is better for him than for it to be filled with poetry.** What is meant by this is that the Messenger, may God bless him and grant him peace, to whom this Qur'an was revealed was neither a soothsayer nor a poet, because his state contradicts their state in clear ways, as God Almighty said: "And We have not taught him

poetry, nor is it befitting for it. It is only a reminder and a clear Qur'an." And God Almighty said: "Indeed, it is the word of an honored Messenger. And it is not the word of a poet. Little do you believe. Nor is it the word of a soothsayer. Little do you remember. A revelation from the Lord of the worlds." And likewise He said here: "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. In a clear Arabic tongue." Until he said: "And the devils did not bring it down. Nor is it befitting for them nor are they able. Indeed, they are removed from hearing." Until he said: Shall I inform you upon whom the devils descend? They descend upon every slanderer and sinner. They listen attentively, but most of them are liars. And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?

And his saying, **Except those who believe and do righteous deeds**, Muhammad ibn Ishaq said, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu al-Hasan Salim al-Barad, a client of Tamim al-Dari, who said: When the verse, **And the poets are followed by those astray**, was revealed, Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik came to the Messenger of God, may God bless him and grant him peace, weeping, and they said: God knew when He revealed this verse that we are poets. So the Prophet recited, **Except those who believe and do righteous deeds**, and he said: *You*, "And remember God often," and he said: *You*, and **And defend themselves after they have been wronged**, and he said: *You*. Narrated by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. Ibn Abi Hatim also narrated on the authority of Abu Sa'id al-Ashja', on the authority of Abu Usamah, on the authority of al-Walid ibn Abi Kathir, on the authority of Yazid, on the authority of Abdullah, on the authority of Abu al-Hasan, a client of Banu Nawfal, that Hassan ibn Thabit and Abdullah ibn Rawahah came to the Messenger of God, may God bless him and grant him peace, when this verse, **And the poets are followed by those astray**, was revealed. They were crying, and the Messenger of God, may God bless him and grant him peace, said while reciting it to them: **And the poets are followed by those astray**, until he reached: **Except for those who believe and do righteous deeds**. He said: *You*.

He also said: My father told us, Abu Muslim told us, Hammad bin Salamah told us, on the authority of Hisham bin Urwah, on the authority of Urwah, who said: When the verse, **And the poets are followed by those astray** until His saying, **and that they say what they do not do**, was revealed, Abdullah bin Rawahah said: O Messenger of God, God knows that I am one of them. So God revealed, **Except for those who believe and do righteous deeds**, and the verse. Ibn Abbas, Ikrimah, Mujahid, Qatadah, Zaid bin Aslam, and others said the same: This is an exception to what came before. There is no doubt that it is an exception, but this Surah is Meccan, so how could the reason for the revelation of these verses be the poets of the Ansar? There is doubt about that, and only mursal hadiths that have been presented are not reliable, and God knows best. However, this exception includes the

poets of the Ansar and others, even those poets of the Jahiliyyah who were involved in criticizing Islam and its people, then repented, turned back, stopped, did righteous deeds, and mentioned God often in response to the previous bad speech. Good deeds eliminate bad deeds, and he praised Islam and its people in contrast to what he used to criticize, as Abdullah bin Al-Zubayr said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Likewise, Abu Sufyan ibn al-Harith ibn Abdul Muttalib was one of the most hostile people to the Prophet (peace and blessings of God be upon him), and he was his cousin and the one who slandered him the most. When he embraced Islam, no one was more beloved to him than the Messenger of God (peace and blessings of God be upon him). He used to praise the Messenger of God (peace and blessings of God be upon him) after he had slandered him, and he supported him after he had been hostile to him. Thus, Muslim narrated in his Sahih on the authority of Ibn Abbas that when Abu Sufyan Sakhr ibn Harb embraced Islam, he said: **O Messenger of God, give me three things.** He said: *Yes.* He said: **Will you make Muawiyah your scribe?** He said: *Yes.* He said: **Will you command me to fight the disbelievers as I used to fight the Muslims?** He said: *Yes,* and he mentioned the third. For this reason, God the Almighty said: **Except for those who believe and do righteous deeds and remember God often.** It was said that it means they remember God often in their speech, and it was said that it means in their poetry. Both are correct and constitute disbelief, as mentioned above.

God the Almighty said: **And take revenge after they were wronged.** Ibn Abbas said: They are responding to the disbelievers who used to satirize the believers with it. This is also what Mujahid, Qatadah and others said. This is as proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said to Hassan: **Satirize them - or he said - incite them and Gabriel is with you.** Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, that he said to the Prophet (blessings and peace of God be upon him): God the Almighty has revealed what He revealed about the poets, and He said: "The believer strives with his sword and his tongue. By the One in Whose Hand is my soul, what you throw at them is as if it were the spray of arrows."

And the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned,** is like His saying: **The Day when no excuse will benefit the wrongdoers,** and in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **Beware of injustice, for injustice is darkness on the Day of Resurrection.** Qatadah ibn Di'amah said about the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned,** meaning poets and others. Abu Dawud al-Tayalisi said: Iyas ibn Abi Tamima told us: I

was present at al-Hasan's funeral when he passed by him with a Christian funeral procession, so he said: **And those who did wrong will come to know to what [final] return they will be returned.** Abdullah ibn Abi Rabah said on the authority of Safwan ibn Mahriz that whenever he would recite this verse, he would cry, to the point that I would think his twig had broken, **And those who did wrong will come to know to what [final] return they will be returned.**

Ibn Wahb said: Shuraih Al-Iskandarani informed us on the authority of some of the elders that they were in the land of the Romans, and while they were one night by a fire, warming themselves by it, some riders approached. They stood up and saw Fadala bin Ubaid among them, so they made him dismount and he sat with them. He said: A companion of ours was standing and praying until he came across this verse: **And those who do wrong will soon come to know to what [final] place of return they will be returned.** Fadala bin Ubaid said: These are the ones who destroy the House. It was said that what is meant by them are the people of Mecca, and it was said that they are the unjust polytheists. The correct view is that this verse is general and applies to every unjust person. Ibn Abi Hatim also said: It was reported on the authority of Zakariya bin Yahya Al-Waseti, Al-Haytham bin Mahfuz Abu Saad Al-Nahdi told me, Muhammad bin Abdul Rahman bin Al-Muhber told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: My father wrote two lines in his will: In the name of God, the Most Gracious, the Most Merciful. This is what Abu Bakr bin Abi Quhafah willed upon his departure from this world, when the disbeliever believes, the wicked ends, and the liar is believed. I have appointed Umar bin Al-Khattab as your successor. If he is just, then that is my opinion of him and my hope in him, but if he distorts and changes, I do not know the unseen. **And those who do wrong will come to know to what [end] they will be turned.** The end of the interpretation of Surat Ash-Shu'ara', and praise be to God, Lord of the worlds.

Fath al-Qadir

He said: 224- "And the poets are followed by those who have gone astray." The meaning is that the poets are followed by those who have gone astray, meaning they go along with them and take their path. Among them are those who have gone astray, meaning those who have strayed from the truth. Poets is the plural of poet, and those who have gone astray are the plural of ghaw. They are the misguided jinn and mankind. It was said that they are those who have deviated from the truth. It was said that they are those who recite poetry that contains satire and what is not permissible. It was said that what is meant are the poets of the infidels in particular. The majority of scholars read "and the poets" in the nominative case as a subject and its predicate is what comes after it. Isa bin Omar read "the poets" in the accusative case as a flash of light. Nafi', Shaibah, Al-Hasan, and As-Salami read "follow them" in the affirmative case, while the rest read it in the affirmative case.

Surat al-Shu'ara 26:224

And the poets are followed by those astray.

Tafsir al-Baghawi

God Almighty said: 224- "And the poets are followed by those who go astray." The commentators said: He meant the poets of the infidels who used to satirize the Messenger of God, may God bless him and grant him peace. Muqatil mentioned their names, saying: Among them are Abdullah ibn al-Zubayri as-Sahmi, Hubayrah ibn Abi Wahb al-Makhzumi, Mishfi ibn Abd Manaf, Abu Uzza ibn Abdullah al-Jumahi, and Umayyah ibn Abi al-Salt ath-Thaqafi. They spoke lies and falsehood, and said: We say what Muhammad says. They composed poetry, and some of the misguided among their people gathered around them to listen to their poetry when they satirized the Prophet, may God bless him and grant him peace, and his companions, and they narrated from them.

His statement, "And the poets are followed by those who go astray," refers to the narrators who recount satire of the Prophet (peace and blessings of God be upon him) and the Muslims. Qatada and Mujahid said: The ones who go astray are the devils.

Ad-Dahhak said: Two men exchanged insults during the time of the Messenger of God, may God bless him and grant him peace. One of them was from the Ansar and the other from another tribe. Each of them had with him some of the fools from his tribe, so this verse was revealed. This is the narration of Atiyah on the authority of Ibn Abbas.

Tafsir al-Baidawi

224 - "And the poets are followed by those who are astray." The followers of Muhammad, may God bless him and grant him peace, are not like that, and this is a resumption that invalidates the fact that he, may God bless him and grant him peace, was a poet and he confirmed it by saying:

Surat al-Shu'ara 26:225

Have you not seen that they wander aimlessly in every valley?

Tafsir al-Jalalayn

225 - **Have you not seen** that they **wander in every valley** of the valleys of speech and its arts **they wander** they go beyond the limit in praise and satire

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Have you not seen that they wander in every valley?**

Tafsir al-Qurtubi

The Almighty says: **Have you not seen that they wander aimlessly in every valley?** He says: They indulge in every idle talk, and they do not follow the path of truth, because whoever follows the truth and knows that what he says will be recorded against him, will be steadfast, and will not wander aimlessly, not caring what he says. This was revealed about Abdullah ibn Az-Zubayri, Musafi' ibn Abd Manaf, and Umayyah ibn Abi' As-Salt.

Tafsir Ibn Kathir

God the Almighty says, addressing those polytheists who claimed that what the Messenger, may God bless him and grant him peace, brought was not true, and that it was something he made up on his own, or that it was brought to him by a vision from the jinn, then God the Almighty cleared His Messenger of their words and fabrications, and pointed out that what he brought was from God, and that it was His revelation and inspiration, brought down by a noble, trustworthy, and great angel, and that it was not from the devils, for they have no desire for something like this great Qur'an, but rather they descend upon those who resemble them and are similar to them from the lying soothsayers. For this reason God the Almighty said: **Shall I inform you** that is, tell you **upon whom the devils descend? They descend upon every slanderer and sinner** that is, a liar in his words, and he is the slanderer, *sinful* and he is the wicked in his actions. This is what the devils bring down upon him from the soothsayers, and what follows their path of wicked lies, for the devils are also wicked liars. **They eavesdrop**, that is, they eavesdrop from the heavens, so they hear the word from the knowledge of the unseen, and they add to it a hundred lies, then they deliver it to their allies from among mankind, and they narrate it and people believe them in everything they say because of their truthfulness in that word that was heard from the heavens, as is confirmed in that hadith.

As narrated by Al-Bukhari from the hadith of Al-Zuhri: Yahya bin Urwah bin Az-Zubayr told me that he heard Urwah bin Az-Zubayr say: Aisha, may God be pleased with her, said: Some people asked the Prophet, may God bless him and grant him peace, about fortune-tellers, and he said: **They are nothing**. They said: **O Messenger of God, they tell of something that is true**. The Prophet, may God bless him and grant him peace, said: **That is a word of truth that a jinn snatches and gurgles in the ear of his friend like the gurgling of a chicken, and they mix with it more than a hundred lies**. Al-Bukhari also narrated: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah say: The Prophet (peace and blessings of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if they were a chain beating a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,' and He is the Most High, the Grand. Then, those who eavesdrop hear it, and those who eavesdrop are like this, one above the other" - Sufyan described his hand, distorting it and spreading it out between his fingers - "So, one hears a word and conveys it to the one below him, then another conveys it to the one below him, until he conveys it through the tongue of a magician or a soothsayer. Perhaps a meteor will overtake him before he utters it, or perhaps he will utter it before it overtakes him, and he will tell a hundred lies along with it. Then it will be said: 'Didn't he say to us on such and such a day: such and such?' So he will believe that word that he heard from heaven." Al-Bukhari alone narrated it. Muslim narrated from the hadith of Al-Zuhri, on the authority of Ali bin Al-Hussein, on the authority of Ibn Abbas, on the authority of men from the Ansar, something similar to this, and it will come in the words of God Almighty in Saba', **until fear was removed from their hearts** and the verse.

Al-Bukhari said: Al-Layth said: Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, that Abu Al-Aswad told him, on the authority of Urwah, on the authority of Aishah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The angels speak from the clouds about what is happening on earth, and the devils hear the word and pour it into the ear of the soothsayer as a bottle is poured, and they add to it a hundred lies**. Al-Bukhari narrated it elsewhere in The Beginning of Creation, on the authority of Saeed bin Abi Maryam, on the authority of Al-Layth, on the authority of Abdullah bin Abi Ja'far, on the authority of Abu Al-Aswad Muhammad bin Abd Al-Rahman, on the authority of Urwah, on the authority of Aishah, with a similar word.

God the Almighty said: {And the poets are followed by those astray.} Ali bin Abi Talha said that Ibn Abbas said: He means the disbelievers who are followed by the misguidance of mankind and jinn. This is what Mujahid **may God have mercy on him** said, as did Abdur-Rahman bin Zaid bin Aslam and others. Ikrimah said: The two poets would exchange insults, and some people would defend one another, so God the Almighty revealed: {And the poets are followed by those astray.} Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Ibn al-Haad, on the authority of Yahanus, the freed slave of Mus'ab bin al-Zubayr, on the authority of Abu Sa'id, who said:

Have you not seen that they wander aimlessly in every valley?

While we were walking with the Messenger of God (blessings and peace of God be upon him) in al-Arj, a poet appeared and began to recite poetry. The Prophet (blessings and peace of God be upon him) said: **Seize the devil - or hold the devil back - for the inside of one of you to be filled with pus is better for him than for it to be filled with poetry.**

God the Almighty says: {Have you not seen that they wander aimlessly in every valley?} Ali ibn Abi Talha said on the authority of Ibn Abbas: They indulge in every idle talk. Ad-Dahhak said on the authority of Ibn Abbas: In every type of speech. Mujahid and others said the same. Al-Hasan Al-Basri said: By God, we have seen their valleys in which they wander, sometimes cursing someone and sometimes praising someone. Qatadah said: A poet falsely praises a people and falsely criticizes another. God the Almighty says: {And that they say what they do not do} Al-Awfi said on the authority of Ibn Abbas: There were two men during the time of the Messenger of God, one of them was from the Ansar and the other was from another tribe. They exchanged insults, and with each of them were some of the fools from his tribe, so God the Almighty said: {And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?} Ali ibn Abi Talha said on the authority of Ibn Abbas: Most of what they say is a lie. What Ibn Abbas **may God be pleased with him** said is what actually happened. Poets brag about words and deeds that neither they nor anyone else have said, so they exaggerate what is not theirs. For this reason, scholars, may God have mercy on them, differed: If a poet confesses in his poetry something that warrants a punishment, should this confession be carried out against him or not, because they say what they do not do? There are two opinions. Muhammad ibn Ishaq and Muhammad ibn Sa'd in Al-Tabaqat, and Al-Zubayr ibn Bakkar in Kitab Al-Fakha, mentioned that the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, appointed Al-Nu'man ibn 'Adi ibn Nadlah over Maysan in the land of Basra, and he used to compose poetry, so he said:

Did the beautiful woman know that her husband in Maysan is drinking wine and wheat from a glass?

If you wish, village peasants and dancers who dance to every breeze will sing to me.

If you regret it, then give me a drink with the bigger one, and do not give me a drink with the smaller one that is broken.

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

When this report reached the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, he said: "Yes, by God, this makes me sad. Whoever meets him should tell him that I have dismissed him." Umar wrote to him, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgiver of sin, the Acceptor of repentance, the Severe in penalty, the Lord of

bounty. There is no god but Him. To Him is the final destination." Now then, I have heard what you said:

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

By God, it makes me sad that I have dismissed you. When he came to Omar, he rebuked him for this poem, so he said: By God, O Commander of the Faithful, I have never drunk it, and that poem was nothing but something that had dripped from my tongue. Omar said: I think so, but by God, you will never do anything for me, and I have said what I have said. He did not mention that he punished him for drinking, and he included his poetry in it, because they say what they do not do, but Omar, may God be pleased with him, rebuked him and blamed him for that and dismissed him because of it. That is why it is stated in the hadith: **For the inside of one of you to be filled with pus that he sees is better for him than for it to be filled with poetry.** What is meant by this is that the Messenger, may God bless him and grant him peace, to whom this Qur'an was revealed was neither a soothsayer nor a poet, because his state contradicts their state in clear ways, as God Almighty said: "And We have not taught him poetry, nor is it befitting for it. It is only a reminder and a clear Qur'an." And God Almighty said: "Indeed, it is the word of an honored Messenger. And it is not the word of a poet. Little do you believe. Nor is it the word of a soothsayer. Little do you remember. A revelation from the Lord of the worlds." And likewise He said here: "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. In a clear Arabic tongue." Until he said: "And the devils did not bring it down. Nor is it befitting for them nor are they able. Indeed, they are removed from hearing." Until he said: Shall I inform you upon whom the devils descend? They descend upon every slanderer and sinner. They listen attentively, but most of them are liars. And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?

And his saying, **Except those who believe and do righteous deeds**, Muhammad ibn Ishaq said, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu al-Hasan Salim al-Barad, a client of Tamim al-Dari, who said: When the verse, **And the poets are followed by those astray**, was revealed, Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik came to the Messenger of God, may God bless him and grant him peace, weeping, and they said: God knew when He revealed this verse that we are poets. So the Prophet recited, **Except those who believe and do righteous deeds**, and he said: *You*, "And remember God often," and he said: *You*, and **And defend themselves after they have been wronged**, and he said: *You*. Narrated by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. Ibn Abi Hatim also narrated on the authority of Abu Sa'id al-Ashja', on the authority of Abu Usamah, on the authority of al-Walid ibn Abi Kathir, on the authority of Yazid, on the authority of Abdullah, on the authority of Abu al-Hasan, a client of Banu Nawfal, that Hassan ibn Thabit and Abdullah ibn Rawahah came to the Messenger of God,

may God bless him and grant him peace, when this verse, **And the poets are followed by those astray**, was revealed. They were crying, and the Messenger of God, may God bless him and grant him peace, said while reciting it to them: **And the poets are followed by those astray**, until he reached: **Except for those who believe and do righteous deeds**. He said: *You*.

He also said: My father told us, Abu Muslim told us, Hammad bin Salamah told us, on the authority of Hisham bin Urwah, on the authority of Urwah, who said: When the verse, **And the poets are followed by those astray** until His saying, **and that they say what they do not do**, was revealed, Abdullah bin Rawahah said: O Messenger of God, God knows that I am one of them. So God revealed, **Except for those who believe and do righteous deeds**, and the verse. Ibn Abbas, Ikrimah, Mujahid, Qatadah, Zaid bin Aslam, and others said the same: This is an exception to what came before. There is no doubt that it is an exception, but this Surah is Meccan, so how could the reason for the revelation of these verses be the poets of the Ansar? There is doubt about that, and only mural hadiths that have been presented are not reliable, and God knows best. However, this exception includes the poets of the Ansar and others, even those poets of the Jahiliyyah who were involved in criticizing Islam and its people, then repented, turned back, stopped, did righteous deeds, and mentioned God often in response to the previous bad speech. Good deeds eliminate bad deeds, and he praised Islam and its people in contrast to what he used to criticize, as Abdullah bin Al-Zubayri said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Likewise, Abu Sufyan ibn al-Harith ibn Abdul Muttalib was one of the most hostile people to the Prophet (peace and blessings of God be upon him), and he was his cousin and the one who slandered him the most. When he embraced Islam, no one was more beloved to him than the Messenger of God (peace and blessings of God be upon him). He used to praise the Messenger of God (peace and blessings of God be upon him) after he had slandered him, and he supported him after he had been hostile to him. Thus, Muslim narrated in his Sahih on the authority of Ibn Abbas that when Abu Sufyan Sakhr ibn Harb embraced Islam, he said: **O Messenger of God, give me three things**. He said: *Yes*. He said: **Will you make Muawiyah your scribe?** He said: *Yes*. He said: **Will you command me to fight the disbelievers as I used to fight the Muslims?** He said: *Yes*, and he mentioned the third. For this reason, God the Almighty said: **Except for those who believe and do righteous deeds and remember God often**. It was said that it means they remember God often in their speech, and it was said that it means in their poetry. Both are correct and constitute disbelief, as mentioned above.

God the Almighty said: **And take revenge after they were wronged**. Ibn Abbas said: They are responding to the disbelievers who used to satirize the believers with it. This is also what Mujahid, Qatadah and others said.

This is as proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said to Hassan: **Satirize them - or he said - incite them and Gabriel is with you**. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, that he said to the Prophet (blessings and peace of God be upon him): God the Almighty has revealed what He revealed about the poets, and He said: "The believer strives with his sword and his tongue. By the One in Whose Hand is my soul, what you throw at them is as if it were the spray of arrows."

And the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, is like His saying: **The Day when no excuse will benefit the wrongdoers**, and in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **Beware of injustice, for injustice is darkness on the Day of Resurrection**. Qatadah ibn Di'amah said about the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, meaning poets and others. Abu Dawud al-Tayalisi said: Iyas ibn Abi Tamima told us: I was present at al-Hasan's funeral when he passed by him with a Christian funeral procession, so he said: **And those who did wrong will come to know to what [final] return they will be returned**. Abdullah ibn Abi Rabah said on the authority of Safwan ibn Mahrz that whenever he would recite this verse, he would cry, to the point that I would think his twig had broken, **And those who did wrong will come to know to what [final] return they will be returned**.

Ibn Wahb said: Shuraih Al-Iskandarani informed us on the authority of some of the elders that they were in the land of the Romans, and while they were one night by a fire, warming themselves by it, some riders approached. They stood up and saw Fadala bin Ubaid among them, so they made him dismount and he sat with them. He said: A companion of ours was standing and praying until he came across this verse: **And those who do wrong will soon come to know to what [final] place of return they will be returned**. Fadala bin Ubaid said: These are the ones who destroy the House. It was said that what is meant by them are the people of Mecca, and it was said that they are the unjust polytheists. The correct view is that this verse is general and applies to every unjust person. Ibn Abi Hatim also said: It was reported on the authority of Zakariya bin Yahya Al-Waseti, Al-Haytham bin Mahfuz Abu Saad Al-Nahdi told me, Muhammad bin Abdul Rahman bin Al-Muhber told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: My father wrote two lines in his will: In the name of God, the Most Gracious, the Most Merciful. This is what Abu Bakr bin Abi Quhafah willed upon his departure from this world, when the disbeliever believes, the wicked ends, and the liar is believed. I have appointed Umar bin Al-Khattab as your successor. If he is just, then that is my opinion of him and my hope in him, but if he distorts and changes, I do not know the unseen. **And those who do wrong will come to know to what [end] they will be turned**. The end of the interpretation of Surat Ash-Shu'ara', and praise be to God, Lord of the worlds.

Surat al-Shu'ara 26:225

Have you not seen that they wander aimlessly in every valley?

Fath al-Qadir

Then the Almighty explained the ugliness of the poets of falsehood, saying: 225- **Have you not seen that they wander aimlessly in every valley?** The sentence confirms what preceded it, and the address is to everyone who can see. It is said: **They wander aimlessly** if they go on their way. That is, have you not seen that they delve into every art of lying and speak in every branch of falsehood? Sometimes they tear apart reputations with satire, sometimes they come with everything that the ear abhors and the mind finds ugly, and sometimes they delve into the sea of foolishness and impudence, and they criticize the truth and praise falsehood, and they encourage people to do forbidden things, and they call people to do evil deeds as you hear in their poetry of praising alcohol, adultery, sodomy and the like of these cursed vices.

Tafsir al-Baghawi

225- **Have you not seen that they wander in every valley**, of the valleys of speech, **unjust and deviating from the path of truth?** And the wanderer is the one who goes on his way without a destination.

Ibn Abbas **may God be pleased with him** said about this verse: **They indulge in every idle talk.** Mujahid said: **They are tempted by every art.** Qatada said: **They praise falsely and listen and satirize falsely.** So the valley is an example of the various forms of speech, just as one says: **I am in a valley and you are in a valley.** It was also said: **They wander in every valley**, meaning they compose rhymes for every letter of the alphabet.

Tafsir al-Baidawi

225 - **Have you not seen that they wander in every valley?** Because most of their premises are fantasies that have no reality, and most of their words are about the adornment of the sanctuary, love poetry, boasting, tearing apart reputations, slandering lineages, making false promises, vain boasting, praising those who do not deserve it, and flattering them. He pointed to this in his saying:

Surat al-Shu'ara 26:226

And that they say what they do not do.

Tafsir al-Jalalayn

226 - **And that they say** We did **what they do not do** they lie.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And that they say what they do not do**.

Tafsir al-Qurtubi

The Almighty says: **And that they say what they do not do**. He says: Most of them lie, that is, they claim to be generous and good in their speech, but they do not do it. It was said that it was revealed about Abu Uzza al-Jumahi when he said:

Tell the Prophet Muhammad on my behalf that you are the truth and the King is Praiseworthy.

Then, when I mention Badr and its people, I groan with great pain and sorrow.

Then he excluded the poetry of the believers: Hassan bin Thabit, Abdullah bin Rawahah, Kaab bin Malik, Kaab bin Zuhair, and those who followed their paths from the truth, and he said:

Tafsir Ibn Kathir

God the Almighty says, addressing those polytheists who claimed that what the Messenger, may God bless him and grant him peace, brought was not true, and that it was something he made up on his own, or that it was brought to him by a vision from the jinn, then God the Almighty cleared His Messenger of their words and fabrications, and pointed out that what he brought was from God, and that it was His revelation and inspiration, brought down by a noble, trustworthy, and great angel, and that it was not from the devils, for they have no desire for something like this great Qur'an, but rather they descend upon those who resemble them and are similar to them from the lying soothsayers. For this reason God the Almighty said: **Shall I inform you** that is, tell you **upon whom the devils descend? They descend upon every slanderer and sinner** that is, a liar in his words, and he is the slanderer, *sinful* and he is the wicked in his actions. This is what the devils bring down upon him from the soothsayers, and what follows their path of wicked lies, for the devils are also wicked liars. **They eavesdrop**, that is, they eavesdrop from the heavens, so they hear the word from the knowledge of the unseen, and they add to it a hundred lies, then they deliver it to their allies from among

mankind, and they narrate it and people believe them in everything they say because of their truthfulness in that word that was heard from the heavens, as is confirmed in that hadith.

As narrated by Al-Bukhari from the hadith of Al-Zuhri: Yahya bin Urwah bin Az-Zubayr told me that he heard Urwah bin Az-Zubayr say: Aisha, may God be pleased with her, said: Some people asked the Prophet, may God bless him and grant him peace, about fortune-tellers, and he said: **They are nothing**. They said: **O Messenger of God, they tell of something that is true**. The Prophet, may God bless him and grant him peace, said: **That is a word of truth that a jinn snatches and gurgles in the ear of his friend like the gurgling of a chicken, and they mix with it more than a hundred lies**. Al-Bukhari also narrated: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah say: The Prophet (peace and blessings of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if they were a chain beating a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,' and He is the Most High, the Grand. Then, those who eavesdrop hear it, and those who eavesdrop are like this, one above the other" - Sufyan described his hand, distorting it and spreading it out between his fingers - "So, one hears a word and conveys it to the one below him, then another conveys it to the one below him, until he conveys it through the tongue of a magician or a soothsayer. Perhaps a meteor will overtake him before he utters it, or perhaps he will utter it before it overtakes him, and he will tell a hundred lies along with it. Then it will be said: 'Didn't he say to us on such and such a day: such and such?' So he will believe that word that he heard from heaven." Al-Bukhari alone narrated it. Muslim narrated from the hadith of Al-Zuhri, on the authority of Ali bin Al-Hussein, on the authority of Ibn Abbas, on the authority of men from the Ansar, something similar to this, and it will come in the words of God Almighty in Saba', **until fear was removed from their hearts** and the verse.

Al-Bukhari said: Al-Layth said: Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, that Abu Al-Aswad told him, on the authority of Urwah, on the authority of Aishah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The angels speak from the clouds about what is happening on earth, and the devils hear the word and pour it into the ear of the soothsayer as a bottle is poured, and they add to it a hundred lies**. Al-Bukhari narrated it elsewhere in The Beginning of Creation, on the authority of Saeed bin Abi Maryam, on the authority of Al-Layth, on the authority of Abdullah bin Abi Ja'far, on the authority of Abu Al-Aswad Muhammad bin Abd Al-Rahman, on the authority of Urwah, on the authority of Aishah, with a similar word.

God the Almighty said: {And the poets are followed by those astray.} Ali bin Abi Talha said that Ibn Abbas said: He means the disbelievers who are followed by the misguidance of mankind and jinn. This is what Mujahid **may God have mercy on him** said, as did Abdur-Rahman bin Zaid bin Aslam and others. Ikrimah said: The two poets would exchange insults, and some people would defend one another, so God the

And that they say what they do not do.

Almighty revealed: {And the poets are followed by those astray.} Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Ibn al-Haad, on the authority of Yahanus, the freed slave of Mus'ab bin al-Zubayr, on the authority of Abu Sa'id, who said: While we were walking with the Messenger of God (blessings and peace of God be upon him) in al-Arj, a poet appeared and began to recite poetry. The Prophet (blessings and peace of God be upon him) said: **Seize the devil - or hold the devil back - for the inside of one of you to be filled with pus is better for him than for it to be filled with poetry.**

God the Almighty says: {Have you not seen that they wander aimlessly in every valley?} Ali ibn Abi Talha said on the authority of Ibn Abbas: They indulge in every idle talk. Ad-Dahhak said on the authority of Ibn Abbas: In every type of speech. Mujahid and others said the same. Al-Hasan Al-Basri said: By God, we have seen their valleys in which they wander, sometimes cursing someone and sometimes praising someone. Qatadah said: A poet falsely praises a people and falsely criticizes another. God the Almighty says: {And that they say what they do not do} Al-Awfi said on the authority of Ibn Abbas: There were two men during the time of the Messenger of God, one of them was from the Ansar and the other was from another tribe. They exchanged insults, and with each of them were some of the fools from his tribe, so God the Almighty said: {And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?} Ali ibn Abi Talha said on the authority of Ibn Abbas: Most of what they say is a lie. What Ibn Abbas **may God be pleased with him** said is what actually happened. Poets brag about words and deeds that neither they nor anyone else have said, so they exaggerate what is not theirs. For this reason, scholars, may God have mercy on them, differed: If a poet confesses in his poetry something that warrants a punishment, should this confession be carried out against him or not, because they say what they do not do? There are two opinions. Muhammad ibn Ishaq and Muhammad ibn Sa'd in Al-Tabaqat, and Al-Zubayr ibn Bakkar in Kitab Al-Fakha, mentioned that the Commander of the Faithful, Umar ibn Al-Khattab, may God be pleased with him, appointed Al-Nu'man ibn 'Adi ibn Nadlah over Maysan in the land of Basra, and he used to compose poetry, so he said:

Did the beautiful woman know that her husband in Maysan is drinking wine and wheat from a glass?

If you wish, village peasants and dancers who dance to every breeze will sing to me.

If you regret it, then give me a drink with the bigger one, and do not give me a drink with the smaller one that is broken.

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

When this report reached the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, he said: "Yes, by God, this makes me sad. Whoever meets him should tell him that I have

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Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

By God, it makes me sad that I have dismissed you. When he came to Omar, he rebuked him for this poem, so he said: By God, O Commander of the Faithful, I have never drunk it, and that poem was nothing but something that had dripped from my tongue. Omar said: I think so, but by God, you will never do anything for me, and I have said what I have said. He did not mention that he punished him for drinking, and he included his poetry in it, because they say what they do not do, but Omar, may God be pleased with him, rebuked him and blamed him for that and dismissed him because of it. That is why it is stated in the hadith: **For the inside of one of you to be filled with pus that he sees is better for him than for it to be filled with poetry.** What is meant by this is that the Messenger, may God bless him and grant him peace, to whom this Qur'an was revealed was neither a soothsayer nor a poet, because his state contradicts their state in clear ways, as God Almighty said: "And We have not taught him poetry, nor is it befitting for it. It is only a reminder and a clear Qur'an." And God Almighty said: "Indeed, it is the word of an honored Messenger. And it is not the word of a poet. Little do you believe. Nor is it the word of a soothsayer. Little do you remember. A revelation from the Lord of the worlds." And likewise He said here: "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. In a clear Arabic tongue." Until he said: "And the devils did not bring it down. Nor is it befitting for them nor are they able. Indeed, they are removed from hearing." Until he said: Shall I inform you upon whom the devils descend? They descend upon every slanderer and sinner. They listen attentively, but most of them are liars. And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?

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constitute disbelief, as mentioned above.

God the Almighty said: **And take revenge after they were wronged**. Ibn Abbas said: They are responding to the disbelievers who used to satirize the believers with it. This is also what Mujahid, Qatadah and others said. This is as proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said to Hassan: **Satirize them - or he said - incite them and Gabriel is with you**. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, that he said to the Prophet (blessings and peace of God be upon him): God the Almighty has revealed what He revealed about the poets, and He said: "The believer strives with his sword and his tongue. By the One in Whose Hand is my soul, what you throw at them is as if it were the spray of arrows."

And the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, is like His saying: **The Day when no excuse will benefit the wrongdoers**, and in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **Beware of injustice, for injustice is darkness on the Day of Resurrection**. Qatadah ibn Di'amah said about the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned**, meaning poets and others. Abu Dawud al-Tayalisi said: Iyas ibn Abi Tamima told us: I was present at al-Hasan's funeral when he passed by him with a Christian funeral procession, so he said: **And those who did wrong will come to know to what [final] return they will be returned**. Abdullah ibn Abi Rahab said on the authority of Safwan ibn Mahraz that whenever he would recite this verse, he would cry, to the point that I would think his twig had broken, **And those who did wrong will come to know to what [final] return they will be returned**.

Ibn Wahb said: Shuraih Al-Iskandarani informed us on the authority of some of the elders that they were in the land of the Romans, and while they were one night by a fire, warming themselves by it, some riders approached. They stood up and saw Fadala bin Ubaid among them, so they made him dismount and he sat with them. He said: A companion of ours was standing and praying until he came across this verse: **And those who do wrong will soon come to know to what [final] place of return they will be returned**. Fadala bin Ubaid said: These are the ones who destroy the House. It was said that what is meant by them are the people of Mecca, and it was said that they are the unjust polytheists. The correct view is that this verse is general and applies to every unjust person. Ibn Abi Hatim also said: It was reported on the authority of Zakariya bin Yahya Al-Waseti, Al-Haytham bin Mahfuz Abu Saad Al-Nahdi told me, Muhammad bin Abdul Rahman bin Al-Muhber told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: My father wrote two lines in his will: In the name of God, the Most Gracious, the Most Merciful. This is what Abu Bakr bin Abi Quhafah willed upon his departure from this world, when the disbeliever believes, the wicked ends, and the liar is believed. I have appointed Umar bin Al-Khattab as your successor. If he is just, then

Surat al-Shu'ara 26:226

And that they say what they do not do.

that is my opinion of him and my hope in him, but if he distorts and changes, I do not know the unseen. **And those who do wrong will come to know to what [end] they will be turned.** The end of the interpretation of Surat Ash-Shu'ara', and praise be to God, Lord of the worlds.

Fath al-Qadir

Then the Almighty said: 226- **And that they say what they do not do**, meaning they say **we did** and **we did**, but they are lying about that. They may claim in their words that they are generous and good, but they do not do it, and they may attribute to themselves evil deeds that they are not capable of doing, as you find in many of their poems of false claims and pure falsehood that include slandering chaste women, and that they did such and such to them. This is pure falsehood and utter slander. Then the Almighty excepted the believing, righteous poets, whose condition is mostly to seek the truth and honesty.

Tafsir al-Baghawi

226- **And that they say what they do not do**, meaning they lie in their poetry. They say: We did and we did, and they are liars.

Abdul Wahid Al-Malihi told us, Abu Muhammad Abdul Rahman bin Abi Shureih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Maj'ad told us, Shu'bah told us, on the authority of Al-A'mash, on the authority of Dhakwan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **For one of you to have his stomach filled with pus is better for him than for it to be filled with poetry.**

Tafsir al-Baidawi

226 - **And that they say what they do not do.** It seems that since the miraculous nature of the Qur'an is in terms of wording and meaning, and since they have criticized the meaning by saying that it is something that was revealed by the devils, and the wording by saying that it is of the same type as the speech of poets, he spoke about the two categories and showed the contradiction of the Qur'an to them and the contrast between the state of the Messenger, may God bless him and grant him peace, and the state of their masters. Nafi' read *yabtaba'hum* with a light pronunciation, and it was read with emphasis and a sukoon on the 'ayn, likening some to others.

Surat al-Shu'ara 26:227

Except for those who believe and do righteous deeds and remember God much and defend themselves after they have been wronged. And those who have wronged will come to know to what [kind of] return they will be returned.

Tafsir al-Jalalayn

227 - **Except for those who believe and do righteous deeds** from the poets **and remember God much** poetry does not distract them from remembrance **and defend themselves** by satirizing the disbelievers **after they were wronged** by the disbelievers' satirizing of them among the believers, so they are not blameworthy. God the Most High said: God does not like the public mention of evil except by one who has been wronged. And God the Most High said: So whoever transgresses against you, transgress against him in proportion to his transgression against you. **And those who do wrong** from the poets and others **will soon know which way they will turn** their return **will return** after death.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Except for those who believe and do righteous deeds and remember God much and defend themselves after they have been wronged. And those who have wronged will come to know to what [kind of] return they will be returned."

Tafsir al-Qurtubi

The Almighty said: **Except for those who believe and do righteous deeds and remember God much** in their speech **and defend themselves after they were wronged** and defending oneself is only by right, and by what God Almighty has set, he has defended himself by falsehood. Abu al-Hasan al-Barrad said: When the verse **and the poets** was revealed, Hassan, Ka'b ibn Malik and Ibn Rawahah came crying to the Prophet (peace and blessings of God be upon him) and said: O Prophet of God! God revealed this verse, and He knows that we are poets? He said: **Read what comes after it** Except for those who believe and do righteous deeds **_ the verse _** and defend themselves after they were wronged **you** meaning by responding to the polytheists. The Prophet (peace and blessings of God be upon him) said: **Fight and do not say anything except the truth and do not mention your fathers and mothers**. Hassan said to Abu Sufyan:

I satirized Muhammad, so I responded to him, and that is the reward from God

My father, my mother, and my honor are a protection for the honor of Muhammad from you.

I insult him and he is not his equal, so I sacrifice my life for your good

My tongue is strict and flawless, and my sea is untroubled by buckets.

Ka'b said, "O Messenger of God! God has revealed about poetry what you know. Do you see in it?" The Prophet, may God bless him and grant him peace, said, "The believers strive with their souls, their swords, and their tongues. By the One in Whose Hand is my soul, what you shoot at them is as if it were the spray of arrows." Ka'b said:

She came hot to overcome her Lord and to overcome the overcomer of the overcomer

The Prophet (peace and blessings be upon him) said: **God has praised you, Ka'b, for what you said**. Ad-Dahhak narrated on the authority of Ibn Abbas that he said regarding the verse: **And the poets are followed by those astray**, that it is abrogated by the verse: **Except for those who believe and do righteous deeds**. Al-Mahdawi said: In the Sahih, it is narrated on the authority of Ibn Abbas that it is an exception. **And those who do wrong will come to know to what [final] place they will be returned**. This is a threat to those who take revenge through injustice. Shuraih said: The wrongdoers will come to know how they will be saved from the hands of God, the Almighty. The wrongdoer awaits punishment, and the wronged awaits victory. Ibn Abbas recited: **Which way they will escape** with the letter fa and the letter ta, and their meaning is the same. Al-Tha'labi mentioned this. The meaning of **Which way they will be returned** is what destination they will be and what place they will return to, because their destination is the Fire, which is the most depressing destination, and their return is to punishment, which is the worst place to return to. The difference between the inverted and the reference is that the inverted is the transition to the opposite of what it is in, and the reference is the return from a state it is in to a state it was in. So every reference becomes inverted, but not every inverted is a reference. And God knows best. Al-Mawardi mentioned this. And *any* is accusative because of **they turn away**, which is in the sense of a verbal noun, and it is not permissible for it to be accusative because **he will know** because *any* and all other interrogative pronouns do not have what precedes them affect them according to what the grammarians have mentioned. An-Nahhas said: The truth of the matter is that the interrogative has one meaning and what precedes it has another meaning, so if what precedes it affected it, some meanings would enter into others.

Tafsir Ibn Kathir

God the Almighty says, addressing those polytheists who claimed that what the Messenger, may God bless him and grant him peace, brought was not true, and that it was something he made up on his own, or that it was brought to him by a vision from the jinn, then God the Almighty cleared His Messenger of their words and fabrications, and pointed out that what he brought was from God, and that it was His revelation and inspiration,

Except for those who believe and do righteous deeds and remember God much and defend themselves after they have been wronged. And those who have wronged will come to know to what [kind of] return they will be returned.

brought down by a noble, trustworthy, and great angel, and that it was not from the devils, for they have no desire for something like this great Qur'an, but rather they descend upon those who resemble them and are similar to them from the lying soothsayers. For this reason God the Almighty said: **Shall I inform you that is, tell you upon whom the devils descend? They descend upon every slanderer and sinner** that is, a liar in his words, and he is the slanderer, *sinful* and he is the wicked in his actions. This is what the devils bring down upon him from the soothsayers, and what follows their path of wicked lies, for the devils are also wicked liars. **They eavesdrop**, that is, they eavesdrop from the heavens, so they hear the word from the knowledge of the unseen, and they add to it a hundred lies, then they deliver it to their allies from among mankind, and they narrate it and people believe them in everything they say because of their truthfulness in that word that was heard from the heavens, as is confirmed in that hadith.

As narrated by Al-Bukhari from the hadith of Al-Zuhri: Yahya bin Urwah bin Az-Zubayr told me that he heard Urwah bin Az-Zubayr say: Aisha, may God be pleased with her, said: Some people asked the Prophet, may God bless him and grant him peace, about fortune-tellers, and he said: **They are nothing**. They said: **O Messenger of God, they tell of something that is true**. The Prophet, may God bless him and grant him peace, said: **That is a word of truth that a jinn snatches and gurgles in the ear of his friend like the gurgling of a chicken, and they mix with it more than a hundred lies**. Al-Bukhari also narrated: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah say: The Prophet (peace and blessings of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if they were a chain beating a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,' and He is the Most High, the Grand. Then, those who eavesdrop hear it, and those who eavesdrop are like this, one above the other" - Sufyan described his hand, distorting it and spreading it out between his fingers - "So, one hears a word and conveys it to the one below him, then another conveys it to the one below him, until he conveys it through the tongue of a magician or a soothsayer. Perhaps a meteor will overtake him before he utters it, or perhaps he will utter it before it overtakes him, and he will tell a hundred lies along with it. Then it will be said: 'Didn't he say to us on such and such a day: such and such?' So he will believe that word that he heard from heaven." Al-Bukhari alone narrated it. Muslim narrated from the hadith of Al-Zuhri, on the authority of Ali bin Al-Hussein, on the authority of Ibn Abbas, on the authority of men from the Ansar, something similar to this, and it will come in the words of God Almighty in Saba', **until fear was removed from their hearts** and the verse.

Al-Bukhari said: Al-Layth said: Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, that Abu Al-Aswad told him, on the authority of Urwah, on the

authority of Aishah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The angels speak from the clouds about what is happening on earth, and the devils hear the word and pour it into the ear of the soothsayer as a bottle is poured, and they add to it a hundred lies**. Al-Bukhari narrated it elsewhere in The Beginning of Creation, on the authority of Saeed bin Abi Maryam, on the authority of Al-Layth, on the authority of Abdullah bin Abi Ja'far, on the authority of Abu Al-Aswad Muhammad bin Abd Al-Rahman, on the authority of Urwah, on the authority of Aishah, with a similar word.

God the Almighty said: {And the poets are followed by those astray.} Ali bin Abi Talha said that Ibn Abbas said: He means the disbelievers who are followed by the misguidance of mankind and jinn. This is what Mujahid **may God have mercy on him** said, as did Abdur-Rahman bin Zaid bin Aslam and others. Ikrimah said: The two poets would exchange insults, and some people would defend one another, so God the Almighty revealed: {And the poets are followed by those astray.} Imam Ahmad said: Qutaybah told us, Layth told us, on the authority of Ibn al-Haad, on the authority of Yahanus, the freed slave of Mus'ab bin al-Zubayr, on the authority of Abu Sa'id, who said: While we were walking with the Messenger of God (blessings and peace of God be upon him) in al-Arj, a poet appeared and began to recite poetry. The Prophet (blessings and peace of God be upon him) said: **Seize the devil - or hold the devil back - for the inside of one of you to be filled with pus is better for him than for it to be filled with poetry**.

God the Almighty says: {Have you not seen that they wander aimlessly in every valley?} Ali bin Abi Talha said on the authority of Ibn Abbas: They indulge in every idle talk. Ad-Dahhak said on the authority of Ibn Abbas: In every type of speech. Mujahid and others said the same. Al-Hasan Al-Basri said: By God, we have seen their valleys in which they wander, sometimes cursing someone and sometimes praising someone. Qatadah said: A poet falsely praises a people and falsely criticizes another. God the Almighty says: {And that they say what they do not do} Al-Awfi said on the authority of Ibn Abbas: There were two men during the time of the Messenger of God, one of them was from the Ansar and the other was from another tribe. They exchanged insults, and with each of them were some of the fools from his tribe, so God the Almighty said: {And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?} Ali bin Abi Talha said on the authority of Ibn Abbas: Most of what they say is a lie. What Ibn Abbas **may God be pleased with him** said is what actually happened. Poets brag about words and deeds that neither they nor anyone else have said, so they exaggerate what is not theirs. For this reason, scholars, may God have mercy on them, differed: If a poet confesses in his poetry something that warrants a punishment, should this confession be carried out against him or not, because they say what they do not

do? There are two opinions. Muhammad ibn Ishaq and Muhammad ibn Sa'd in Al-Tabaqat, and Al-Zubayr ibn Bakkar in Kitab Al-Fakha, mentioned that the Commander of the Faithful, Umar ibn Al-Khattab, may God be pleased with him, appointed Al-Nu'man ibn 'Adi ibn Nadlah over Maysan in the land of Basra, and he used to compose poetry, so he said:

Did the beautiful woman know that her husband in Maysan is drinking wine and wheat from a glass?

If you wish, village peasants and dancers who dance to every breeze will sing to me.

If you regret it, then give me a drink with the bigger one, and do not give me a drink with the smaller one that is broken.

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

When this report reached the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, he said: "Yes, by God, this makes me sad. Whoever meets him should tell him that I have dismissed him." Umar wrote to him, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgive of sin, the Acceptor of repentance, the Severe in penalty, the Lord of bounty. There is no god but Him. To Him is the final destination." Now then, I have heard what you said:

Perhaps the Commander of the Faithful will be displeased by our drinking in the ruined pavilion.

By God, it makes me sad that I have dismissed you. When he came to Omar, he rebuked him for this poem, so he said: By God, O Commander of the Faithful, I have never drunk it, and that poem was nothing but something that had dripped from my tongue. Omar said: I think so, but by God, you will never do anything for me, and I have said what I have said. He did not mention that he punished him for drinking, and he included his poetry in it, because they say what they do not do, but Omar, may God be pleased with him, rebuked him and blamed him for that and dismissed him because of it. That is why it is stated in the hadith: **For the inside of one of you to be filled with pus that he sees is better for him than for it to be filled with poetry.** What is meant by this is that the Messenger, may God bless him and grant him peace, to whom this Qur'an was revealed was neither a soothsayer nor a poet, because his state contradicts their state in clear ways, as God Almighty said: "And We have not taught him poetry, nor is it befitting for it. It is only a reminder and a clear Qur'an." And God Almighty said: "Indeed, it is the word of an honored Messenger. And it is not the word of a poet. Little do you believe. Nor is it the word of a soothsayer. Little do you remember. A revelation from the Lord of the worlds." And likewise He said here: "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. In a clear Arabic tongue." Until he said: "And the devils did not bring it down. Nor is it befitting for them nor are they able. Indeed, they are removed from hearing." Until he said: Shall I inform you upon whom the devils descend? They descend upon every slanderer and

sinner. They listen attentively, but most of them are liars. And the poets are followed by those astray. Have you not seen that they wander aimlessly in every valley? And that they say what they do not do?

And his saying, **Except those who believe and do righteous deeds**, Muhammad ibn Ishaq said, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu al-Hasan Salim al-Barad, a client of Tamim al-Dari, who said: When the verse, **And the poets are followed by those astray**, was revealed, Hassan ibn Thabit, Abdullah ibn Rawahah, and Ka'b ibn Malik came to the Messenger of God, may God bless him and grant him peace, weeping, and they said: God knew when He revealed this verse that we are poets. So the Prophet recited, **Except those who believe and do righteous deeds**, and he said: *You*, "And remember God often," and he said: *You*, and **And defend themselves after they have been wronged**, and he said: *You*. Narrated by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. Ibn Abi Hatim also narrated on the authority of Abu Sa'id al-Ashja', on the authority of Abu Usamah, on the authority of al-Walid ibn Abi Kathir, on the authority of Yazid, on the authority of Abdullah, on the authority of Abu al-Hasan, a client of Banu Nawfal, that Hassan ibn Thabit and Abdullah ibn Rawahah came to the Messenger of God, may God bless him and grant him peace, when this verse, **And the poets are followed by those astray**, was revealed. They were crying, and the Messenger of God, may God bless him and grant him peace, said while reciting it to them: **And the poets are followed by those astray**, until he reached: **Except for those who believe and do righteous deeds**. He said: *You*.

He also said: My father told us, Abu Muslim told us, Hammad bin Salamah told us, on the authority of Hisham bin Urwah, on the authority of Urwah, who said: When the verse, **And the poets are followed by those astray** until His saying, **and that they say what they do not do**, was revealed, Abdullah bin Rawahah said: O Messenger of God, God knows that I am one of them. So God revealed, **Except for those who believe and do righteous deeds**, and the verse. Ibn Abbas, Ikrimah, Mujahid, Qatadah, Zaid bin Aslam, and others said the same: This is an exception to what came before. There is no doubt that it is an exception, but this Surah is Meccan, so how could the reason for the revelation of these verses be the poets of the Ansar? There is doubt about that, and only mursal hadiths that have been presented are not reliable, and God knows best. However, this exception includes the poets of the Ansar and others, even those poets of the Jahiliyyah who were involved in criticizing Islam and its people, then repented, turned back, stopped, did righteous deeds, and mentioned God often in response to the previous bad speech. Good deeds eliminate bad deeds, and he praised Islam and its people in contrast to what he used to criticize, as Abdullah bin Al-Zubayri said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Likewise, Abu Sufyan ibn al-Harith ibn Abdul Muttalib

Surat al-Shu'ara 26:227

Except for those who believe and do righteous deeds and remember God much and defend themselves after they have been wronged. And those who have wronged will come to know to what [kind of] return they will be returned.

was one of the most hostile people to the Prophet (peace and blessings of God be upon him), and he was his cousin and the one who slandered him the most. When he embraced Islam, no one was more beloved to him than the Messenger of God (peace and blessings of God be upon him). He used to praise the Messenger of God (peace and blessings of God be upon him) after he had slandered him, and he supported him after he had been hostile to him. Thus, Muslim narrated in his Sahih on the authority of Ibn Abbas that when Abu Sufyan Sakhr ibn Harb embraced Islam, he said: **O Messenger of God, give me three things.** He said: *Yes.* He said: **Will you make Muawiyah your scribe?** He said: *Yes.* He said: **Will you command me to fight the disbelievers as I used to fight the Muslims?** He said: *Yes,* and he mentioned the third. For this reason, God the Almighty said: **Except for those who believe and do righteous deeds and remember God often.** It was said that it means they remember God often in their speech, and it was said that it means in their poetry. Both are correct and constitute disbelief, as mentioned above.

God the Almighty said: **And take revenge after they were wronged.** Ibn Abbas said: They are responding to the disbelievers who used to satirize the believers with it. This is also what Mujahid, Qatadah and others said. This is as proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said to Hassan: **Satirize them - or he said - incite them and Gabriel is with you.** Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, that he said to the Prophet (blessings and peace of God be upon him): God the Almighty has revealed what He revealed about the poets, and He said: "The believer strives with his sword and his tongue. By the One in Whose Hand is my soul, what you throw at them is as if it were the spray of arrows."

And the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned,** is like His saying: **The Day when no excuse will benefit the wrongdoers,** and in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **Beware of injustice, for injustice is darkness on the Day of Resurrection.** Qatadah ibn Di'amah said about the Almighty's saying: **And those who did wrong will come to know to what [final] return they will be returned,** meaning poets and others. Abu Dawud al-Tayalisi said: Iyas ibn Abi Tamima told us: I was present at al-Hasan's funeral when he passed by him with a Christian funeral procession, so he said: **And those who did wrong will come to know to what [final] return they will be returned.** Abdullah ibn Abi Rabah said on the authority of Safwan ibn Mahr az that whenever he would recite this verse, he would cry, to the point that I would think his twig had broken, **And those who did wrong will come to know to what [final] return they will be returned.**

Ibn Wahb said: Shuraih Al-Iskandarani informed us on

the authority of some of the elders that they were in the land of the Romans, and while they were one night by a fire, warming themselves by it, some riders approached. They stood up and saw Fadala bin Ubaid among them, so they made him dismount and he sat with them. He said: A companion of ours was standing and praying until he came across this verse: **And those who do wrong will soon come to know to what [final] place of return they will be returned.** Fadala bin Ubaid said: These are the ones who destroy the House. It was said that what is meant by them are the people of Mecca, and it was said that they are the unjust polytheists. The correct view is that this verse is general and applies to every unjust person. Ibn Abi Hatim also said: It was reported on the authority of Zakariya bin Yahya Al-Waseti, Al-Haytham bin Mahfuz Abu Saad Al-Nahdi told me, Muhammad bin Abdul Rahman bin Al-Muhber told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: My father wrote two lines in his will: In the name of God, the Most Gracious, the Most Merciful. This is what Abu Bakr bin Abi Quhafah willed upon his departure from this world, when the disbeliever believes, the wicked ends, and the liar is believed. I have appointed Umar bin Al-Khattab as your successor. If he is just, then that is my opinion of him and my hope in him, but if he distorts and changes, I do not know the unseen. **And those who do wrong will come to know to what [end] they will be turned.** The end of the interpretation of Surat Ash-Shu'ara', and praise be to God, Lord of the worlds.

Fath al-Qadir

He said: 227- **Except for those who believe and do righteous deeds** meaning they enter the party of the believers and perform their righteous deeds, **and remember God much** in their poetry, **and defend themselves after they were wronged** like those among them who satirize those who satirize them, or defend a scholar or a virtuous person, as was the case with the poets of the Prophet, may God bless him and grant him peace, for they would satirize those who satirized him, and protect them and defend their honor, and struggle against the poets of the polytheists and defend them. This includes those who defend the people of the Sunnah with their poetry and struggle against the people of innovation, and falsify what their poets say in praise of their innovation and satirizing the pure Sunnah, as is often the case with the poets of the Rafidah and others like them, for defending the truth with poetry and falsifying falsehood with it is one of the greatest forms of jihad, and the one who does it is one of the jihadists in the way of God, defending His religion and performing what God has commanded to be performed.

Know that poetry itself is divided into categories. That which is not good in it may reach the category of forbidden. And that which is good in it may reach the category of obligatory. Hadiths have been narrated

denouncing it and denouncing excessive use of it. Other hadiths have been narrated permitting and allowing it. Discussing the validity of that would take a long time, and we will mention at the end of the research what was narrated on that from the hadiths. Then the Almighty concluded this Surah with a verse that encompasses the entire threat, saying: **And those who do wrong will come to know to what place of return they will be turned back.** In His statement **will come to know** there is a great threat and a severe warning. Likewise in the generality of those who do wrong and the ambiguity of what place of return they will be turned back. Some have specified this verse to poets, but there is no basis for that, since the consideration is the generality of the wording. His statement **what place of return** is an attribute of an omitted source: that is, they will be turned back, what place of return. It was presented because it includes the meaning of a question, and **will know** does not apply to it, because the question does not apply to what precedes it, rather it is suspended from the action therein. Ibn Abbas and Al-Hasan read it as **ay manfalat yanfilu** with a fa' instead of a qaf, and a ta' instead of a ba' from infiltrating with a noon and a fa' above it. The rest read it with a qaf and a ba' from inqilab with a nun and a qaf with a dot. The meaning according to the reading of Ibn Abbas and Al-Hasan is that the wrongdoers are fed in escaping from the punishment of God and escaping from it, but they are not able to do so.

Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada, **And indeed, it is a revelation from the Lord of the worlds**, he said: This Qur'an. **The Trustworthy Spirit has brought it down**, he said: Gabriel. Ibn Jarir narrated on the authority of Ibn Abbas, **The Trustworthy Spirit has brought it down**, he said: The Trustworthy Spirit is Gabriel. I saw him have six hundred wings of pearls which he had spread out like peacock feathers. Ibn al-Najjar narrated in his history on the authority of Ibn Abbas, regarding His statement, **in a clear Arabic tongue**, he said: In the tongue of Quraysh. Had it been other than Arabic, they would not have understood it. Al-Hakim narrated, and al-Bayhaqi authenticated it in al-Shu'ab, on the authority of Buraydah, regarding His statement, **in a clear Arabic tongue**, he said: In the tongue of Jurhum. Ibn al-Mundhir and Ibn Abi Hatim also narrated something similar on his authority. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, he said: Abdullah ibn Salam was one of the scholars of the Children of Israel, and he was one of their best. He believed in the Book of Muhammad, so God said to them, **Was it not a sign to them that the scholars of the Children of Israel taught him?** Al-Bukhari, Muslim and others narrated on the authority of Abu Hurairah that he said: "When this verse was revealed: 'And warn your nearest kinsmen,' the Messenger of God, may God bless him and grant him peace, called upon the Quraysh, both generally and specifically, and said: 'O people of Quraysh, save yourselves from the Fire, for I have no power to harm you or benefit you. O people of Banu Ka'b ibn Lu'ay, save yourselves from the Fire, for I have no power to harm you or benefit you. O people of Banu Qusayy, save yourselves from the Fire, for I have no power to harm you or benefit you. O people of Banu Abd Manaf,

save yourselves from the Fire, for I have no power to harm you or benefit you. O people of Banu Abd al-Muttalib, save yourselves from the Fire, for I have no power to harm you or benefit you. O people of Banu Abd al-Muttalib, save yourselves from the Fire, for I have no power to harm you or benefit you. O Fatimah, daughter of Muhammad, save yourself from the Fire, for I have no power to harm you or benefit you unless you..." And in this chapter there are hadiths from a group of the Companions. Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, **Who sees you when you stand up**, he said: for prayer. Ibn Jarir and Ibn Mardawayh narrated from him, **Who sees you when you stand up and your turning among those who prostrate**, he said: your standing, bowing, and prostrating. Ibn Jarir and Ibn al-Mundhir also narrated from him, **and your turning among those who prostrate**, he said: He sees you when you are with those who prostrate, standing and sitting with them. Ibn Mardawayh also narrated from him regarding his statement, **and your turning among those who prostrate**, he said: When the Prophet (peace and blessings of God be upon him) stood up for prayer, he would see what was behind him as he could see what was in front of him. And from the hadith in the two Sahihs and others on the authority of Abu Hurayrah, he said: The Messenger of God (peace and blessings of God be upon him) said: **Do you see my qiblah here? By God, your humility and bowing are not hidden from me, and I see you from behind my back.** Ibn Umar Al-Adani narrated in his Musnad, Al-Bazzar, Ibn Abi Hatim, Al-Tabarani, Ibn Mardawayh and Abu Nu'aym in Al-Dala'il on the authority of Ibn Abbas regarding the statement of God, **And your turning among those who prostrate**, he said: From one prophet to another until you brought forth a prophet. Ibn Abi Hatim, Ibn Mardawayh and Abu Nu'aym narrated something similar on his authority regarding the verse. Al-Bukhari, Muslim and others narrated on the authority of Aisha who said: "Some people asked the Prophet (blessings and peace of God be upon him) about fortune-tellers. He said: They are nothing. They said: O Messenger of God, do they sometimes tell something that turns out to be true? He said: That is a word of truth which a jinn snatches and tosses into the ear of his friend, and they mix in it more than one hundred lies." In a wording of Al-Bukhari: **And they add to it one hundred lies.** Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: Two men exchanged insults during the time of the Messenger of God, may God bless him and grant him peace. One of them was from the Ansar and the other from another tribe. Each of them had with him some of his own people who were fools. So God revealed. **And the poets - those who go astray follow them** (al-Sahaba 2:17). Ibn Sa'd, Abd ibn Humayd, Ibn Abi Hatim, and Ibn Asakir narrated on the authority of Urwah, who said: When the verse **And the poets** was revealed up to the words **what they do not do**, Abdullah ibn Rawahah said: O Messenger of God, God knows that I am one of them. So God revealed. **Except those who believe** up to the words **they turn back**. Something similar to this has been narrated through various chains of narration. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, **Those who go astray pursue them**, meaning the disbelievers who follow the misguidance

Except for those who believe and do righteous deeds and remember God much and defend themselves after they have been wronged. And those who have wronged will come to know to what [kind of] return they will be returned.

of the jinn and mankind. **In every valley they wander**, meaning they engage in every idle talk. **And that they say what they do not do**, most of what they say is a lie. Then He excepted from them and said, **Except for those who believe and do righteous deeds and remember God much and defend themselves after they have been wronged**, meaning they refuted the disbelievers who used to satirize the believers. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated something similar from him. Ibn Abi Hatim and Ibn Mardawayh also narrated on his authority, **And the poets**, meaning the polytheists among them who used to satirize the Prophet, peace and blessings be upon him. **Those who go astray pursue them**, meaning the misguided jinn who go astray pursue every kind of speech and take up every branch of speech. Then He excepted from them and said, **Except for those who believe**, the verse. Meaning Hassan ibn Thabit, Abdullah ibn Rawahah and Kaab ibn Malik, they used to defend the Prophet (peace and blessings of God be upon him) and his companions by satirizing the polytheists. Al-Faryabi, Ibn Jarir and Ibn Abi Hatim narrated from him: *Al-Ghaawun the astray*. He said: They are the narrators. Ibn Mardawayh and Ibn Asakir also narrated from him: **Except those who have believed the verse**. He said: Abu Bakr, Umar, Ali and Abdullah ibn Rawahah. Ahmad, Al-Bukhari in his Tarikh, Abu Ya'la and Ibn Mardawayh narrated from Kaab ibn Malik that "he said to the Prophet (peace and blessings of God be upon him): 'God has revealed what He revealed about poets, so what do you think of it?' He said: 'The believer fights with his sword and his tongue. By the One in Whose Hand is my soul, what you are shooting at them is as if it were the spray of arrows.'" Ibn Abi Shaybah and Ahmad narrated from Abu Sa'eed, who said: "While we were walking with the Messenger of God (peace and blessings of God be upon him), a poet appeared and began to recite poetry. The Prophet (peace and blessings of God be upon him) said: 'For one of you to have his stomach filled with pus is better for him than for it to be filled with poetry.'" Al-Daylami narrated on the authority of Ibn Masoud, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that the poets who die in Islam are commanded by God to recite poetry that the houris will sing for their provisions in Paradise, and those who die in polytheism will call for woe and destruction in Hell. Ibn Mardawayh narrated on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, some poetry is wisdom**. He said: Qurayzah ibn Ka'b, Abdullah ibn Rawahah, and Hassan ibn Thabit came to him and said: **We recite poetry even though this verse has been revealed**. The Messenger of God, may God bless him and grant him peace, said: *Read*. They recited: **And the poets** up to the verse: **Except those who believe and do righteous deeds**. He said: "You are they. "And remember God often." He said: "You are they. "And defend themselves after they have been wronged." He said: **You are they**. Ibn Sa'd and Ibn Abi Shaybah narrated on the authority of Al-Bara'

ibn 'Azib, who said: The Messenger of God, may God bless him and grant him peace, said to Hassan ibn Thabit: **Satirize the polytheists, for Gabriel is with you**. Ibn Saad narrated on the authority of Al-Bara' bin Azib who said: "It was said, 'O Messenger of God, Abu Sufyan bin Al-Harith bin Abdul Muttalib is satirizing you.' Ibn Rawwaha stood up and said, 'O Messenger of God, give me permission to deal with him.' He said, 'Are you the one who says, 'May God be steadfast?' He said, 'Yes, O Messenger of God.' I said:

May God establish what He gave you of the good establishment of Moses and victory like the victory He gave you.

He said: And you, so God did the same to you. Then Ka'b jumped up and said: O Messenger of God, give me permission to deal with him? He said: Are you the one who says that she intended? He said: Yes, O Messenger of God. I said:

She wanted to overcome her Lord, but she was overcome by the overcomer.

He said: God has not forgotten that for you. Then Hassan stood up and said: O Messenger of God, give me permission to do it. He stuck out his black tongue and said: O Messenger of God, if you wish, I can do it with it. Give me permission. He said: Go to Abu Bakr and let him tell you the story of the people, their days and their lineage and satirize them, and Gabriel will be with you. Ahmad and Ibn Saad narrated on the authority of Abu Hurairah who said: Umar passed by Hassan while he was reciting poetry in the mosque. He looked at him and said: I used to recite poetry in it and in it was someone better than you. He was silent. Then Hassan turned to Abu Hurairah 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, *Yes*. Ibn Sa'd narrated from the hadith of Jabir, with a similar chain of transmission. Ibn Abi Shaybah narrated from Ibn Mas'ud from the Prophet, may God bless him and grant him peace: **There is wisdom in poetry**. Ibn Abi Shaybah narrated from Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: **For the inside of one of you to be filled with pus that he can see, is better for him than for it to be filled with poetry**. In Sahih, from the hadith of Abu Sa'id al-Khudri, he said: The Messenger of God, may God bless him and grant him peace, said: **For the inside of one of you to be filled with pus that he can see, is better for him than for it to be filled with poetry**. It was said in al-Sahah: It was narrated that pus is in his inside that he can see, meaning if he eats it. Al-Qurtubi said: Ismail ibn Abbas narrated from Abdullah ibn Awn from Muhammad ibn Sirin from Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: **Beautiful poetry is like beautiful speech, and ugly poetry is like ugly speech**. Al-Qurtubi said: Ismail narrated it from Abdullah ibn Awn al-Shami, and his hadith from the people of Ash-Sham is authentic, according to what Yahya ibn Ma'in and others said. He

said: Abdullah ibn Amr ibn Al-Aas said: The Messenger of God, may God bless him and grant him peace, said: "Poetry is like speech; its beauty is like beautiful speech, and its ugliness is like ugly speech." Muslim narrated from the hadith of Amr ibn al-Sharid on the authority of his father who said: "I rode behind the Messenger of God, may God bless him and grant him peace, and he said: 'Do you have any of the poetry of Umayyah ibn Abi al-Salt?' I said: 'Yes.' He said: 'Hey.' So I recited a verse to him, and he said: 'Hey.' Then I recited a verse to him, and he said: 'Hey.' Until I had recited to him one hundred verses." Ibn Abi Hatim narrated from Fadalah ibn Ubayd regarding the verse: **And those who do wrong will come to know to what [end] they will be turned**, he said: These are the ones who destroy the House.

Tafsir al-Baghawi

Then he excluded the Muslim poets who responded to the poets of the pre-Islamic era, satirized the poets of the infidels, and defended the Prophet, may God bless him and grant him peace, and his companions, including Hassan bin Thabit, Abdullah bin Rawahah, and Ka'b bin Malik, and he said:

227- Except for those who believe and do righteous deeds. Ahmad ibn Abdullah al-Salihi informed us, Abu al-Husayn Ali ibn Muhammad ibn Abdullah Bishran informed us, Ismail ibn Muhammad al-Saffar informed us, Ahmad ibn Mansur al-Ramadi informed us, Abd al-Razzaq informed us, Muammar informed us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, that he said to the Prophet, may God bless him and grant him peace: God has revealed what He revealed about poetry. The Prophet, may God bless him and grant him peace, said: "The believer strives with his sword and his tongue. By the One in Whose Hand is my soul, it is as if you are shooting them with it like the arrows that are shooting at them."

Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Al-Haytham bin Kulayb told us, Abu Isa Al-Tirmidhi told us, Ishaq bin Mansur told us, Abdul Razzaq told us, Ja'far bin Sulayman told us, Thabit told us, on the authority of Anas, "The Prophet, may God bless him and grant him peace, entered Mecca for the Umrah of Compensation, and Ibn Rawahah walked in front of him and said:

Leave the children of the unbelievers alone. Today We will punish you for sending down His punishment.

A blow that removes the head from its resting place and makes the friend forget his friend

Omar said to him: O Ibn Rawahah, you are reciting poetry in the presence of the Messenger of God, may God bless him and grant him peace, and in the sanctuary of God? The Prophet, may God bless him and grant him peace, said: Leave him alone, Omar, for it is faster in their path than the shooting of arrows.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us,

Muhammad bin Ismail told us, Hajjaj bin Munhal told us, Shu'bah told us, Adi told me that he heard Al-Bara' say: 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."

Abdullah bin Abdul Samad Al-Jawzani told us, Abu Al-Qasim Al-Khuza'i told us, Al-Haitham bin Kulayb told us, Abu Isa told us, Ismail bin Musa Al-Fazari and Ali bin Hajar told us - the meaning is the same - they said: Abdul Rahman bin Abi Al-Zinad told us, on the authority of Hisham bin 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, used to place a pulpit for Hassan bin Thabit in the mosque, and he would stand on it, boasting about the Messenger of God, may God bless him and grant him peace, or defending 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, would say: God supports Hassan with the Holy Spirit, whether he defends or boasts about the Messenger of God."

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abdul Malik bin Shuaib bin Al-Laith told us, my father told me, on the authority of my grandfather, Khalid bin Zaid told us, Saeed bin Abi Hilal told me, on the authority of Amara bin Ghazia, on the authority of Muhammad bin Ibrahim, on the authority of Abu Salamah bin Abdul Rahman, on the authority of Aisha, that the Messenger of God, may God bless him and grant him peace, said: **Satirize the Quraysh, for that is more severe for them than the volley of arrows.** So he sent to Ibn Rawahah and said: **Satirize them.** So he satirized them, but he was not satisfied. So he sent to Ka'b bin Malik, then he sent to Hassan bin Thabit. When he entered upon him, Hassan said: **It is time for you to send for this lion who strikes with his tail.** Then he stuck out his tongue, and it began to move it. Then he said: **By Him who sent you with the truth, I will tear them apart with my tongue as one tears apart leather.** The Messenger of God, may God bless him and grant him peace, said: **Do not be hasty, for Abu Bakr is the most knowledgeable of the Quraysh about their lineage, and I have a lineage among them so that you will be sincere.** My lineage, so Hassan came to him and then returned and said: O Messenger of God, your lineage is clear to me, and by Him who sent you with the truth, I will extract you from them as a hair is extracted from dough. Aisha said: I heard the Messenger of God, may God bless him and grant him peace, say to Hassan: The Holy Spirit will continue to support you as long as you defend God and His Messenger. She said: I heard the Messenger of God, may God bless him and grant him peace, say: Hassan satirized them and was healed and cured. Hassan said:

I satirized Muhammad, so he responded to me, and that is the reward from God.

I satirized Muhammad, the righteous and upright Messenger of God, whose character was loyalty.

My father, my mother, and my honor are a protection for the honor of Muhammad from you.

Surat al-Shu'ara 26:227

Except for those who believe and do righteous deeds and remember God much and defend themselves after they have been wronged. And those who have wronged will come to know to what [kind of] return they will be returned.

So whoever among you satirizes the Messenger of God, praises him, and supports him, it is the same.

Gabriel is the Messenger of God among us, and the Holy Spirit is incomparable.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, Abu Bakr bin Abdul Rahman told me that Marwan bin Al-Hakam told him that Abdul Rahman bin Al-Aswad bin Abdul Yaghuth told him that Ubayy bin Kaab told him that the Messenger of God, may God bless him and grant him peace, said: **There is wisdom in poetry.**

Aisha, may God be pleased with her, said: Poetry is speech, some of it is good and some of it is bad, so take the good and leave the bad.

Al-Sha'bi said: Abu Bakr, may God be pleased with him, used to write poetry, Umar, may God be pleased with him, used to write poetry, and Ali, may God be pleased with him, was the most poetic of the three.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he used to recite poetry in the mosque and ask people to recite it. It was narrated that he called Omar bin Abi Rabi'a Al-Makhzumi and asked him to recite the poem he had composed, and he said:

Are you going out early tomorrow or going back at sunset?

Ibn Abi Rabi'ah recited the poem to him until the end, which is a village of seventy verses. Then Ibn Abbas repeated the entire poem, as he had memorized it in one go.

And they remembered God much, meaning: poetry did not distract them from remembering God, **and they were victorious after they had been wronged**, Muqatil said: They were victorious over the polytheists, because they began with satire.

Then He threatened the poets of the polytheists, saying: **And those who did wrong will come to know**, i.e., they committed polytheism and satirized the Messenger of God, peace and blessings be upon him, **to what destination they will be returned**, i.e., to what destination they will return after death. Ibn Abbas, may God be pleased with him, said: To Hell and the Blaze. And God knows best.

urging people to obey Him. If they had slandered, they would have intended to defend themselves against those who slandered them and to fight those who slandered the Muslims, such as Abdullah ibn Rawahah, Hassan ibn Thabit and the Ka'bain. "The Prophet (peace and blessings be upon him) used to say to Hassan, 'Say, and the Holy Spirit is with you.'" On the authority of Ka'b ibn Malik, that the Prophet (peace and blessings of God be upon him) said to him, **Satire, for by He in Whose Hand is my soul, it is more severe for them than arrows.** "And those who do wrong will come to know to what [final] place they will be turned back." This is a severe threat, as in **will come to know** there is a strong warning, and in **those who do wrong** there is a generalization and generalization, and in what [final] place they will be turned back, meaning after death, there is a delusion and intimidation. Abu Bakr recited it to Umar, may God be pleased with them both, when he entrusted him with the task, and it was read, **Any escaped, they will escape**, from *infalat*, which means salvation, and the meaning is that the wrongdoers hope to escape from the punishment of God, and they will come to know that they have no way of escaping.

On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat Ash-Shu'ara' will have ten good deeds for the number of those who believed in Noah and denied him, Hud, Salih, Shu'aib, and Abraham, and for the number of those who denied Jesus and believed in Muhammad, may God bless them and grant them peace."

Tafsir al-Baidawi

227 - **Except for those who believe and do righteous deeds and remember God often and defend themselves after they have been wronged.** An exception for the believing and righteous poets who frequently remember God and most of their poetry is about monotheism, praising God the Most High and

Surat al-Naml 27:1

Ta Seen. These are the verses of the Qur'an and a clear Book.

Tafsir al-Jalalayn

1 - **Ta Seen** God knows best what He meant by that *Those* these verses **verses of the Qur'an** verses from it **and a clear Book** revealing the truth from falsehood, an addition of an attribute

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: We have already explained in the previous part of this book what was from the letters of the alphabet at the beginning of the surahs, so his saying *Ta-Sin* is from that. It has been narrated from Ibn Abbas that his saying *Ta-Sin* is an oath that God swore and is one of the names of God.

Ali bin Dawud told me, he said: Abdullah bin Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas. So what is required by this statement is that it means: By the All-Hearing, the Most Kind, these verses that I have sent down to you, O Muhammad, are verses of the Qur'an and verses of a clear Book. He says: It makes clear to whoever ponders it and thinks about it that he will understand that it is from God, who sent it down to you. It was not invented by you or made up by anyone other than you among God's creation, because no one among creation is able to produce anything like it, even if the jinn and mankind conspired against him. He lowered the word **and a clear Book** in conjunction with the Qur'an. His saying *guidance* is a description of the Qur'an. He says: These verses of the Qur'an are an explanation from God by which He makes clear the path of truth and the path of peace. **And good tidings to the believers.** He says: And good tidings to whoever believes in it and believes in what was sent down in it of the great success in the Hereafter.

Tafsir al-Qurtubi

All of it was revealed in Mecca according to all scholars, and it consists of ninety-three verses. And some scholars say it consists of ninety-four verses.

God the Almighty says: "Ta, Seen. These are the verses of the Qur'an and a clear Book." We have already discussed the separate letters in Surat Al-Baqarah and elsewhere. *Think* means *this*, meaning this Surah is the verses of the Qur'an and the verses of a clear Book. He mentioned the Qur'an with the definite form and said: **and a clear Book** with the indefinite form, and they both have the meaning of definiteness, as you say: So-and-so is a wise man and so-and-so is a wise man. The Book is the Qur'an, so He combined two attributes for it: that it is the Qur'an

and that it is a Book, that it is what is revealed by writing and revealed by reading. He previously explained the two attributes: that it is the Qur'an and that it is a Book, because it is what is revealed by writing and revealed by reading. Their derivation has already been explained in Surat Al-Baqarah. He said in Surat al-Hijr 15: **These are the verses of the Book and a clear Qur'an.** (al-Hijr 15:1) So He brought out the Book with the definite form and the Qur'an with the indefinite form, and that is because the Qur'an and the Book are two nouns that can be either definite or adjective. He described it as clear because it explains His commands and prohibitions, His lawful and unlawful things, His promise and His threat, as has been mentioned previously.

Tafsir Ibn Kathir

Interpretation of Surat An-Naml

It is Meccan

In the name of God, the Most Gracious, the Most Merciful

We have already discussed the separate letters at the beginning of the surahs in Surah Al-Baqarah. And the Almighty's saying: **These are verses** meaning these are verses **of the Qur'an and a clear Book** meaning clear and plain **a guidance and good tidings for the believers** meaning that guidance and good tidings from the Qur'an are only attained by those who believe in it, follow it, and confirm it, and act in accordance with what is in it, and establish the prescribed prayers, and pay the obligatory zakat, and are certain of the Hereafter, and the resurrection after death, and the reward for deeds: good and evil, and Paradise and Hell, as God the Almighty said: "Say, 'It is, for those who believe, a guidance and healing. But as for those who do not believe - in their ears is deafness'" (Al-Baqarah 2:17). And God the Almighty said: **That you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** That is why God the Almighty said here: **Indeed, those who do not believe in the Hereafter** meaning, they deny it and rule out its occurrence **We have made their deeds pleasing to them, so they wander blindly** meaning, what they are in has been made beautiful to them, and We have extended their error, so they wander in their misguidance. This was a recompense for what they denied of the Hereafter, as God the Almighty said: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time** 13:1. **Those are the ones for whom is the worst punishment** meaning, in this world and the Hereafter, **and in the Hereafter they are the greatest losers** meaning, no one among the people of the gathering will lose themselves and their wealth except them. And the Almighty's saying: **And indeed, you receive the Qur'an from One Who is Wise and Knowing.** That is, **And indeed, you, O Muhammad - Qatada said: you receive** means you take **the Qur'an from One Who is Wise and Knowing.** That is, from One Who is Wise and Knowing, that is, Wise in His commands and prohibitions, Knowing of all matters: great and small. So His report is pure truth, and His judgment is complete justice, as the Almighty

Surat al-Naml 27:1

Ta Seen. These are the verses of the Qur'an and a clear Book.

said: **And the word of your Lord has been fulfilled in truth and justice.**

Fath al-Qadir

It is ninety-three verses, and it was said ninety-four

Al-Qurtubi said: It is all Meccan according to everyone. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas that he said: Surat An-Naml was revealed in Mecca. Ibn Mardawayh narrated a similar statement on the authority of Ibn Az-Zubayr.

His saying: 1- **Ta Seen** The discussion has already been explained in detail in the openings of the surahs. If these letters are the name of the surah, then their place is in the nominative case as a subject and what follows it is its predicate. It is permissible for them to be the predicate of a deleted subject: that is, this is the name of this surah. If these letters are not the name of the surah, but are listed in the manner of enumeration, then they have no place. The reference in his saying: *That is* to the surah itself, because it was mentioned in general terms by mentioning its name. The demonstrative pronoun is the subject and its predicate is **the verses of the Qur'an** and the sentence is the predicate of the first subject on the assumption that it is raised by the beginning. **And a clear book** The majority read *Book* in the genitive case in apposition to the Qur'an: that is, those are the verses of the Qur'an and the verses of a clear book. It is possible that what is meant by his saying: **And a book** is the Qur'an itself, so it is from the apposition of some attributes to others with the same meaning, and what is meant by the book is the Preserved Tablet, or the surah itself. Ibn Abi Ubla read **and a clear book** in the nominative case in apposition to the verses. It was said that according to this reading, it is based on the assumption of a deleted complement and the addition of the complement to it in its place: i.e., verses of a clear Book. So he described the verses with two descriptions: Qur'anic, indicating that it is recited, while indicating that it is a miraculous Arabic Qur'an, and written, indicating that it is written, while indicating that it has the characteristic of revealed books. So according to this, it is not a case of conjoining an attribute with an attribute with the same meaning. Then a third description was added to the two descriptions, which is the clarification of its meanings to whoever reads it, or it is from *aban*, meaning: its meaning became clear and its miraculous nature became clear due to the eloquence it contained. The description of Qur'anic was presented here in view of the precedence of the state of Qur'anic over the state of writing, and he delayed it in Surat Al-Hijr, saying: **These are the verses of the Book and a clear Qur'an**, in view of its state that it has become, for it is written, and writing is the reason for reading, and God knows best. As for the definite Qur'an here and the indefiniteness of the Book, and the definiteness of the Book in Surat Al-Hijr, and the indefiniteness of the Qur'an, it is because each of them is suitable for definiteness and indefiniteness.

Tafsir al-Baghawi

1- **Ta Seen**, Ibn Abbas said: It is one of the names of God Almighty, and we have previously discussed the letters of the alphabet. **These are the verses of the Qur'an**, meaning: These are the verses of the Qur'an, **and a clear Book**, meaning: and the verses of a clear Book.

Tafsir al-Baidawi

1 - **Ta Seen** "These are the verses of the Qur'an and a clear Book" The reference is to the verses of the Surah, and the clear Book is either the Preserved Tablet and its clarification is that what will be is written in it, so it clarifies it to those who look into it, and its delay is in consideration of our knowledge being attached to it and its advancement in the Stone in consideration of existence, or the Qur'an and its clarification of what was deposited in it of wisdom and rulings, or its authenticity in its miraculous nature and its being linked to the Qur'an like linking one of two attributes to the other and its being indefinite for the sake of glorification. And "and a Book" was read in the nominative case with the deletion of the complement and the complement to it being placed in its place.

Surat al-Naml 27:2

Guidance and good tidings for the believers.

Tafsir al-Jalalayn

2 - It is **a guide** from misguidance **and good tidings to the believers** who believe in it of Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

Regarding his statement: **Guidance and good tidings**, there are two aspects of Arabic: The nominative case is used as a subject, meaning: It is guidance and good tidings. The accusative case is used as a severance from the verses of the Qur'an, so its meaning is: These are the verses of the Qur'an, guidance and good tidings for the believers. Then the definite article was dropped from guidance and good tidings, so they became indefinite, and they are an adjective for the definite noun, so they were placed in the accusative case.

Tafsir al-Qurtubi

The Almighty's saying: **Guidance and good tidings for the believers**. *Guidance* is in the accusative case as a state of the Book, meaning that these verses of the Book are guidance and good tidings. It is permissible to put it in the nominative case as a subject, meaning it is guidance. Or if you wish, you can delete the adjective, meaning in it is guidance. It is permissible for the predicate to be **for the believers**, then He described them and said.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of the surahs in Surah Al-Baqarah. And the Almighty's saying: **These are verses** meaning these are verses **of the Qur'an and a clear Book** meaning clear and plain **guidance and good tidings for the believers** meaning that guidance and good tidings from the Qur'an are only attained by those who believe in it, follow it, and confirm it, and act in accordance with what is in it, and establish the prescribed prayers, and pay the obligatory zakat, and are certain of the Hereafter, and the resurrection after death, and the reward for deeds: good and evil, and Paradise and Hell, as God the Almighty said: "Say, 'It is, for those who believe, a guide and a healing. But as for those who do not believe - in their ears is deafness'" (al-Baqarah 2:17). And God the Almighty said: **That you may give good tidings thereby to the righteous and warn thereby a quarrelsome people**. That is why God the Almighty said here: **Indeed, those who do not believe in the Hereafter** meaning, they deny it and rule out its occurrence **We have made their deeds pleasing to them, so they wander blindly** meaning, what they

are in has been made beautiful to them, and We have extended their error, so they wander in their misguidance. This was a recompense for what they denied of the Hereafter, as God the Almighty said: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time** 13:7. **Those are the ones for whom is the worst punishment** meaning, in this world and the Hereafter, **and in the Hereafter they are the greatest losers** meaning, no one among the people of the gathering will lose themselves and their wealth except them. And the Almighty's saying: **And indeed, you receive the Qur'an from One Who is Wise and Knowing**. That is, **And indeed, you, O Muhammad - Qatada said: you receive** means you take **the Qur'an from One Who is Wise and Knowing**. That is, from One Who is Wise and Knowing, that is, Wise in His commands and prohibitions, Knowing of all matters: great and small. So His report is pure truth, and His judgment is complete justice, as the Almighty said: **And the word of your Lord has been fulfilled in truth and justice**.

Fath al-Qadir

2- **Guidance and good tidings for the believers** is in the accusative case as a state of the verses or of the Book: meaning those are verses that guide and bring good tidings. It is also permissible for it to be in the nominative case as a subject: meaning it is guidance: or they are two other predicates for those, or they are two verbal nouns in the accusative case with an implied verb: meaning he guides with guidance and brings good tidings with good tidings. Then he described the believers who have guidance and good tidings.

Tafsir al-Baghawi

2- **Guidance and good tidings for the believers**, meaning: it is guidance from misguidance, and good tidings for the believers who believe in it of Paradise.

Tafsir al-Baidawi

2 - **Guidance and good tidings for the believers** are two states of *verses* and the factor in them is the meaning of indication, or two substitutes for them or two other predicates or two predicates of something omitted.

Surat al-Naml 27:3

Those who establish prayer and give zakat, and of the Hereafter they are certain.

Surat al-Naml 27:3

Those who establish prayer and give zakat, and of the Hereafter they are certain.

Tafsir al-Jalalayn

3 - **Those who establish prayer** perform it properly **and give** give **zakat and they are certain of the Hereafter** they know it by reasoning and it was repeated because it was separated between it and the report

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Those who establish prayer** means: It is guidance and good tidings for those who believe in it and perform the obligatory prayer within its limits. And His statement: **And give zakat** means: And they pay the obligatory zakat. And it was said: Its meaning is: And they purify their bodies from the filth of sins.

We have already explained this in a way that makes it unnecessary to repeat it here. **And they are certain of the Hereafter.** He says: While they establish prayer and pay the obligatory zakat, they are certain of the return to God after death, so they humble themselves in obedience to God, hoping for His abundant reward and fearing His great punishment. They are not like those who deny the resurrection and do not care whether they do good or evil, obey or disobey, because if they do good, they do not hope for reward, and if they do evil, they do not fear punishment.

Tafsir al-Qurtubi

The Almighty says: **Those who establish prayer and give zakat and are certain of the Hereafter.** This has already been explained at the beginning of *Al-Baqarah*.

God the Almighty says: **Indeed, those who do not believe in the Hereafter** meaning, do not believe in the futility of things. **We made attractive to them** It was said: their evil deeds until they saw them as good. And it was said: We made their good deeds attractive to them, but they did not do them. Al-Zajaj said: We made their recompense for their disbelief that We made their state attractive to them.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of the surahs in Surah Al-Baqarah. And the Almighty's saying: **These are verses** meaning these are verses **of the Qur'an and a clear Book** meaning clear and plain **guidance and good tidings for the believers** meaning that guidance and good tidings from the Qur'an are only attained by those who believe

in it, follow it, and confirm it, and act in accordance with what is in it, and establish the prescribed prayers, and pay the obligatory zakat, and are certain of the Hereafter, and the resurrection after death, and the reward for deeds: good and evil, and Paradise and Hell, as God the Almighty said: "Say, 'It is, for those who believe, a guide and a healing. But as for those who do not believe - in their ears is deafness'" (al-Baqarah 2:17). And God the Almighty said: **That you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** That is why God the Almighty said here: **Indeed, those who do not believe in the Hereafter** meaning, they deny it and rule out its occurrence **We have made their deeds pleasing to them, so they wander blindly** meaning, what they are in has been made beautiful to them, and We have extended their error, so they wander in their misguidance. This was a recompense for what they denied of the Hereafter, as God the Almighty said: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time 13:1. Those are the ones for whom is the worst punishment** meaning, in this world and the Hereafter, **and in the Hereafter they are the greatest losers** meaning, no one among the people of the gathering will lose themselves and their wealth except them. And the Almighty's saying: **And indeed, you receive the Qur'an from One Who is Wise and Knowing.** That is, **And indeed, you, O Muhammad - Qatada said: you receive** means you take **the Qur'an from One Who is Wise and Knowing.** That is, from One Who is Wise and Knowing, that is, Wise in His commands and prohibitions, Knowing of all matters: great and small. So His report is pure truth, and His judgment is complete justice, as the Almighty said: **And the word of your Lord has been fulfilled in truth and justice.**

Fath al-Qadir

He said: 3- **Those who establish prayer and give zakat** The relative pronoun is in the genitive case, or it is a substitute or an explanation, or it is accusative of praise, or it is nominative as a subject. What is meant by prayer is the five daily prayers, and what is meant by zakat is the obligatory zakat, and the phrase **and they are certain of the Hereafter** is in the accusative case as a state, and the pronoun was repeated to indicate exclusivity: that is, no one is truly certain of the Hereafter except those who combine faith and righteous deeds, and the predicate was made nominative to indicate renewal at all times and the continuity. Then when the Almighty mentioned the people of happiness, He mentioned after them the people of misery.

Tafsir al-Baghawi

3- **Those who establish prayer and give zakat and, of the Hereafter, are certain.**

Tafsir al-Baidawi

3 - Those who establish prayer and give zakat Those who do righteous deeds such as prayer and zakat. **And of the Hereafter they are certain** is part of the connection and the waw is for the state or for conjunction, and the change in structure is to indicate the strength of their certainty and that they are the only ones in it, or an interjectional clause as if it was said: And these who believe and do righteous deeds are the ones who are certain of the Hereafter, for enduring hardships is only for fear of the consequences and confidence in being held accountable, and the pronoun is repeated for specificity.

Surat al-Naml 27:4

Indeed, those who do not believe in the Hereafter - We have made their deeds pleasing to them, so they wander blindly.

Surat al-Naml 27:4

Indeed, those who do not believe in the Hereafter - We have made their deeds pleasing to them, so they wander blindly.

Tafsir al-Jalalayn

4 - **Indeed, those who do not believe in the Hereafter - We have made their deeds pleasing to them** ugly by combining desire until they see them as good **so they wander blindly** confused about them because of their ugliness in Our view.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, those who do not believe in the Hereafter, the establishment of the Hour, the return to God after death, and the reward and punishment, We have made their deeds pleasing to them** meaning: We have made their ugly deeds attractive to them, and made them easy for them. **So they wander blindly** meaning: They wander about in the error of their ugly deeds that We have made pleasing to them, thinking that they are doing good.

Tafsir al-Qurtubi

The Almighty says: **They wander blindly** meaning they hesitate in their hidden deeds and in their misguidance. On the authority of Ibn Abbas. Abu Al-Aliyah: They persist. Qatada: They play. Al-Hasan: They are confused. The rajaz poet said:

And the mission of his limbs in the mission of the blind guide to the confused

God Almighty says: **Those are the ones for whom there is an evil punishment**, which is Hell.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of the surahs in Surah Al-Baqarah. And the Almighty's saying: **These are verses** meaning these are verses **of the Qur'an and a clear Book** meaning clear and plain **guidance and good tidings for the believers** meaning that guidance and good tidings from the Qur'an are only attained by those who believe in it, follow it, and confirm it, and act in accordance with what is in it, and establish the prescribed prayers, and pay the obligatory zakat, and are certain of the Hereafter, and the resurrection after death, and the reward for deeds: good and evil, and Paradise and Hell, as God the Almighty said: "Say, 'It is, for those who believe, a guide and a healing. But as for those who do not believe - in their ears is deafness'"

(al-Baqarah 2:17). And God the Almighty said: **That you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** That is why God the Almighty said here: **Indeed, those who do not believe in the Hereafter** meaning, they deny it and rule out its occurrence **We have made their deeds pleasing to them, so they wander blindly** meaning, what they are in has been made beautiful to them, and We have extended their error, so they wander in their misguidance. This was a recompense for what they denied of the Hereafter, as God the Almighty said: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time 13:1. Those are the ones for whom is the worst punishment** meaning, in this world and the Hereafter, **and in the Hereafter they are the greatest losers** meaning, no one among the people of the gathering will lose themselves and their wealth except them. And the Almighty's saying: **And indeed, you receive the Qur'an from One Who is Wise and Knowing.** That is, **And indeed, you, O Muhammad - Qatada said: you receive** means you take **the Qur'an from One Who is Wise and Knowing.** That is, from One Who is Wise and Knowing, that is, Wise in His commands and prohibitions, Knowing of all matters: great and small. So His report is pure truth, and His judgment is complete justice, as the Almighty said: **And the word of your Lord has been fulfilled in truth and justice.**

Fath al-Qadir

He said: 4- **Indeed, those who do not believe in the Hereafter** - they are the disbelievers: that is, they do not believe in resurrection - **We have made their deeds pleasing to them** It was said that what is meant is that God made their evil deeds pleasing to them until they saw them as good. And it was said that what is meant is that God made the good deeds pleasing to them and mentioned to them the good of this world and the Hereafter in them, but they did not accept that. Al-Zajaj said: The meaning of the verse is that We have made their recompense for their disbelief that We made what they are in pleasing to them **so they wander blindly** - that is, they hesitate in it, confused about continuing, they are not guided to a way and they do not stand on the truth. And it was said that the meaning of **they wander blindly** is that they persist. Qatada said: they play, and it has the meaning of confusion. The poet said:

The mission of its parties in the mission of the blind guide the confused blind

Tafsir al-Baghawi

4- **Indeed, those who do not believe in the Hereafter - We have made their deeds pleasing to them**, the ugly ones until they see them as good, **so they wander blindly**, meaning: they hesitate about them, confused.

Tafsir al-Baidawi

4 - **Indeed, those who do not believe in the Hereafter - We have made their deeds pleasing to them.** We have made their bad deeds pleasing to them by making them desirable to their nature and beloved to the soul, or the good deeds that they are obligated to do by arranging the rewards for them. **So they are blind** to them and do not realize what harm or benefit follows them.

Surat al-Naml 27:5

Those are the ones for whom there is an evil punishment, and they, in the Hereafter, will be the greatest losers.

Surat al-Naml 27:5

Those are the ones for whom there is an evil punishment, and they, in the Hereafter, will be the greatest losers.

Tafsir al-Jalalayn

5 - **Those are the ones for whom there is the worst punishment** the most severe of which in this world is killing and captivity **and in the Hereafter they are the greatest losers** because they are destined for eternal Hellfire.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Those are the ones for whom there is an evil punishment** God Almighty says: Those who do not believe in the Hereafter will have an evil punishment in this world, and they are the ones who were killed at Badr from among the polytheists of Quraysh. **And in the Hereafter they are the greatest losers** He says: And on the Day of Resurrection they are the ones who have the lowest trade and the most ostentatious in it by purchasing misguidance for guidance. **So their trade has brought no profit, nor were they guided** (al-Baqarah 2:16).

Tafsir al-Qurtubi

The Almighty's saying: **And they, in the Hereafter, will be the greatest losers.** In the Hereafter is an explanation and is not related to the greatest losers, for there are people who lose this world and gain the Hereafter, and these people have lost the Hereafter through their disbelief, so they are the greatest losers of all losers.

God Almighty says: **And indeed, you receive the Qur'an.** That is, it is revealed to you, so you receive it, learn it, and take it.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of the surahs in Surah Al-Baqarah. And the Almighty's saying: **These are verses** meaning these are verses **of the Qur'an and a clear Book** meaning clear and plain **guidance and good tidings for the believers** meaning that guidance and good tidings from the Qur'an are only attained by those who believe in it, follow it, and confirm it, and act in accordance with what is in it, and establish the prescribed prayers, and pay the obligatory zakat, and are certain of the Hereafter, and the resurrection after death, and the

reward for deeds: good and evil, and Paradise and Hell, as God the Almighty said: "Say, 'It is, for those who believe, a guide and a healing. But as for those who do not believe - in their ears is deafness'" (al-Baqarah 2:17). And God the Almighty said: **That you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** That is why God the Almighty said here: **Indeed, those who do not believe in the Hereafter** meaning, they deny it and rule out its occurrence **We have made their deeds pleasing to them, so they wander blindly** meaning, what they are in has been made beautiful to them, and We have extended their error, so they wander in their misguidance. This was a recompense for what they denied of the Hereafter, as God the Almighty said: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time** 13:1. **Those are the ones for whom is the worst punishment** meaning, in this world and the Hereafter, **and in the Hereafter they are the greatest losers** meaning, no one among the people of the gathering will lose themselves and their wealth except them. And the Almighty's saying: **And indeed, you receive the Qur'an from One Who is Wise and Knowing.** That is, **And indeed, you, O Muhammad - Qatada said: you receive** means you take **the Qur'an from One Who is Wise and Knowing.** That is, from One Who is Wise and Knowing, that is, Wise in His commands and prohibitions, Knowing of all matters: great and small. So His report is pure truth, and His judgment is complete justice, as the Almighty said: **And the word of your Lord has been fulfilled in truth and justice.**

Fath al-Qadir

And the reference in His saying: 5- *those* is to those mentioned before it, and it is a subject whose predicate is **for them is the worst punishment** It was said that it is in this world, such as killing and captivity, and the reason for specifying it with the punishment of this world is His saying after it **and they in the Hereafter are the greatest losers** meaning they are the people who will lose the most and will be most disappointed, then the Almighty prepared a useful introduction to what He will mention after that of the amazing report.

Tafsir al-Baghawi

5- **Those are the ones for whom there is an evil punishment,** the severity of the punishment in this world through killing and captivity at Badr, **and in the Hereafter they are the greatest losers,** because they lost themselves and their families and went to Hell.

Tafsir al-Baidawi

5 - **Those are the ones for whom there is a terrible punishment** such as being killed and captured on the day of Badr. **And in the Hereafter they are the greatest**

losers are the people who will suffer the greatest loss due to missing out on reward and deserving punishment.

Surat al-Naml 27:6

And indeed, you receive the Qur'an from One All-Wise, All-Knowing.

Surat al-Naml 27:6

And indeed, you receive the Qur'an from One All-Wise, All-Knowing.

Tafsir al-Jalalayn

6 - **And indeed, you** is addressed to the Prophet, may God bless him and grant him peace **receive the Qur'an** it is delivered to you with severity *from* from **one who is Wise and Knowing** in that.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And indeed, O Muhammad, you have memorized the Qur'an and learned it **from One Who is Wise and Knowing**. He says: From One Who is Wise in the management of His creation, Knowing of the report of His creation and their interests, and of their current affairs, and of their past and present report, **When Moses said**. "When" is from the conjunction of *Knowing*. The meaning of the speech is *Knowing* when Moses said **to his family** while he was on his way from Madyan to Egypt, and the cold of their night had harmed them when he had hardened his forearm, **Indeed, I have perceived a fire:** meaning I saw a fire or felt it, so stay where you are. **I will bring you report from it** meaning from the fire, and the ha and alif are from the mention of fire, **or I will bring you a burning flame**.

The reciters differed in their recitation of this word. The majority of the reciters of Medina and Basra recited it as **shihab qabas** by adding *shihab* to *qabas* and leaving out the tanween, meaning: **Or I will bring you a flame of fire that I can take from it**. The majority of the reciters of Kufa recited it as **shihab qabas** by adding *shihab* to *qabas* and leaving out the addition of *qabas*, meaning: **Or I will bring you a captured flame**.

The correct statement about this is that they are two well-known readings in the regions, and they are close in meaning, so whichever one the reader recites, he is correct. Some of the grammarians of Basra used to say: If *qabas* is used instead of *shihab*, then the tanween is in *shihab*, and if *shihab* is added to *qabas*, then *shihab* is not given a tanween. Some of the grammarians of Kufa said: If *shihab* is added to *qabas*, then it is like the saying: **And for the home of the Hereafter Yusuf 12:109 - An-Nahl 16:30**, which is added to itself if its names and pronunciation differ, assuming that the second is different from the first. He said: Similar to it are *Dubbat al-khidhra*, *lilayt al-qumra*, *yawm al-khamis*, and the like.

Another of them said: If the meteor is the spark, then the addition is not permissible, because the spark is an adjective, and the noun is not added to its adjective except in a few cases of speech. **And for the home of the Hereafter** (Yusuf 12:109 - al-Nahl 16:30) and **And**

for the home of the Hereafter (al-An'am 6:32) have come.

The correct thing to say about this is that if what is meant by *shihab* is not a spark, then the reading is with an addition, because the meaning of the speech then is what we have explained, that it is a spark of a spark, as the poet said:

In his hand is a cultured sword with a spear like a torch

If what is meant by *shihab* is that it is the spark, or that it is an attribute of it, then the correct thing is to add the tanween to *shihab*, because the correct thing in the speech of the Arabs is to leave the addition of the noun to its attribute, or to itself. Rather, the additions in their speech are known to be the addition of the thing to something other than itself and other than its attribute.

His statement: **Perhaps you may warm yourselves** means: so that you may warm yourselves from the cold. His statement: **So when he came to it** means: when Moses came to the fire which he had tasted, "it was called out: Blessed are those in the fire and those around it."

As Ali told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: "It will be called out: Blessed is he who is in the Fire," meaning: sanctified.

The people of interpretation differed regarding the meaning of His statement: **Who is in the Fire**. Some of them said: God Almighty meant by that Himself, who was in the Fire, and the Fire was His light, may He be exalted, according to the statement of a group of the people of interpretation.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **So when he came to it, it was called, 'Blessed is he who is in the Fire,'** meaning himself, he said: The light of the Lord of the Worlds was in the tree.

Ismail bin Al-Haitham Abu Al-Aaliyah Al-Abdi told me: Abu Qutaybah told us, on the authority of Warqa', on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, regarding the statement of God, **Blessed is he who is in the Fire**, he said: He called out to him while he was in the Fire.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Al-Hasan, regarding his statement: "It will be proclaimed: Blessed are those in the Fire and those around it," he said: It is the light.

Muammar said: Qatada said, **Blessed is he who is in the Fire**. He said: May God's light be blessed.

He said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Al-Hasan Al-Basri said: **Blessed is he who is in the Fire**.

Others said: Rather, the meaning of this is: May the fire be blessed.

Who said that?

Al-Harith told me, he said: Al-Ashib told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **It will be announced, 'Blessed is he who is in the Fire.'** The Fire will be blessed. Ibn Abbas said this.

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

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Mujahid said, **Blessed is he who is in the Fire**. He said: Blessed is the Fire.

Muhammad bin Sinan Al-Qazzaz told us, he said: Makki bin Ibrahim told us, he said: Musa told us, on the authority of Muhammad bin Ka'b, regarding his statement: **Blessed is he who is in the Fire**, the light of the Most Gracious, and the light is God, **and glory be to God, Lord of the worlds**.

The interpreters differed about the meaning of fire in this context. Some of them said: It means light, as I mentioned from the one I mentioned that from.

Others said: It means fire, not light.

Who said that?

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Saeed bin Jubair, that he said: The veil of glory, the veil of the kingdom, the veil of authority, and the veil of Hell, which is that from which the call is made. He said: The veil of light, the veil of clouds, and the veil of water. And it was said: Blessed is he who is in Hell, and it was not said: Blessed is he who is in Hell, in the language of those who say: May God bless you. And the Arabs say: May God bless you, and may He bless you.

His saying, **and those around it**, means: and those around the Fire. It was said that by those around it he meant the angels.

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 those around it**, he said: meaning the angels.

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

Others said: It is Moses and the angels.

Muhammad bin Sinan Al-Qazzaz told us, he said: Makki bin Ibrahim told us, he said: Musa told us, on the authority of Muhammad bin Ka'b, **and around it**, he said: Moses the Prophet and the angels. Then he said,

O Moses, indeed I am God, the Exalted in Might, the Wise.

And His saying: **Glory be to God, Lord of the worlds**, meaning: And to glorify God, Lord of the worlds, from what the wrongdoers describe Him with.

Tafsir al-Qurtubi

The Almighty says: **From the side of a Wise, All-Knowing One**. "From" means *with*, except that it is built and not inflected, because it cannot be expressed. There are different forms of it mentioned in *Al-Kahf*. This verse is a simplification and preparation for what he wants to present of stories, and what is in it of the subtleties of His wisdom and the subtleties of His knowledge.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of the surahs in Surah Al-Baqarah. And the Almighty's saying: **These are verses** meaning these are verses **of the Qur'an and a clear Book** meaning clear and plain **guidance and good tidings for the believers** meaning that guidance and good tidings from the Qur'an are only attained by those who believe in it, follow it, and confirm it, and act in accordance with what is in it, and establish the prescribed prayers, and pay the obligatory zakat, and are certain of the Hereafter, and the resurrection after death, and the reward for deeds: good and evil, and Paradise and Hell, as God the Almighty said: "Say, 'It is, for those who believe, a guide and a healing. But as for those who do not believe - in their ears is deafness'" (al-Baqarah 2:17). And God the Almighty said: **That you may give good tidings thereby to the righteous and warn thereby a quarrelsome people**. That is why God the Almighty said here: **Indeed, those who do not believe in the Hereafter** meaning, they deny it and rule out its occurrence **We have made their deeds pleasing to them, so they wander blindly** meaning, what they are in has been made beautiful to them, and We have extended their error, so they wander in their misguidance. This was a recompense for what they denied of the Hereafter, as God the Almighty said: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time 13:1. Those are the ones for whom is the worst punishment** meaning, in this world and the Hereafter, **and in the Hereafter they are the greatest losers** meaning, no one among the people of the gathering will lose themselves and their wealth except them. And the Almighty's saying: **And indeed, you receive the Qur'an from One Who is Wise and Knowing**. That is, **And indeed, you, O Muhammad - Qatada said: you receive** means you take **the Qur'an from One Who is Wise and Knowing**. That is, from One Who is Wise and Knowing, that is, Wise in His commands and prohibitions, Knowing of all matters: great and small. So His report is pure truth, and His judgment is complete justice, as the Almighty said: **And the word of your Lord has been fulfilled in truth and justice**.

Surat al-Naml 27:6

And indeed, you receive the Qur'an from One All-Wise, All-Knowing.

Fath al-Qadir

He said: 6- **And indeed, you receive the Qur'an from One who is Wise and Knowing.** That is, it is revealed to you, so you receive it and take it from One who is very wise and knowledgeable. It was said that *laden* here means *with*. There are different forms of it, as mentioned previously in Surat Al-Kahf.

Tafsir al-Baghawi

6- **And indeed, you receive the Qur'an**, meaning: you are given the Qur'an and taught it, **from One Who is All-Wise, All-Knowing**, meaning: a revelation from God, the All-Wise, All-Knowing.

Tafsir al-Baidawi

6 - **And indeed, you receive the Qur'an** to be given it. **From One Who is Wise and Knowing** meaning Wise and any Knowing, and combining them even though knowledge is included in wisdom is due to the generality of knowledge and the indication of wisdom to the perfection of action and to the notion that the sciences of the Qur'an include what is wisdom like beliefs and laws and what is not like that like stories and report of the unseen, then he began to explain some of those sciences by saying:

Surat al-Naml 27:7

When Moses said to his family, "Indeed, I have perceived a fire. I will bring you information from it or bring you a burning torch that you may warm yourselves."

Tafsir al-Jalalayn

7 - Remember **when Moses said to his family** his wife when he was on his way from Madyan to Egypt **Indeed, I have perceived** I saw from afar (a fire. I will bring you information from it) about the condition of the road and he had lost it **or I will bring you a burning flame** in addition to the explanation and leaving it, meaning a flame on the head of a wick or stick **that you may warm yourselves** and the *taa'* is a substitute for the *taa'* of the *ifti'al* from *salli an-naar* with a *kasra* and a *fatha* on the *lam* so that you may warm yourself from the cold.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "When Moses said to his family, 'Indeed, I have perceived a fire. I will bring you information from it or bring you a burning flame that you may warm yourselves.'"

Tafsir al-Qurtubi

The Almighty said: **When Moses said to his family** *when* is in the accusative case due to an implied noun, which is *remember*, as if he said, following his statement: **And indeed, you receive the Qur'an from One Wise and Knowing:** Take, O Muhammad ibn Athar, His wisdom and knowledge, the story of Moses when he said to his family, **Indeed, I have perceived a fire**, meaning I saw it from a distance. Al-Harith ibn Halza said:

She heard the report and was startled by the night watchmen in the afternoon when evening was approaching.

I will bring you some report from it, or I will bring you a burning flame that you may warm yourselves. Asim, Hamzah, and Al-Kisa'i read it as **bi-shihab qabas** with the *tanween* of *shihab*. The rest read it without the *tanween*, as an addition, meaning with a flame of fire. This was the preferred opinion of Abu Ubaid and Abu Hatim. Al-Farra' claimed that omitting the *tanween* is equivalent to saying: **And for the home of the Hereafter, the mosque of the congregation, and the prayer of the first.** A thing is added to itself if its names differ.

An-Nahhas said: Adding a thing to itself is impossible according to the Basrans, because the meaning of addition in language is to join one thing to another, so it is impossible to join a thing to itself. A thing is only added to another to clarify the meaning of ownership or type, so it is impossible to clarify that it is the owner

of itself or of its type. **shihab qabas** is an addition of type and genus, as you say: this is a garment of silk, an iron ring, and the like. A *shihab* is everything that has light, like a star and a burning lute. Al-Qabas is the name for something that is picked up from embers and the like, so the meaning is a meteor from *qabas*. It is said: I picked up a spark, and the noun is *qabas*. Just as you say: I seized a grasp. The noun is *qabd*.

Whoever reads: **with a meteor of qabas** makes it a substitute for it. Al-Mahdawi: It is an adjective for it, because *qabas* may be a noun other than an adjective, and it may be an adjective. As for it not being an adjective, that is because they said: I picked it up, I pick it up, a spark, and the *qabas* is the one that is taken. If it is an adjective, it is better for it to be an adjective. And the addition in it if it is not an adjective is better. It is the addition of a species to its genus, like a silver ring and the like. If it is read in the accusative case of *qabas* for clarification or a state. **Perhaps you warm yourself** The root of the *taa'* is a *taa'*, so here it was replaced with a *taa'*, because the *taa'* is closed and the *sad* is closed, so combining them was good. Its meaning is they warm themselves from the cold. It is said: *ustala yastala* if he warms himself. The poet said:

Fire is the fruit of winter, so whoever wants to eat fruits in winter should take a shower.

Glass: Any white thing with light is a meteor. Abu Ubaidah: A meteor is fire. Abu Najm said:

It was as if it was a blazing meteor that shone a light and then became extinguished

Ahmad bin Yahya: The origin of the meteor is a stick with a live coal on one end and no fire in the other. Al-Nahhas's statement about it is good: The meteor is the shining candle, and from it comes the planet that spreads its light in the sky. The poet said:

In his hand is a cultured sword with a spear like a torch

God the Almighty says: {So when he came to it} meaning, when Moses came to him, whom he thought was fire, but it was light. This was said by Wahb ibn Munabbih. When Moses saw the fire, he stood close to it and saw it emerging from a branch of a very green tree called Al-'Aliq. The fire only increased in size and blazing, and the tree only increased in greenness and beauty. He was amazed by it and reached for it with a handful of dates in his hand to take some water from it, but it inclined toward him. He was afraid of it and stepped back from it. Then it continued to entice him and he continued to entice it until it became clear that it was commanded, but he did not know who was commanding it, until **it was called out, 'Blessed are those in the Fire and those around it.'** This meaning has already been explained in Taha. **It was called out** means that God called to him, as He said, **And We called to him from the right side of the Mount Maryam 19:52. Blessed are those who are...** Al-Zajjaj said: '*An'* is in the accusative case, meaning that. He said: It is permissible for it to be in the nominative case, making it the name of something whose agents are not named. Abu Hatim narrated that in the reading of Abi, Ibn Abbas and Mujahid **blessed be the fire and those around it** An-Nahhas said: Something like this is not found with a sound chain of transmission, and if it were sound it would be an interpretation, so the blessing

When Moses said to his family, "Indeed, I have perceived a fire. I will bring you information from it or bring you a burning torch that you may warm yourselves."

would be attributed to the fire and those around it are the angels and Moses. Al-Kisa'i narrated on the authority of the Arabs: May God bless you, and may He bless you. Al-Tha'labi: The Arabs say: May God bless you, may He bless you, may He bless you, and may He bless you, four languages. The poet said:

Blessed be you as a newborn, blessed be you as a child, and blessed be you when you grow old, for you are gray-haired.

Al-Tabari said: **Blessed is he who is in the Fire.** He did not say **Blessed is he who is in the Fire**, as is the language of those who say **May God bless you**. It is said **May God bless him**, "May God bless him," **May God bless him**, and **May God bless him** have the same meaning, meaning, **Blessed is he who is in the Fire**, which is Moses, or **May he be near the Fire**, not that he was in the middle of it. Al-Suddi said: **There were angels in the Fire, so the blessing refers to Moses and the angels**, meaning, **Blessed is you, O Moses, and the angels who are around it**. This is a greeting from God to Moses and an honor to him, just as He greeted Abraham through the angels when they entered upon him, saying: **The mercy of God and His blessings be upon you, O people of the House** (Hud 11:73). A third statement was made by Ibn Abbas, Al-Hasan, and Sa'id ibn Jubayr: **Hallowed is he who is in the Fire**, which is God, the Most High, the Most Great. He meant Himself, the Most Holy and Most High. Ibn Abbas and Muhammad bin Kaab said: The fire is the light of God, the Almighty. God called to Moses while he was in the fire. The interpretation of this is that Moses, peace be upon him, saw a great light and thought it was fire. This is because God, the Almighty, appeared to Moses with His signs and speech from the fire, not that He was taking a direction. **And He is God in the heaven and God on the earth** (al-Zukhruf 43:84), not that He was taking a direction in them, but He appears in every action, and the existence of the doer is known by it. And it was said on this basis: That is, blessed is the authority and power of the one in the fire. And it was said: That is, blessed is what is in the fire of the command of God, the Almighty, which He made a sign.

I said: What indicates the correctness of the statement of Ibn Abbas is what Muslim included in his Sahih, and Ibn Abbas said: "Indeed, God does not sleep, and it is not befitting for Him to sleep. He lowers the balance and raises it. His veil is light. If He were to lift it, the glory of His Face would burn up everything that His sight reaches." Then Abu Ubaidah recited: "Blessed is he who is in the Fire and those around it. And glory be to God, Lord of the worlds." Al-Bayhaqi also included it. Muslim's wording is on the authority of Abu Musa, who said: The Messenger of God (blessings and peace of God be upon him) stood among us and said five words, and he said: Verily, God, the Mighty and Sublime, does not sleep, and it is not befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night. His veil is light—and in the narration of Abu Bakr, it is fire—if He were to lift it, the glory of His Face would burn up

everything that His sight reaches of creation." Abu Ubaid said: "The glory of His Face is called the majesty of His Face, and from it it was said: Glory be to God, it is only to glorify Him and sanctify Him. His statement: "If He were to lift it" means if He lifted the veil from their eyes and did not enable them to see Him, they would be burned and would not be able to do so. Ibn Jurayj said: "Fire is a veil among the veils, and there are seven veils: the veil of glory, the veil of sovereignty, the veil of authority, the veil of fire, the veil of light, the veil of clouds, and the veil of water." In reality, the created being is veiled, and nothing veils God. Thus, fire is light, and He only mentioned it as fire because Moses veiled it as fire, and the Arabs place one in place of the other. Sa'id ibn Jubayr said: **The fire was itself, so God made him hear His speech from its direction, and showed him His Lordship from its direction**. It is as narrated that it is written in the Torah: **God came from Sinai and looked down from Seir and was exalted above the mountains of Paran**. So His coming from Sinai was sent by Moses from it, and His looking up from Seir was sent by Christ from it, and His ascension from Paran was sent by Muhammad (peace be upon him), and Paran is Mecca. And in *Al-Qasas* there will be more clarification about God making Him hear His speech from the tree, God willing."

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace, reminding him of what happened with Moses, peace be upon him, how God chose him and spoke to him and spoke to him privately, gave him great and dazzling signs and compelling evidence, and sent him to Pharaoh and his people, but they denied them and disbelieved and were too arrogant to follow him and submit to him. So God Almighty says: **When Moses said to his family**, meaning remember when Moses was walking with his family and lost his way, and that was at night and in the darkness, and he perceived a fire on the side of the mountain, meaning he saw a fire blazing and blazing, so he said, "To his family, 'Indeed, I have perceived a fire. I will bring you information from it,'" meaning about the road, **or I will bring you a burning flame that you may warm yourselves**, meaning that you may warm yourself from it. And it was as he said. So he returned from it with great report, and took from it a great light, and for this reason God the Almighty said: **And when he came to it, he was called, 'Blessed are those in the Fire and those around it.'** That is, when he came to it and saw a tremendous and amazing sight where he reached it, and the fire was blazing in a green tree, the fire only increasing in intensity, and the tree only increasing in greenness and freshness. Then he raised his head, and behold, its light was connected to the reins of the sky. Ibn Abbas and others said: It was not fire, but rather a glowing light. In a narration from Ibn Abbas: The light of the Lord of the worlds. So Moses stood amazed at what he saw: **It was called, 'Blessed are those in the Fire.'** Ibn Abbas said: **Hallowed be He, 'and those around it,'** meaning the

angels. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Al-Hasan and Qatadah.

Ibn Abi Hatim said: Yunus ibn Habib narrated to us, Abu Dawud - he is al-Tayalisi - narrated to us, Shu'bah and al-Mas'udi narrated to us on the authority of Amr ibn Murrah, who heard Abu Ubaidah narrating on the authority of Abu Musa **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "God does not sleep, nor is it befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night." Al-Mas'udi added: "And His veil is either light or fire. Were He to remove it, the radiance of His face would burn up everything that His sight encompasses." Then Abu Ubaidah recited: **Blessed is he who is in the Fire and he who is around it.** The original hadith is narrated in Sahih Muslim on the authority of Amr ibn Murrah. God the Almighty says: **And exalted is God, Lord of the worlds,** who does what He wills, and nothing of His creation resembles Him, and nothing of His making encompasses Him. He is the Most High, the Most Great, distinct from all creation, and the earth and the heavens do not encompass Him. Rather, He is the One, the Eternal Refuge, free from resemblance to created things.

And the saying of God the Almighty: **O Moses, indeed I am God, the Exalted in Might, the Wise** He informed him that the One who was addressing him and conversing with him was his Lord, God the Exalted in Might, Who has subdued and overcome all things, the Wise in His words and deeds. Then He ordered him to throw down his staff from his hand to show him clear evidence that He is the Doer, the Chosen One, and the Able to do all things. So when Moses threw that staff from his hand, it immediately turned into a huge, terrifying snake, extremely large and yet moving quickly. That is why God the Almighty said: **But when he saw it writhing as if it were a jinn** The jinn are a type of snake that are the fastest moving and most agitated. In the hadith, it is forbidden to kill the jinn of houses. So when Moses saw that, **he turned back and did not look back** meaning he did not turn around out of extreme fear. "O Moses, do not fear. Indeed, in My presence the messengers do not fear" meaning do not fear what you see, for I want to choose you as a Messenger and make you a distinguished prophet.

And the saying of God the Almighty: **Except for he who has wronged and then substituted evil for good, then indeed, I am Oft-Forgiving, Most Merciful.** This is an isolated exception and in it is great glad tidings for mankind, for whoever was doing a bad deed and then desisted from it, returned, repented and turned back, then God will accept his repentance, as God the Almighty said: **And indeed, I am Oft-Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** And the Almighty said: **And whoever does evil or wrongs himself** (Al-An'am 2:17), and there are many verses on this subject. And the saying of God the Almighty: **And put your hand into the bosom of your garment; it will come out white without disease.** This is another verse and a dazzling proof of the power of God, the Doer of Choice, and the truthfulness of those who attributed a miracle to Him. God the Almighty commanded him to put his hand into

the bosom of his armor, and when he put it in and took it out, it would come out white and radiant, like a piece of the moon with a shine that glittered like a flash of lightning.

And the Almighty's saying: **In nine signs** meaning these are two of nine signs with which I support you and make them proof for you to Pharaoh and his people **Indeed, they were a wicked people.** And these are the nine signs of which God Almighty said: **And We gave Moses nine clear signs,** as was previously explained there. And the Almighty said: **So when Our clear signs came to them,** meaning clear, evident, **they said, 'This is obvious magic,'** and they wanted to oppose it with their magic, but they were defeated and turned back humiliated. **And they denied it,** in the outward appearance of their matter, **while their souls were convinced of it,** meaning they knew in their souls that it was the truth from God, but they denied it, were stubborn about it, and were arrogant toward it. **Out of injustice and haughtiness,** meaning out of injustice from their souls, a cursed trait, and out of arrogance, meaning, arrogance from following the truth. For this reason, the Almighty said: **Then see how was the end of the corrupters,** meaning, look, O Muhammad, how was the end of their matter in God's destruction of them and drowning them all in a single morning. The gist of the address is: Beware, you who deny Muhammad and deny what he brought from his Lord, that what happened to them will happen to you by way of foremost and most appropriate, for Muhammad, may God bless him and grant him peace, is more noble and greater than Moses, and his proof is more convincing and stronger than Moses' proof with the evidence that God gave him. Associated with his existence in himself and his characteristics, and the glad tidings that preceded him from the prophets about him, and the covenants that were taken for him, upon him be the best prayers and peace from his Lord.

Fath al-Qadir

7- When Moses said to his family The word *dha'fis* in the accusative case due to an implied noun, which is *remember*. Al-Zajaj said: The place of *idh* is in the accusative case. The meaning is: Remember when Moses said: that is, remember his story when he said to his family. What is meant by **his family** is his wife during his journey from Madyan to Egypt. At that time, he was accompanied only by his wife, the daughter of Shuaib, so he used the word *family* as a metaphor for many. Similar to this is His statement: *Stay*, and the meaning of **Indeed, I have perceived a fire** is that I saw it. **I will bring you report from it** The *seen* indicates the distance of the fire. **Or I will bring you a burning flame** Asim, Hamza, and Al-Kisa'i read it with the tanween of *shihab*, and the rest read it by adding it to *qabas*. According to the first reading, *qabas* is a substitute for *shihab* or an attribute of it because it means *taken*. According to the second reading, the addition is for clarification. The meaning according to both readings is: I will bring you a burning flame: that is, taken from its source. Al-Zajaj said: From the letter *nun* *qabas* was made an attribute of *shihab*. Al-Farra' said: This addition is like the addition in their saying: the mosque of the congregation, and the first prayer. They added the thing to itself due to the difference in its names.

Surat al-Naml 27:7

When Moses said to his family, "Indeed, I have perceived a fire. I will bring you information from it or bring you a burning torch that you may warm yourselves."

Al-Nahhas said: It is the addition of the species to the genus, as you say: a silk garment, and an iron ring. He said: It is permissible in places other than the Qur'an to use shihab qabas as a source, explanation, or condition. **Perhaps you will warm yourselves with it**, meaning hoping that you will warm yourself with it, or so that you may warm yourself with it from the cold. It is said that he prayed by the fire and warmed himself with it if he warmed himself with it. Al-Zajjaj said: Every white thing with light is a shihab. Abu Ubaidah said: A shihab is the fire, and from this is the saying of Abu al-Najm:

It was as if it was a blazing meteor that shone a light and then became extinct

Tha'lab said: The origin of the meteor is a stick with a burning ember on one end and no fire on the other. The meteor is the shining beam. The planets are called meteors, and from this comes the poet's saying:

In his hand is a cultured sword with a spear like a torch

description of it, because it means the lit flame. The two promises are by way of conjecture, and that is why they were expressed in the form of hope in **Ta Ha**. The hesitation is to indicate that if he does not obtain them, he will not be deprived of one of them, based on the appearance of the matter or trust in the worship of God Almighty, that He hardly combines two deprivations for His servant. "Perhaps you may warm yourselves" means that you may warm yourselves by it. The word "satan" means a great fire.

Tafsir al-Baghawi

God Almighty said: 7- **When Moses said to his family**, meaning: And remember, O Muhammad, when Moses said to his family on the journey from Madyan to Egypt: **Indeed, I have perceived a fire**, meaning: I saw a fire, **I will bring you information from it**, meaning: Stay where you are, I will bring you information about the road, and he had left the road, **or I will bring you a burning flame**, the people of Kufa read: **burning flame** with the tanween, they made the flame an adjective for the fireman. Others read it without the tanween as an addition, which is the addition of a thing to itself, because the fireman and the flame are close in meaning, and it is a stick that has fire at one end and no fire at the other end. Some of them said: A burning flame is something with light, like a column, and the Arabs call everything white with light a burning flame, and the flame is a piece of fire, **that you may warm yourselves**, to warm yourself from the cold, and that was in the severe winter.

Tafsir al-Baidawi

7 - **When Moses said to his family, 'Indeed, I have perceived a fire,'** meaning, remember his story. **When he said, 'It is permissible that it be related to 'All-Knowing.'** I will bring you from it information," meaning, about the condition of the road, because he had lost his way. The pronoun is plural, if it is true that he had no one with him except his wife, since he referred to her as 'the family.' The 'seen' is to indicate the distance and the promise of coming, even if it is slow. "Or I will bring you a burning flame," a lit flame. The addition of the burning flame to it is because it could be a lit flame or something other than a lit flame. The Kufians and Ya'qub added the 'nun' to it, based on the fact that the 'light' is a substitute for it or a

Surat al-Naml 27:8

So when he came to it, he was called, **Blessed is he who is in the Fire and those around it, and exalted is God, Lord of the worlds.**

Tafsir al-Jalalayn

8 - **So when he came to it, he was called, Blessed be God that Blessed be God who is in the Fire** Moses and **those around it** the angels or vice versa. Blessed is transitive by itself and by the preposition and is understood after in place of **and glory be to God, Lord of the worlds** from among what was called, and its meaning is to exalt God from evil.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So when he came to it, he was called, 'Blessed is he who is in the Fire and he who is around it, and exalted is God, Lord of the worlds.'**

Tafsir al-Qurtubi

The Almighty's saying: **And glory be to God, Lord of the worlds** is to glorify and sanctify God, Lord of the worlds. This has been mentioned before in more than one place, and the meaning is: that is, and those around her say: **And glory be to God**, but it was deleted. It was said that Moses, peace be upon him, said it when he finished hearing the call to prayer, seeking help from God Almighty and glorifying it, as Al-Suddi said. It was also said that it is from the words of God Almighty. Its meaning is: and blessed is he who glorifies God Almighty, Lord of the worlds, as narrated by Ibn Shajarah.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace, reminding him of what happened with Moses, peace be upon him, how God chose him and spoke to him and spoke to him privately, gave him great and dazzling signs and compelling evidence, and sent him to Pharaoh and his people, but they denied them and disbelieved and were too arrogant to follow him and submit to him. So God Almighty says: **When Moses said to his family**, meaning remember when Moses was walking with his family and lost his way, and that was at night and in the darkness, and he perceived a fire on the side of the mountain, meaning he saw a fire blazing and blazing, so he said, "To his family, 'Indeed, I have perceived a fire. I will bring you information from it,'" meaning about the road, **or I will bring you a burning flame that you may warm yourselves**, meaning that you may warm yourself from it. And it was as he said. So he returned

from it with great report, and took from it a great light, and for this reason God the Almighty said: **And when he came to it, he was called, 'Blessed are those in the Fire and those around it.'** That is, when he came to it and saw a tremendous and amazing sight where he reached it, and the fire was blazing in a green tree, the fire only increasing in intensity, and the tree only increasing in greenness and freshness. Then he raised his head, and behold, its light was connected to the reins of the sky. Ibn Abbas and others said: It was not fire, but rather a glowing light. In a narration from Ibn Abbas: The light of the Lord of the worlds. So Moses stood amazed at what he saw: **It was called, 'Blessed are those in the Fire.'** Ibn Abbas said: **Hallowed be He, 'and those around it,'** meaning the angels. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Al-Hasan and Qatadah.

Ibn Abi Hatim said: Yunus ibn Habib narrated to us, Abu Dawud - he is al-Tayalisi - narrated to us, Shu'bah and al-Mas'udi narrated to us on the authority of Amr ibn Murrah, who heard Abu Ubaidah narrating on the authority of Abu Musa **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "God does not sleep, nor is it befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night." Al-Mas'udi added: "And His veil is either light or fire. Were He to remove it, the radiance of His face would burn up everything that His sight encompasses." Then Abu Ubaidah recited: **Blessed is he who is in the Fire and he who is around it.** The original hadith is narrated in Sahih Muslim on the authority of Amr ibn Murrah. God the Almighty says: **And exalted is God, Lord of the worlds**, who does what He wills, and nothing of His creation resembles Him, and nothing of His making encompasses Him. He is the Most High, the Most Great, distinct from all creation, and the earth and the heavens do not encompass Him. Rather, He is the One, the Eternal Refuge, free from resemblance to created things.

And the saying of God the Almighty: **O Moses, indeed I am God, the Exalted in Might, the Wise** He informed him that the One who was addressing him and conversing with him was his Lord, God the Exalted in Might, Who has subdued and overcome all things, the Wise in His words and deeds. Then He ordered him to throw down his staff from his hand to show him clear evidence that He is the Doer, the Chosen One, and the Able to do all things. So when Moses threw that staff from his hand, it immediately turned into a huge, terrifying snake, extremely large and yet moving quickly. That is why God the Almighty said: **But when he saw it writhing as if it were a jinn** The jinn are a type of snake that are the fastest moving and most agitated. In the hadith, it is forbidden to kill the jinn of houses. So when Moses saw that, **he turned back and did not look back** meaning he did not turn around out of extreme fear. "O Moses, do not fear. Indeed, in My presence the messengers do not fear" meaning do not fear what you see, for I want to choose you as a Messenger and make you a distinguished prophet.

And the saying of God the Almighty: **Except for he who has wronged and then substituted evil for good, then indeed, I am Oft-Forgiving, Most Merciful.** This is an

Surat al-Naml 27:8

So when he came to it, he was called, "Blessed is he who is in the Fire and those around it, and exalted is God, Lord of the worlds."

isolated exception and in it is great glad tidings for mankind, for whoever was doing a bad deed and then desisted from it, returned, repented and turned back, then God will accept his repentance, as God the Almighty said: **And indeed, I am Oft-Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** And the Almighty said: **And whoever does evil or wrongs himself** (Al-An'am 2:17), and there are many verses on this subject. And the saying of God the Almighty: **And put your hand into the bosom of your garment; it will come out white without disease.** This is another verse and a dazzling proof of the power of God, the Doer of Choice, and the truthfulness of those who attributed a miracle to Him. God the Almighty commanded him to put his hand into the bosom of his armor, and when he put it in and took it out, it would come out white and radiant, like a piece of the moon with a shine that glittered like a flash of lightning.

And the Almighty's saying: **In nine signs** meaning these are two of nine signs with which I support you and make them proof for you to Pharaoh and his people **Indeed, they were a wicked people.** And these are the nine signs of which God Almighty said: **And We gave Moses nine clear signs,** as was previously explained there. And the Almighty said: **So when Our clear signs came to them,** meaning clear, evident, **they said, 'This is obvious magic,'** and they wanted to oppose it with their magic, but they were defeated and turned back humiliated. **And they denied it,** in the outward appearance of their matter, **while their souls were convinced of it,** meaning they knew in their souls that it was the truth from God, but they denied it, were stubborn about it, and were arrogant toward it. **Out of injustice and haughtiness,** meaning out of injustice from their souls, a cursed trait, and out of arrogance, meaning, arrogance from following the truth. For this reason, the Almighty said: **Then see how was the end of the corrupters,** meaning, look, O Muhammad, how was the end of their matter in God's destruction of them and drowning them all in a single morning. The gist of the address is: Beware, you who deny Muhammad and deny what he brought from his Lord, that what happened to them will happen to you by way of foremost and most appropriate, for Muhammad, may God bless him and grant him peace, is more noble and greater than Moses, and his proof is more convincing and stronger than Moses' proof with the evidence that God gave him. Associated with his existence in himself and his characteristics, and the glad tidings that preceded him from the prophets about him, and the covenants that were taken for him, upon him be the best prayers and peace from his Lord.

Fath al-Qadir

8- **And when he came to it** meaning Moses came to the fire **it was called out, 'Blessed be he who is in the Fire and those around it'** "an" is the explanation for what is in the call of the meaning of saying, or it is the source: that is, that he was blessed, and it was said that it is the lightened form of the heavy one. Al-Zajjaj said: "An" is in the accusative case, meaning that he

said: It is permissible for it to be in the nominative case as a noun whose agent is not named. The first is that the deputy is a pronoun referring to Moses. Ubayy, Ibn Abbas, and Mujahid read: "Blessed be the Fire and those around it", as Abu Hatim narrated. Al-Kisa'i narrated from the Arabs: "May God bless you, May God bless you, May God bless you, May God bless you, **and** May God bless you", and Al-Farra' narrated this in the same way. Ibn Jarir said: He said: "May God bless he who is in the Fire, **and he did not say** May God bless the Fire **in the dialect of those who say** May God bless you", meaning may God bless he who is in the Fire, which is Moses, or he who is near the Fire, not that he was in the middle of it. Al-Suddi said: There were angels in the fire, and fire here means just light, but Moses thought it was fire, but when he reached it, he found it was light. It was narrated from Al-Hasan and Saeed bin Jubair that what is meant by those in the fire is God, the Most High, meaning His light. It was also said that what is in the fire was blessed by the command of God, the Most High, who made it in that state. Al-Wahidi said: The doctrine of the commentators is that what is meant by fire is light, then He, the Most High, exalted Himself and said: **And glory be to God, Lord of the worlds,** and in it is Moses' amazement at that.

Tafsir al-Baghawi

8- **So when he came to it, he was called, 'Blessed are those in the Fire and those around it.'** That is, blessed be those in the Fire or those in the Fire. The Arabs say: **May God bless him,** "May God bless him," **and May God bless him,** meaning the same thing.

Some people said: The blessing is attributed to Moses and the angels. Its meaning is: Blessed be he who sought the fire, which is Moses, peace be upon him, and **and those around it,** which are the angels/those around the fire. Its meaning is: Blessed be you, Moses, and the angels who are around the fire. This is a greeting from God Almighty to Moses with blessings, just as He greeted Abraham through the tongues of the angels when they entered upon him and said: The mercy and blessings of God be upon you, O people of the house.

The opinion of most commentators is that what is meant by fire is light. It was mentioned with the word fire because Moses thought it was fire, and those in the fire are the angels. This is because the light that Moses saw had angels who were chanting sanctification and glorification, and those around it were Moses because he was close to it and was not in it. It was also said that those in the fire and those around it are all the angels. It was also said that those in the fire are Moses and those around it are the angels, and Moses, even if he was not in the fire, was close to it, just as it is said: So-and-so has reached the home, if he is close to it, even if he has not yet reached it.

Some of them said that the blessing refers to the fire.

Mujahid narrated on the authority of Ibn Abbas that he said: Its meaning is that the fire was blessed. Saeed bin Jubair narrated on the authority of Ibn Abbas that he said: I heard Ubayy reading: That the fire and those around it were blessed. *Min* may have the meaning of *what*, like the Almighty's saying: **And among them is he who walks on his bellies** (al-Nur 24:45), and what may be a connection in speech, like His saying: **The hosts there** (Sad: 11), and its meaning is: Blessed is the fire and those around it, and they are the angels and Moses, peace be upon them. He called the fire blessed just as he called the spot blessed, so he said: in the blessed spot.

It was narrated on the authority of Ibn Abbas, Saeed bin Jubair, and Al-Hasan regarding his statement: **Blessed is he who is in the Fire**, meaning sanctified is he who is in the Fire, and he is God, he meant himself, meaning that he called Moses from it and made him hear his words from its direction, as it was narrated: It is written in the Torah: God came from Sinai, and looked down from two hours ago, and rose high from the mountains of Paran, so his coming from Sinai: the mission of Moses from it, and from Sa'in the mission of the Messiah from it, and from the mountains of Paran the mission of the Chosen One from it, and Paran is Mecca.

It was said: That was His light, glory be to Him. Saeed bin Jubair said: It was the fire itself, and fire is one of the veils of God, glory be to Him, as it came in the hadith: "His veil is the fire. If He were to remove it, the radiance of His face would burn up everything that His sight falls upon of His creation." Then God, the Exalted, sanctified Himself, though He is free from all evil and fault, and said, glory be to Him: **And glory be to God, Lord of the worlds.**

Tafsir al-Baidawi

8 - "So when he came to it, he was called, 'Blessed is he!' **That is**, Blessed is he!' **The call has the meaning of saying, or with** that he is blessed **as a verbal noun or a lightened version of the heavy one, and the lightening, even if it requires compensation with la or qad or seen or sawfa**", is still a supplication and differs from others in many rulings. "Those in the Fire and those around it Those **in the place of** the Fire" which is the blessed spot mentioned in the Almighty's saying: "He was called from the right bank of the valley in the blessed spot" and those around its place, and it appears that it is general in all of that land, and in that valley and its surroundings from the land of Ash-Sham marked by blessings because it is the place where the prophets were sent and their suffices, living and dead, and especially that spot where God spoke to Moses. It was said that what is meant is Moses and the angels present, and the opening of the speech with that is good report that a great matter has been decreed for him whose blessing will spread throughout the regions of Ash-Sham. **Glory be to God, Lord of the worlds** is part of what was called out so that no one would think that hearing His words was likening them to something else, and to express amazement at the greatness of that matter, or amazement at Moses for what had befallen him of its greatness.

Surat al-Naml 27:9

O Moses, indeed I am God, the Exalted in Might, the Wise.

Surat al-Naml 27:9

O Moses, indeed I am God, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

9 - **O Moses, indeed the matter I am God, the Exalted in Might, the Wise**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about what He said to Moses, **Indeed, I am God, the Exalted in Might** in His vengeance against His enemies, **the Wise** in His management of His creation. The *ha* in His statement, *Indeed* is the *ha* of *Imad*, and it is a noun that does not appear in the saying of some of the Arab scholars. Some of the grammarians of Kufa said: He says that it is the unknown *ha*, and its meaning is: that the matter and affair is: I am God. And His statement, "And throw down your staff. And when he saw it writhing", there is an omission in the speech that was left out, as what was mentioned sufficed with what was omitted, which is, **So he threw it down, and it became a snake writhing**. "And when he saw it writhing, it was as if it were a jinn", meaning: as if it were a huge snake. And the jinn are a well-known type of snake.

Ibn Jurayj said about this:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said: "And throw down your staff. And when he saw it waving as if it were a jinn," he said: When it turned into a snake that was moving, and this is the type of snake that the rajaz poet meant when he said:

They raise at night when they lower their necks to the tops of trembling gardens and mountains.

And a neck after the drawing is severed

And His saying, **And he turned back in flight**, God Almighty says: Moses turned back in fear of her. **And he did not return**, meaning: He did not return, from their saying: **So-and-so turned back**, meaning he returned on his heels to where he started.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqā' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **and he had no children**, he said: He did not return.

Al-Qasim told us, he said: Al-Hussein told us, he said:

Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

He said: Al-Hussein told us, he said: Abu Sufyan told us on the authority of Muammar, on the authority of Qatada, he said: He did not pay attention.

Yunus told me, he said Ibn Wahb told us, he said Ibn Zayd said, in his statement, **And he did not return**, he said: He did not return, **O Moses**, he said: When he threw the staff, it became a snake, so he was terrified by it and was alarmed, so God said, **Indeed, in My presence the messengers do not fear**. He said: So he was not alarmed by that. He said: So He said to him, **Come and do not fear, for you are among those who are safe**. (al-Qasas 28:31) He said: So he did not stop at any of this until he said, **We will restore it to its former state**. (Ta-Ha: 21) He said: So he turned around and behold, it was a staff as it had been, so he returned and took it, and then he became stronger after that until he began to send it to Pharaoh and take it.

And His saying, "O Moses, do not fear. Indeed, no messengers fear in My presence, except he who has wronged." God Almighty says: Then his Lord called to him: O Moses, do not fear this snake. Indeed, no messengers fear in My presence. He says: Indeed, no messengers and prophets whom I have chosen for prophethood fear in My presence, except he who has wronged among them and has done something other than what I have permitted him to do.

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

Who said that?

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: His statement, "O Moses, do not fear. Indeed, no messengers fear in My presence," he said: God does not frighten the prophets except because of a sin that one of them commits. If it befalls him, He frightens him until He takes it from him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abdullah Al-Fazari told us, on the authority of Abdullah bin Al-Mubarak, on the authority of Abu Bakr, on the authority of Al-Hasan, he said: His statement, "O Moses, do not fear. Indeed, no messengers fear in My presence, except for one who has been wronged." He said: I only feared you because you killed a person. He said: Al-Hasan said: The prophets would sin and be punished.

The Arab scholars differed about the reason for the inclusion of *illa* in this context, which is an exception to God's promise of forgiveness, which is excluded from His statement, **Indeed, the messengers do not fear in My presence**, by His statement, **Indeed, I am Forgiving and Merciful**. The rule of exception is that what comes after it has a meaning other than what comes before it. That is, if what comes after it is a negative affirmative, like his saying: **None stood up except Zayd**, then standing up is affirmed for Zayd, because he is excepted from what comes before *except*, and what comes before *except* negates standing from him. And

that what comes after it is if what comes before it is a positive negation, like their saying: **The people stood up except Zayd**, then standing up is negated for Zayd, and its meaning is: Zayd did not stand up, and standing up is affirmed for the people. Except for whoever wronged, then changed bad for good, then God reassured him with His promise of forgiveness and mercy, and included him among the number of those who do not fear Him from among the messengers. Some of the grammarians of Basra said: *Except* was included in this place because *except* is included in such a statement, like the saying of the Arabs: **I complain of nothing but good**. So he did not make his saying **except good** a complaint, but he knew that if he said: **I complain of nothing** he would mention something good about himself, as if he said: **I remember nothing but good**.

Some of the grammarians of Kufa said: "A speaker might say: 'How can someone who has wronged others and then changed evil into good be forgiven?' I say to you: There are two interpretations of this verse: One of them is to say that the messengers are infallible, forgiven, and safe on the Day of Resurrection, and whoever mixes a good deed with another bad one, he should fear and hope. This is one interpretation. The other is to make the exception from those who were left behind in the statement, because the meaning is: There is no fear in the presence of the messengers, rather fear is for those other than them. Then he made an exception and said: 'Except for he who has wronged others and then changed evil into good.' He says: He was a polytheist and then repented from polytheism and did good, so he is forgiven and does not fear." He said: Some grammarians have said: *Except* in the language is like *and*, and the meaning of this verse is: **No one fears with Me the messengers, nor from injustice**. Then he changed it to *good*. He said: "And they made it similar to the saying of God: 'So that mankind will have no argument against you, except for those who have wronged among them.'" **Al-Baqarah 2:15**. He said: "I did not find Arabic to bear what they said, because I do not permit people to stand except as 'Abdullah, and 'Abdullah is standing. The meaning of the exception is to exclude the nouns that come after 'except' from the meaning of the nouns that come before 'except.' I see it as permissible to say: 'I have a thousand against you, in addition to another thousand.'" If you put 'except' in this position, it is valid, and 'except' was in the interpretation of what they said. As for the bare one, in which a little of it has been excluded from a lot, no. But something like it, which has a meaning other than 'except' is like the meaning of 'and,' and it is not in it." His saying: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills**. **Hud 11:17** is in the meaning, and what your Lord wills of the increase, so do not make 'except' like *and*, but like *sawa*. So if *sawa* is in the position of 'except', it is valid in the meaning of *and*, because you say: I have a lot of money other than this: meaning, I have this, as if you said: I have a lot of money and I also have this, and it is further away in **other than** than in *except*, because you say: I have other than this, and you do not say: I have only this.

Abu Ja'far said: The correct statement regarding His statement, **Except he who has wronged and then changed**, in my opinion, is not what was said by those

Arabists whose statement we have quoted. Rather, it is the statement made by Al-Hasan Al-Basri and Ibn Jurayj and those who said their statement, which is that His statement, **Except he who has wronged**, is a correct exception to His statement, **The messengers do not fear in My presence, except he who has wronged** among them and committed a sin, for he fears in His presence his punishment. Al-Hasan, may God have mercy on him, explained the meaning of what God said to Moses, which is His statement, **I only feared you because of your killing a soul**.

If someone were to say: What is the point of saying this if His statement, **except for he who has wronged**, is a valid exception, and excludes him from the number of those who have no fear from the messengers, and how could he fear when He promised forgiveness and mercy? It was said: His statement, **then He substituted good for evil** is another statement after the first, and the report of the messengers, those who wronged among them and those who did not wrong, had ended at His statement, **except for he who has wronged**, then the report of those who wronged among the messengers and all other people besides them began. It was said: But whoever wronged and then substituted good for evil, then I am to him Forgiving and Merciful.

If someone were to say: Why do you connect *then* if the matter is as you said, if it is not a connection to his statement *wronged*? It would be said: It is an omitted matter, the meaning of which is **then He replaced evil with good** without revealing it, since something similar had occurred before that in speech, which is **whoever wrongs among creation**. As for those who said it from the people of Arabic, we have said it according to the Arabic language doctrine, except that they neglected the meaning of the word and interpreted it in a way other than its correct interpretation. Rather, speech should be interpreted in its correct interpretation, and a way out of it should be sought in that way for parsing in correctness, not by changing the word from its meaning and correct interpretation.

And His statement, **Then He substituted evil for good**, the Most High says: So whoever commits injustice against one of God's creations, and commits a sin, then substitutes good, meaning: then repents from his injustice and committing the sin, **then I am Forgiving**, meaning: I will cover his sin and injustice by pardoning him and leaving his punishment for it, *Merciful*, towards him, that I do not punish him after he substituted the good for its opposite.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Except for he who has wronged and then substitutes good after evil** and then repents after his wrongdoing, **for indeed, I am Forgiving and Merciful**.

Surat al-Naml 27:9

O Moses, indeed I am God, the Exalted in Might, the Wise.

Tafsir al-Qurtubi

The Almighty said: "O Moses, indeed I am God, the Exalted in Might, the Wise." The ha' is a pillar and not a metaphor according to the Kufians. The correct view is that it is a metaphor for the matter and the affair. "I am God, the Exalted in Might" is the Victorious who has no equal **the Wise** in his command and action. It was said: Moses said, O Lord, who called? He said to him: *Indeed* meaning that I am the one calling to you **I am God**.

God the Almighty said: {And throw down your staff} Wahb ibn Munabbih said: Moses thought that God had commanded him to throw it down, so he did. It was also said that God said that to Moses so that he would know that the one speaking to him was God, and that Moses was His Messenger, and that every prophet must have a sign within himself by which he knows his prophethood. The verse was omitted: **And throw down your staff**. So he threw it from his hand and it became a serpent writhing as if it were a jinn, meaning a small, light snake. Al-Kalbi said: **Neither small nor large**. It was also said that it was first transformed into a small snake, but when he felt comfortable with it, it became a large snake. It was also said that it was transformed once into a small snake, once into a slithering female snake, and once into a serpent, meaning a large male snake. It was also said that the meaning is that it was transformed into a serpent writhing as if it were a jinn, with the size, lightness and trembling of a snake, and it is a serpent that moves. The plural of jinn is jinan, from which the hadith says: **He forbade the killing of the jinn that are in houses**. "He turned back" fearing, as is human habit. "And did not look back" meaning he did not return, as Mujahid said. Qatada said: He did not pay attention. "O Moses, do not fear" meaning of the snake and its harm.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace, reminding him of what happened with Moses, peace be upon him, how God chose him and spoke to him and spoke to him privately, gave him great and dazzling signs and compelling evidence, and sent him to Pharaoh and his people, but they denied them and disbelieved and were too arrogant to follow him and submit to him. So God Almighty says: **When Moses said to his family**, meaning remember when Moses was walking with his family and lost his way, and that was at night and in the darkness, and he perceived a fire on the side of the mountain, meaning he saw a fire blazing and blazing, so he said, "To his family, 'Indeed, I have perceived a fire. I will bring you information from it,'" meaning about the road, **or I will bring you a burning flame that you may warm yourselves**, meaning that you may warm yourself from it. And it was as he said. So he returned from it with great report, and took from it a great light, and for this reason God the Almighty said: **And when he came to it, he was called, 'Blessed are those in the Fire and those around it.'** That is, when he came to it

and saw a tremendous and amazing sight where he reached it, and the fire was blazing in a green tree, the fire only increasing in intensity, and the tree only increasing in greenness and freshness. Then he raised his head, and behold, its light was connected to the reins of the sky. Ibn Abbas and others said: It was not fire, but rather a glowing light. In a narration from Ibn Abbas: The light of the Lord of the worlds. So Moses stood amazed at what he saw: **It was called, 'Blessed are those in the Fire.'** Ibn Abbas said: **Hallowed be He, 'and those around it,'** meaning the angels. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Al-Hasan and Qatadah.

Ibn Abi Hatim said: Yunus ibn Habib narrated to us, Abu Dawud - he is al-Tayalisi - narrated to us, Shu'bah and al-Mas'udi narrated to us on the authority of Amr ibn Murrah, who heard Abu Ubaidah narrating on the authority of Abu Musa **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "God does not sleep, nor is it befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night." Al-Mas'udi added: "And His veil is either light or fire. Were He to remove it, the radiance of His face would burn up everything that His sight encompasses." Then Abu Ubaidah recited: "Blessed is he who is in the Fire and he who is around it." The original hadith is narrated in Sahih Muslim on the authority of Amr ibn Murrah. God the Almighty says: "And exalted is God, Lord of the worlds," who does what He wills, and nothing of His creation resembles Him, and nothing of His making encompasses Him. He is the Most High, the Most Great, distinct from all creation, and the earth and the heavens do not encompass Him. Rather, He is the One, the Eternal Refuge, free from resemblance to created things.

And the saying of God the Almighty: "O Moses, indeed I am God, the Exalted in Might, the Wise" He informed him that the One who was addressing him and conversing with him was his Lord, God the Exalted in Might, Who has subdued and overcome all things, the Wise in His words and deeds. Then He ordered him to throw down his staff from his hand to show him clear evidence that He is the Doer, the Chosen One, and the Able to do all things. So when Moses threw that staff from his hand, it immediately turned into a huge, terrifying snake, extremely large and yet moving quickly. That is why God the Almighty said: "But when he saw it writhing as if it were a jinn" The jinn are a type of snake that are the fastest moving and most agitated. In the hadith, it is forbidden to kill the jinn of houses. So when Moses saw that, "he turned back and did not look back" meaning he did not turn around out of extreme fear. "O Moses, do not fear. Indeed, in My presence the messengers do not fear" meaning do not fear what you see, for I want to choose you as a Messenger and make you a distinguished prophet.

And the saying of God the Almighty: **Except for he who has wronged and then substituted evil for good, then indeed, I am Oft-Forgiving, Most Merciful.** This is an isolated exception and in it is great glad tidings for mankind, for whoever was doing a bad deed and then

desisted from it, returned, repented and turned back, then God will accept his repentance, as God the Almighty said: **And indeed, I am Oft-Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** And the Almighty said: **And whoever does evil or wrongs himself** (Al-An'am 2:17), and there are many verses on this subject. And the saying of God the Almighty: **And put your hand into the bosom of your garment; it will come out white without disease.** This is another verse and a dazzling proof of the power of God, the Doer of Choice, and the truthfulness of those who attributed a miracle to Him. God the Almighty commanded him to put his hand into the bosom of his armor, and when he put it in and took it out, it would come out white and radiant, like a piece of the moon with a shine that glittered like a flash of lightning.

And the Almighty's saying: **In nine signs** meaning these are two of nine signs with which I support you and make them proof for you to Pharaoh and his people **Indeed, they were a wicked people.** And these are the nine signs of which God Almighty said: **And We gave Moses nine clear signs,** as was previously explained there. And the Almighty said: **So when Our clear signs came to them,** meaning clear, evident, **they said, 'This is obvious magic,'** and they wanted to oppose it with their magic, but they were defeated and turned back humiliated. **And they denied it,** in the outward appearance of their matter, **while their souls were convinced of it,** meaning they knew in their souls that it was the truth from God, but they denied it, were stubborn about it, and were arrogant toward it. **Out of injustice and haughtiness,** meaning out of injustice from their souls, a cursed trait, and out of arrogance, meaning, arrogance from following the truth. For this reason, the Almighty said: **Then see how was the end of the corrupters,** meaning, look, O Muhammad, how was the end of their matter in God's destruction of them and drowning them all in a single morning. The gist of the address is: Beware, you who deny Muhammad and deny what he brought from his Lord, that what happened to them will happen to you by way of foremost and most appropriate, for Muhammad, may God bless him and grant him peace, is more noble and greater than Moses, and his proof is more convincing and stronger than Moses' proof with the evidence that God gave him. Associated with his existence in himself and his characteristics, and the glad tidings that preceded him from the prophets about him, and the covenants that were taken for him, upon him be the best prayers and peace from his Lord.

Fath al-Qadir

9- **O Moses, indeed I am God, the Exalted in Might, the Wise.** The pronoun indicates the matter, I am God, the Exalted in Might, the Victorious, the Subduer, the Wise in His command and action. It was said that Moses said: O Lord, who called upon Me? So God Almighty answered him by saying: Indeed, I am God. Then God Almighty commanded him to throw down his staff so that he might know what extraordinary miracle God Almighty had performed through him.

Tafsir al-Baghawi

Then he introduced Moses to his attributes and said:

9- **O Moses, indeed I am God, the Exalted in Might, the Wise.** The *ha* in his saying *He* is a support, not a metaphor. It was said: It is a metaphor for the matter and the affair, meaning: the matter and the affair, meaning: I am the one who is worshipped.

Tafsir al-Baidawi

9 - "O Moses, indeed I am God. **The ha indicates the matter, and I am God is an explanatory sentence for it, or for the speaker, and I**" is its predicate, and *God* is an explanation of it. **The Mighty, the Wise** are two attributes of God that pave the way for what He wanted to reveal. He means that I am the Strong, the Able to do what is far removed from illusions, like turning a stick into a snake, the Doer of everything I do with wisdom and planning.

Surat al-Naml 27:10

And throw down your staff. But when he saw it writhing as if it were a snake, he turned back and did not look back. "O Moses, fear not. Indeed, in My presence the messengers do not fear."

Surat al-Naml 27:10

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Tafsir al-Jalalayn

10 - **And throw down your staff** so he threw it **and when he saw it writhing** moving as if it were a genie a light snake **he turned back in flight and did not look back** he returned. God Almighty said **O Moses, do not fear it for indeed, no messengers fear in My presence** in My presence) of a snake or anything else.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And throw down your staff. But when he saw it writhing as if it were a serpent, he turned back in flight and did not look back. O Moses, fear not. Indeed, no messengers fear in My presence."

Tafsir al-Qurtubi

The Almighty said: **Indeed, the messengers do not fear in My presence.** The speech was completed, then He made an exception in a disjointed manner, saying:

Except for he who has wronged. It was said that it is an exception from something omitted, and the meaning is: Indeed, the messengers do not fear in My presence, but rather others than those who have wronged fear **Except for he who has wronged and then changed evil to good,** for he does not fear, as Al-Farra' said.

An-Nahhas said: An exception from something omitted is impossible because it is an exception from something that was not mentioned. If this was permissible, then it would be permissible to say **Indeed, I will strike the people except Zayd** meaning that I do not strike the people, but rather I strike others except Zayd. This is the opposite of clarification and bringing something whose meaning is not known. Al-Farra' also claimed that some grammarians make *except* mean *and*, meaning **and not for he who has wronged.** He said:

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

An-Nahhas said: The fact that *except* has the meaning of *and* has no basis and is not permissible in any speech. The meaning of *except* is the opposite of *and*, because if you say: **Your brothers came to me except Zayd,** you have excluded Zayd from what the brothers include, so there is no relation between them and no closeness. There is another saying about the verse:

that the exception is connected, and the meaning is except for he who wronged the messengers by committing minor sins from which no one is safe, apart from what was narrated from Yahya bin Zakariya, peace be upon him, and what God the Most High mentioned about our Prophet, peace be upon him, in His saying: **That God may forgive you what is past of your sin and what is to come** (al-Fath 48:2).

Al-Mahdawi mentioned it and An-Nahhas chose it, and he said: God knew who among them disobeyed [in secret] so He excepted him and said:

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace, reminding him of what happened with Moses, peace be upon him, how God chose him and spoke to him and spoke to him privately, gave him great and dazzling signs and compelling evidence, and sent him to Pharaoh and his people, but they denied them and disbelieved and were too arrogant to follow him and submit to him. So God Almighty says: **When Moses said to his family,** meaning remember when Moses was walking with his family and lost his way, and that was at night and in the darkness, and he perceived a fire on the side of the mountain, meaning he saw a fire blazing and blazing, so he said, "To his family, 'Indeed, I have perceived a fire. I will bring you information from it,'" meaning about the road, **or I will bring you a burning flame that you may warm yourselves,** meaning that you may warm yourself from it. And it was as he said. So he returned from it with great report, and took from it a great light, and for this reason God the Almighty said: **And when he came to it, he was called, 'Blessed are those in the Fire and those around it.'** That is, when he came to it and saw a tremendous and amazing sight where he reached it, and the fire was blazing in a green tree, the fire only increasing in intensity, and the tree only increasing in greenness and freshness. Then he raised his head, and behold, its light was connected to the reins of the sky. Ibn Abbas and others said: It was not fire, but rather a glowing light. In a narration from Ibn Abbas: The light of the Lord of the worlds. So Moses stood amazed at what he saw: **It was called, 'Blessed are those in the Fire.'** Ibn Abbas said: **Hallowed be He, 'and those around it,'** meaning the angels. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Al-Hasan and Qatadah.

Ibn Abi Hatim said: Yunus ibn Habib narrated to us, Abu Dawud - he is al-Tayalisi - narrated to us, Shu'bah and al-Mas'udi narrated to us on the authority of Amr ibn Murrah, who heard Abu Ubaidah narrating on the authority of Abu Musa **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "God does not sleep, nor is it befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night." Al-Mas'udi added: "And His veil is either light or fire. Were He to remove it,

the radiance of His face would burn up everything that His sight encompasses." Then Abu Ubaidah recited: **Blessed is he who is in the Fire and he who is around it.** The original hadith is narrated in Sahih Muslim on the authority of Amr ibn Murrah. God the Almighty says: **And exalted is God, Lord of the worlds,** who does what He wills, and nothing of His creation resembles Him, and nothing of His making encompasses Him. He is the Most High, the Most Great, distinct from all creation, and the earth and the heavens do not encompass Him. Rather, He is the One, the Eternal Refuge, free from resemblance to created things.

And the saying of God the Almighty: **O Moses, indeed I am God, the Exalted in Might, the Wise** He informed him that the One who was addressing him and conversing with him was his Lord, God the Exalted in Might, Who has subdued and overcome all things, the Wise in His words and deeds. Then He ordered him to throw down his staff from his hand to show him clear evidence that He is the Doer, the Chosen One, and the Able to do all things. So when Moses threw that staff from his hand, it immediately turned into a huge, terrifying snake, extremely large and yet moving quickly. That is why God the Almighty said: **But when he saw it writhing as if it were a jinn** The jinn are a type of snake that are the fastest moving and most agitated. In the hadith, it is forbidden to kill the jinn of houses. So when Moses saw that, **he turned back and did not look back** meaning he did not turn around out of extreme fear. "O Moses, do not fear. Indeed, in My presence the messengers do not fear" meaning do not fear what you see, for I want to choose you as a Messenger and make you a distinguished prophet.

And the saying of God the Almighty: **Except for he who has wronged and then substituted evil for good, then indeed, I am Oft-Forgiving, Most Merciful.** This is an isolated exception and in it is great glad tidings for mankind, for whoever was doing a bad deed and then desisted from it, returned, repented and turned back, then God will accept his repentance, as God the Almighty said: **And indeed, I am Oft-Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** And the Almighty said: **And whoever does evil or wrongs himself** (Al-An'am 2:17), and there are many verses on this subject. And the saying of God the Almighty: **And put your hand into the bosom of your garment; it will come out white without disease.** This is another verse and a dazzling proof of the power of God, the Doer of Choice, and the truthfulness of those who attributed a miracle to Him. God the Almighty commanded him to put his hand into the bosom of his armor, and when he put it in and took it out, it would come out white and radiant, like a piece of the moon with a shine that glittered like a flash of lightning.

And the Almighty's saying: **In nine signs** meaning these are two of nine signs with which I support you and make them proof for you to Pharaoh and his people **Indeed, they were a wicked people.** And these are the nine signs of which God Almighty said: **And We gave Moses nine clear signs,** as was previously explained there. And the Almighty said: **So when Our clear signs came to them,** meaning clear, evident, **they said, 'This is obvious magic,'** and they wanted to oppose it with their magic, but they were defeated and

turned back humiliated. **And they denied it,** in the outward appearance of their matter, **while their souls were convinced of it,** meaning they knew in their souls that it was the truth from God, but they denied it, were stubborn about it, and were arrogant toward it. **Out of injustice and haughtiness,** meaning out of injustice from their souls, a cursed trait, and out of arrogance, meaning, arrogance from following the truth. For this reason, the Almighty said: **Then see how was the end of the corrupters,** meaning, look, O Muhammad, how was the end of their matter in God's destruction of them and drowning them all in a single morning. The gist of the address is: Beware, you who deny Muhammad and deny what he brought from his Lord, that what happened to them will happen to you by way of foremost and most appropriate, for Muhammad, may God bless him and grant him peace, is more noble and greater than Moses, and his proof is more convincing and stronger than Moses' proof with the evidence that God gave him. Associated with his existence in himself and his characteristics, and the glad tidings that preceded him from the prophets about him, and the covenants that were taken for him, upon him be the best prayers and peace from his Lord.

Fath al-Qadir

Sentence 10- **And throw down your staff** is in apposition to **bless you**, and there is an ellipsis in the speech, meaning he threw it from his hand and it became a snake. **And when he saw it writhing as if it were a jinn**, Al-Zajjaj said: The staff began to move as the jinn moves, and it is the white snake. He only likened it to the jinn in the lightness of its movement, and in another place he likened it to a snake due to its size. The plural of jinn is jinan, and it is a small, light snake. Al-Kalbi said: Neither small nor big. **And he turned back** from fear. **And did not look back**, meaning he did not return: it is said that someone **looked back** if he returned, and everyone who returns is a follower. It was also said that he did not stop or turn around. The first is more appropriate, because following back is an attack after fleeing. So when that happened, God the Almighty said: **O Moses, do not fear**, meaning of the snake and its harm. **Indeed, no messengers fear in My presence**, meaning no one whom I sent with My message fears in My presence, so do not fear either. It was said that fear is not denied to the messengers at all times, but rather at the time of addressing them because they are then absorbed.

Tafsir al-Baghawi

Then Moses showed a sign of his power, and he said:

10- "And throw down your staff. But when he saw it writhing," moving, **as if it were a jinn**, which is a small snake that often agitates, **he turned back**, he fled in fear, **and did not look back**, he did not come back. It is said: someone has **looked back** if he returned, and everyone who returns is a follower. Qatada said: And he did not turn back, so God the Almighty said: "O Moses, do not fear. Indeed, in My presence the messengers do not fear," meaning that if you believe in them, they will not fear. As for fear, which is a

Surat al-Naml 27:10

And throw down your staff. But when he saw it writhing as if it were a snake, he turned back and did not look back. "O Moses, fear not. Indeed, in My presence the messengers do not fear."

condition of faith, it does not leave them. The Prophet, may God's prayers and peace be upon him, said: **I am the one who fears God the most.**

Tafsir al-Baidawi

10 - **And throw down your staff** is in apposition to *blessed*, meaning it was called, **Blessed is he who is in the Fire, and to throw down his staff**. This is indicated by His statement, **And to throw down your staff**, after His statement, **O Moses, indeed I am God**, with the repetition of *that*. "So when he saw it writhing" means moving uneasily. "As if it were a jinn" means a swift, light snake. It was read "jinn" in the dialect of those who jadda in fleeing from the meeting of two quiescent letters. "He turned back, fleeing, and did not look back." Why did he not return from following the fighter if he returned after fleeing? Rather, he was terrified because he thought that this matter was intended for him. This is indicated by His statement, "O Moses, do not fear, **meaning from anyone other than Me, trusting in Me, or absolutely, because He said**, Indeed, the messengers do not fear in My presence," meaning when revelation is sent to them due to their extreme absorption, for they are the people who fear Me most, meaning from God Almighty, or they will not have a bad end with Me, so they will fear Him.

Surat al-Naml 27:11

Except for he who has wronged and then substituted good for evil, then indeed, I am Forgiving and Merciful.

Tafsir al-Jalalayn

11 - *Except* but **he who wrongs himself and then substitutes good** that came to him **after evil** that is, he repents **then I am Forgiving and Merciful** I accept repentance and forgive him.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Except for he who has wronged and then substituted good after evil, then I am Forgiving and Merciful.**

Tafsir al-Qurtubi

The Almighty said: **Except for he who has wronged himself and then substituted evil for good**, for he will fear, even if you have forgiven him. Ad-Dahhak: He meant Adam and David, peace be upon them. Az-Zamakhshari: Like what was neglected by Adam, Jonah, David, Solomon, and the brothers of Joseph, and by Moses, peace be upon him, by the poke of the Copt. If someone asks: What is the meaning of fear after repentance and forgiveness? He will be told: This is the way of the scholars of God, the Almighty, to be afraid of their sins and to be impatient. They also do not feel secure that there are still some signs of repentance that they have not done, so they fear being asked to do it. Al-Hasan and Ibn Jurayj said: God said to Moses, **Indeed, I feared you because you killed a soul.** Al-Hasan said: The prophets used to sin and be punished. Al-Tha'labi, Al-Qushayri, Al-Mawridi and others said: So the exception in this case is correct, meaning, except for he who wronged himself from the prophets and messengers in what he did of belittling himself before his prophethood. Moses was afraid of killing the Copt and repented. It has been said that after their prophethood, they are protected from both minor and major sins. This was mentioned in Surat Al-Baqarah.

I said: The first is more correct because they will disavow that on the Day of Resurrection, as in the hadith of intercession. If the one brought near commits an act, even if he is forgiven, the effect of that act remains. As long as the effect and the accusation remain, there is fear, not fear of punishment, but fear of enormity. The accused person in the presence of the ruler finds the accusation to be a source of resentment that will lead him to disturb the purity of his trust. Moses, peace be upon him, committed an act of evil with regard to that Pharaoh, then he sought forgiveness and admitted to wronging himself, then he was forgiven. Then he said after being forgiven: **My**

Lord, because You have bestowed favor upon me, I will never be a supporter of the criminals. (al-Qasas 28:17) Then the next day he was tested by another Pharaoh who wanted to strike him, but he harmed another Pharaoh with this intention. And he was tested by food because of his saying: **And I will never be a supporter of the criminals.** And that is a word of power from his saying **I will not do it.** So he was punished by his will when he wanted to strike but did not, so the Israelite was empowered over him until he revealed his secret, because when the Israelite saw him preparing to strike, he thought that he wanted to, so he revealed it to him, and **He said**, O Moses, do you want to kill me as you killed a person yesterday?" So the Pharaoh fled and told Pharaoh what the Israelite had revealed to Moses? The murdered person yesterday had been kept secret and he did not know who had killed him. When Pharaoh learned of that, he sent for Moses to kill him, and the search intensified and they took the main roads. A man came running and said, "O Moses, the eminent ones are conspiring to kill you, so get out" [the verse]. So he got out as God had told him. So Moses' fear was only because of this event, and even though his Lord brought him close, honored him, and chose him with words, the remaining accusation was against him and he did not have any children. God the Almighty said: **And put your hand into your bosom; it will come out white without disease.** This was discussed in Ta Ha. **In nine verses.** An-Nahhas said: The best thing that has been said about it is that the meaning is: This verse is included in nine verses. Al-Mahdawi said: The meaning is: **Throw down your staff and Put your hand into your bosom**, as they are two verses out of nine verses. Al-Qushayri said: Its meaning is: Just as you say, **I went out with ten people and you are one of them.** That is, you went out as the tenth of ten. So, *in* has the meaning of *from* because of its proximity to it, just as you say, **Take for me ten camels among them two stallions**, meaning from among them. Al-Asma'i said about the statement of Imru' al-Qais:

And will someone who last lived for thirty months in three conditions be blessed?

In means from. It was said: In means with. So the verses are ten of them: The Hand, and the nine: The Cleft, the Stick, the Locusts, the Lice, the Flood, the Blood, the Frogs, the Sunnahs, and the Obliteration. We have already explained all of them. **To Pharaoh and his people.** Al-Farra' said: There is an implied meaning in the speech to indicate it, meaning that you are a messenger or a messenger to Pharaoh and his people.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace, reminding him of what happened with Moses, peace be upon him, how God chose him and spoke to him and spoke to him privately, gave him great and dazzling signs and compelling evidence, and sent him to Pharaoh and his people, but they denied them and disbelieved and were too arrogant to follow him and submit to him. So God Almighty says: **When Moses said to his family,**

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meaning remember when Moses was walking with his family and lost his way, and that was at night and in the darkness, and he perceived a fire on the side of the mountain, meaning he saw a fire blazing and blazing, so he said, "To his family, 'Indeed, I have perceived a fire. I will bring you information from it,'" meaning about the road, **or I will bring you a burning flame that you may warm yourselves**, meaning that you may warm yourself from it. And it was as he said. So he returned from it with great report, and took from it a great light, and for this reason God the Almighty said: **And when he came to it, he was called, 'Blessed are those in the Fire and those around it.'** That is, when he came to it and saw a tremendous and amazing sight where he reached it, and the fire was blazing in a green tree, the fire only increasing in intensity, and the tree only increasing in greenness and freshness. Then he raised his head, and behold, its light was connected to the reins of the sky. Ibn Abbas and others said: It was not fire, but rather a glowing light. In a narration from Ibn Abbas: The light of the Lord of the worlds. So Moses stood amazed at what he saw: **It was called, 'Blessed are those in the Fire.'** Ibn Abbas said: **Hallowed be He, 'and those around it,'** meaning the angels. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Al-Hasan and Qatadah.

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he saw it writhing as if it were a jinn" The jinn are a type of snake that are the fastest moving and most agitated. In the hadith, it is forbidden to kill the jinn of houses. So when Moses saw that, "he turned back and did not look back" meaning he did not turn around out of extreme fear. "O Moses, do not fear. Indeed, in My presence the messengers do not fear" meaning do not fear what you see, for I want to choose you as a Messenger and make you a distinguished prophet.

And the saying of God the Almighty: **Except for he who has wronged and then substituted evil for good, then indeed, I am Oft-Forgiving, Most Merciful.** This is an isolated exception and in it is great glad tidings for mankind, for whoever was doing a bad deed and then desisted from it, returned, repented and turned back, then God will accept his repentance, as God the Almighty said: **And indeed, I am Oft-Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** And the Almighty said: **And whoever does evil or wrongs himself** (Al-An'am 2:17), and there are many verses on this subject. And the saying of God the Almighty: **And put your hand into the bosom of your garment; it will come out white without disease.** This is another verse and a dazzling proof of the power of God, the Doer of Choice, and the truthfulness of those who attributed a miracle to Him. God the Almighty commanded him to put his hand into the bosom of his armor, and when he put it in and took it out, it would come out white and radiant, like a piece of the moon with a shine that glittered like a flash of lightning.

And the Almighty's saying: **In nine signs** meaning these are two of nine signs with which I support you and make them proof for you to Pharaoh and his people **Indeed, they were a wicked people.** And these are the nine signs of which God Almighty said: **And We gave Moses nine clear signs**, as was previously explained there. And the Almighty said: **So when Our clear signs came to them**, meaning clear, evident, **they said, 'This is obvious magic,'** and they wanted to oppose it with their magic, but they were defeated and turned back humiliated. **And they denied it**, in the outward appearance of their matter, **while their souls were convinced of it**, meaning they knew in their souls that it was the truth from God, but they denied it, were stubborn about it, and were arrogant toward it. **Out of injustice and haughtiness**, meaning out of injustice from their souls, a cursed trait, and out of arrogance, meaning, arrogance from following the truth. For this reason, the Almighty said: **Then see how was the end of the corrupters**, meaning, look, O Muhammad, how was the end of their matter in God's destruction of them and drowning them all in a single morning. The gist of the address is: Beware, you who deny Muhammad and deny what he brought from his Lord, that what happened to them will happen to you by way of foremost and most appropriate, for Muhammad, may God bless him and grant him peace, is more noble and greater than Moses, and his proof is more convincing and stronger than Moses' proof with the evidence that God gave him. Associated with his existence in himself and his characteristics, and the

glad tidings that preceded him from the prophets about him, and the covenants that were taken for him, upon him be the best prayers and peace from his Lord.

Fath al-Qadir

Then He made a disjointed exception, saying: 11- "Except for he who has wronged himself and then substitutes evil for good, then indeed, I am Forgiving and Merciful." That is, but whoever wrongs himself by disobeying himself and then substitutes evil for good, that is, repentance and regret after evil, that is, after doing evil, then indeed, I am Forgiving and Merciful. It was also said that the exception is from an implied omitted word: that is, the messengers do not fear in My presence, but rather others who have wronged fear except for he who has wronged and then substituted, etc. This is what Al-Farra' said. An-Nahhas said: The exception from an omitted word is impossible, because it is an exception from something that was not mentioned. It was narrated from Al-Farra' that he said: Except in the sense of "and." It was also said that the exception is connected to what is mentioned, not to what is omitted. The meaning is: Except for he who has wronged among the messengers by committing minor sins from which no one is safe. An-Nahhas chose this and said: He knew who among them had disobeyed, so He made an exception, saying: Except for he who has wronged, even though I have forgiven him, like Adam, David, the brothers of Joseph, and Moses for killing the Copt. There is nothing wrong with fear after forgiveness, as our Prophet, may God bless him and grant him peace, whom God forgave for his past and future sins, used to say: **I would like to be a tree that is cut down.**

Tafsir al-Baghawi

And His statement: 11- "Except for he who has wronged and then substituted evil for good, for indeed, I am Oft-Forgiving, Most Merciful." There is a difference of opinion regarding this exception. It was said: This is an indication that when Moses killed the Copt, he feared that, then he repented and said: "My Lord, I have wronged myself, so forgive me," and He forgave him. Ibn Jurayj said: God, the Most High, said to Moses: "I only frightened you because you killed a soul." He said: The meaning of the verse is: God does not frighten the prophets except because of a sin that one of them commits. If it befalls him, He frightens him until he repents. According to this interpretation, the exception is correct, and the report about the messengers ends with His statement: "Except for he who has wronged," then the report begins about the state of all people who have wronged. In the verse, there is something omitted that is not necessary to mention because of the evidence of the discussion, its meaning: But whoever has wronged and then substituted evil for good, for indeed, I am Oft-Forgiving, Most Merciful.

Some scholars said: This is not an exception from the messengers because injustice is not permissible for them, rather it is an exception from what is omitted in the speech, meaning: There is no fear in the presence

of the messengers, but fear is for others from the oppressors, except for he who has wronged and then repented. This is from the discontinuous exception, meaning: But whoever wrongs from among the rest of the people, then he will fear, but if he repents and replaces evil with good, then God is Forgiving and Merciful, meaning God will forgive him and remove the fear from him.

Some grammarians said: *Except* here means *nor*, meaning: **Neither the messengers nor the wrongdoers fear me.** Then he changed *bad* to *good*, saying: **Neither the messengers nor the repentant sinners fear me**, like the Almighty's saying: **So that mankind will have no argument against you, except for those of them who have wronged Al-Baqarah 2:150**, meaning: **nor those who have wronged.**

Tafsir al-Baidawi

11 - "Except for he who has wronged and then substituted good for evil, for indeed, I am Forgiving and Merciful." An interrupted exception with which he made up for what was in the chest of the denial of fear for all of them, and among them are those who neglected a small thing, for even if they did it, they followed up their action with that which nullifies it and they deserve forgiveness and mercy from God because of it, for he also does not fear. The intention was to expose Moses to his Coptic poke. It was said that it is connected and then is a renewed substitute conjoined to an omitted word, meaning about injustice and then he substituted his sin with repentance.

Surat al-Naml 27:12

And put your hand into your bosom; it will come out white without disease among nine signs to Pharaoh and his people. Indeed, they were a people of wickedness.

Surat al-Naml 27:12

And put your hand into your bosom; it will come out white without disease among nine signs to Pharaoh and his people. Indeed, they were a people of wickedness.

Tafsir al-Jalalayn

12 - **And put your hand into your bosom** the collar of your shirt **it will come out** the opposite color of the skin **white without disease** leprosy with a ray that blinds the sight, a sign **in nine signs** sent with it (to Pharaoh and his people. Indeed, they were a people of evil)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what He said to His Prophet Moses, **And put your hand into your bosom**. He mentioned that God Almighty commanded him to put his hand into his bosom, and He only commanded him to put it into his bosom because what he was wearing that day was a woolen coat. Some of them said: It did not have a sleeve. Some of them said: Its sleeve extended to part of his hand.

Who said that?

Al-Qasim told us: Al-Hussein told us: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And put your hand into your bosom**. He said: The palm only in your bosom. Say: It was covered with a part of his hand, and if it had a sleeve, he would have ordered him to put his hand into its sleeve.

He said: Hajjaj narrated to me, on the authority of Yunus bin Abi Ishaq, on the authority of his father, on the authority of Amr bin Maimun, who said: Ibn Masoud said: Moses came to Pharaoh when he came to him wearing a woolen cloak.

And his saying, **It will come out white**, meaning: The hand will come out white, not the color of Moses. **Without disease**, meaning: Without leprosy. **In nine signs**, meaning: God Almighty says: Put your hand into your vessel, it will come out white, without disease. So it is a sign among nine signs that you are sent with to Pharaoh. He left out mentioning *sent* because his saying, **To Pharaoh and his people**, indicates that this is its meaning, as the poet said:

She saw me with my rope on, so she turned away in fear, and in the rope there are fears in the heart

The meaning of the statement is: She saw me approaching with her two ropes. He omitted mentioning approaching so that the listeners would be satisfied with its meaning, as he said: She saw me with her two ropes. There are many similar examples of this in the speech of the Arabs.

The nine verses: they are the verses that we explained previously.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Nine signs to Pharaoh and his people**, he said: They are what God mentioned in the Qur'an: the staff, the hand, the locusts, the lice, the frogs, the flood, the blood, the stone, and the obliteration that struck Pharaoh's family in their wealth.

His saying, **Indeed, they were a wicked people**, means that Pharaoh and his Copts were a wicked people, meaning they disbelieved in God. We have explained the meaning of wickedness previously.

Tafsir al-Qurtubi

God Almighty says: **Indeed, they were a wicked people**, meaning they disobeyed God, and this has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace, reminding him of what happened with Moses, peace be upon him, how God chose him and spoke to him and spoke to him privately, gave him great and dazzling signs and compelling evidence, and sent him to Pharaoh and his people, but they denied them and disbelieved and were too arrogant to follow him and submit to him. So God Almighty says: **When Moses said to his family**, meaning remember when Moses was walking with his family and lost his way, and that was at night and in the darkness, and he perceived a fire on the side of the mountain, meaning he saw a fire blazing and blazing, so he said, "To his family, 'Indeed, I have perceived a fire. I will bring you information from it,'" meaning about the road, **or I will bring you a burning flame that you may warm yourselves**, meaning that you may warm yourself from it. And it was as he said. So he returned from it with great report, and took from it a great light, and for this reason God the Almighty said: **And when he came to it, he was called, 'Blessed are those in the Fire and those around it.'** That is, when he came to it and saw a tremendous and amazing sight where he reached it, and the fire was blazing in a green tree, the fire only increasing in intensity, and the tree only increasing in greenness and freshness. Then he raised his head, and behold, its light was connected to the reins of the sky. Ibn Abbas and others said: It was not fire, but rather a glowing light. In a narration from Ibn Abbas: The light of the Lord of the worlds. So Moses stood amazed at what he saw: **It was called, 'Blessed are those in the Fire.'** Ibn Abbas said: **Hallowed be He, 'and those around it,'** meaning the angels. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Al-Hasan and Qatadah.

Ibn Abi Hatim said: Yunus ibn Habib narrated to us,

Abu Dawud - he is al-Tayalisi - narrated to us, Shu'bah and al-Mas'udi narrated to us on the authority of Amr ibn Murrah, who heard Abu Ubaidah narrating on the authority of Abu Musa **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "God does not sleep, nor is it befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night." Al-Mas'udi added: "And His veil is either light or fire. Were He to remove it, the radiance of His face would burn up everything that His sight encompasses." Then Abu Ubaidah recited: **Blessed is he who is in the Fire and he who is around it.** The original hadith is narrated in Sahih Muslim on the authority of Amr ibn Murrah. God the Almighty says: **And exalted is God, Lord of the worlds**, who does what He wills, and nothing of His creation resembles Him, and nothing of His making encompasses Him. He is the Most High, the Most Great, distinct from all creation, and the earth and the heavens do not encompass Him. Rather, He is the One, the Eternal Refuge, free from resemblance to created things.

And the saying of God the Almighty: **O Moses, indeed I am God, the Exalted in Might, the Wise** He informed him that the One who was addressing him and conversing with him was his Lord, God the Exalted in Might, Who has subdued and overcome all things, the Wise in His words and deeds. Then He ordered him to throw down his staff from his hand to show him clear evidence that He is the Doer, the Chosen One, and the Able to do all things. So when Moses threw that staff from his hand, it immediately turned into a huge, terrifying snake, extremely large and yet moving quickly. That is why God the Almighty said: **But when he saw it writhing as if it were a jinn** The jinn are a type of snake that are the fastest moving and most agitated. In the hadith, it is forbidden to kill the jinn of houses. So when Moses saw that, **he turned back and did not look back** meaning he did not turn around out of extreme fear. "O Moses, do not fear. Indeed, in My presence the messengers do not fear" meaning do not fear what you see, for I want to choose you as a Messenger and make you a distinguished prophet.

And the saying of God the Almighty: **Except for he who has wronged and then substituted evil for good, then indeed, I am Oft-Forgiving, Most Merciful.** This is an isolated exception and in it is great glad tidings for mankind, for whoever was doing a bad deed and then desisted from it, returned, repented and turned back, then God will accept his repentance, as God the Almighty said: **And indeed, I am Oft-Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** And the Almighty said: **And whoever does evil or wrongs himself** (Al-An'am 2:17), and there are many verses on this subject. And the saying of God the Almighty: **And put your hand into the bosom of your garment; it will come out white without disease.** This is another verse and a dazzling proof of the power of God, the Doer of Choice, and the truthfulness of those who attributed a miracle to Him. God the Almighty commanded him to put his hand into the bosom of his armor, and when he put it in and took it out, it would come out white and radiant, like a piece of the moon with a shine that glittered like a flash of lightning.

And the Almighty's saying: **In nine signs** meaning these are two of nine signs with which I support you and make them proof for you to Pharaoh and his people **Indeed, they were a wicked people.** And these are the nine signs of which God Almighty said: **And We gave Moses nine clear signs**, as was previously explained there. And the Almighty said: **So when Our clear signs came to them**, meaning clear, evident, **they said, 'This is obvious magic,'** and they wanted to oppose it with their magic, but they were defeated and turned back humiliated. **And they denied it**, in the outward appearance of their matter, **while their souls were convinced of it**, meaning they knew in their souls that it was the truth from God, but they denied it, were stubborn about it, and were arrogant toward it. **Out of injustice and haughtiness**, meaning out of injustice from their souls, a cursed trait, and out of arrogance, meaning, arrogance from following the truth. For this reason, the Almighty said: **Then see how was the end of the corrupters**, meaning, look, O Muhammad, how was the end of their matter in God's destruction of them and drowning them all in a single morning. The gist of the address is: Beware, you who deny Muhammad and deny what he brought from his Lord, that what happened to them will happen to you by way of foremost and most appropriate, for Muhammad, may God bless him and grant him peace, is more noble and greater than Moses, and his proof is more convincing and stronger than Moses' proof with the evidence that God gave him. Associated with his existence in himself and his characteristics, and the glad tidings that preceded him from the prophets about him, and the covenants that were taken for him, upon him be the best prayers and peace from his Lord.

Fath al-Qadir

12- **And put your hand into your bosom.** What is meant by bosom is the well-known one. In Al-Qasas, **Put your hand into your bosom.** In *Enter*, there is an exaggeration unless there is something in *put*, "It will come out white without blemish," meaning without leprosy or similar afflictions, so it is a precaution. His saying "It will come out **is the answer to** Put your hand in." It was said that there was an omission in the speech, meaning: Put your hand in and it will enter, and take it out and it will come out. There is no need for this omission nor any recourse to it. The commentators said: Moses was wearing a woolen coat with no sleeves or waistband, so he put his hand in his bosom and took it out and behold, it was flashing like lightning. His saying, "In nine signs," Abu Al-Baq'a' said: It is in the accusative case as a state of the subject of "It will come out," and there is some distance in it. It was said that it is related to something omitted: meaning, go with nine signs. It was said that it is related to his saying: Throw down your staff and put your hand in among nine signs or with nine signs. It was said that the meaning is: They are two signs out of nine, meaning the staff and the hand, so the signs are eleven: these two, and the dawn, the flood, the locusts, the lice, the frogs, the blood, the obliteration, the drought in their valleys, and the decrease in their farms. An-Nahhas said: The best that has been said about it is that this verse, meaning the hand, is included in nine signs, and this is what Al-Mahdawi and Al-Qushayri said. Al-Qushayri said: You say I went out with ten

Surat al-Naml 27:12

And put your hand into your bosom; it will come out white without disease among nine signs to Pharaoh and his people. Indeed, they were a people of wickedness.

people, and you are one of them, meaning I went out as the tenth of ten, so fi means min because of its proximity to it, just as you say take for me ten camels among which are two stallions, meaning from them. Al-Asma'i said about the saying of Imru' al-Qais:

And will someone whose last period was thirty months enjoy three conditions?

In means from, and it was said that in means with **to Pharaoh and his people**. Al-Farra' said: There is an implied meaning in the speech: that is, you are sent, or dispatched to Pharaoh and his people. And this is what Al-Zajjaj said: **Indeed, they were a wicked people**. The sentence is an explanation of what preceded it.

Tafsir al-Baghawi

Then God showed him another sign and said:

12- **And put your hand into your bosom**, and the bosom is where the pocket of the shirt is, i.e., cut. The commentators said: He was wearing a coat of wool that had no sleeves or buttons, so he put his hand into his bosom and took it out, and behold, it was flashing like lightning. That is what He said: **It will come out white without disease**, without leprosy, **In nine signs**, meaning this is a sign from the nine signs that you are sent with, "to Pharaoh and his people. Indeed, they were a people of evildoers."

Tafsir al-Baidawi

12 - "And put your hand into your bosom" because he was wearing a woolen coat without sleeves. It was said that the bosom is the shirt because it is cut, i.e. cut. "It will come out white without disease" a disease like leprosy. "In nine signs" as a whole or with it, on the basis that the nine are: the daybreak, the flood, the locusts, the lice, the frogs, the blood, the obliteration, the drought in their valleys, and the decrease in their farms. And for those who count the staff and the hand among the nine, they should count the last two as one and not count the daybreak because it was not sent to Pharaoh. Or go in nine signs on the basis that it is a resumption of sending, so it is related to it. "To Pharaoh and his people" and on the first two it is related to something like a messenger or a messenger. "Indeed, they were a people of sinners" an explanation for sending.

Surat al-Naml 27:13

So when Our clear signs came to them, they said, **This is obvious magic.**

Tafsir al-Jalalayn

13 - **So when Our clear signs came to them** bright and clear **they said, This is obvious magic** clear and apparent

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So when there came to Pharaoh and his people Our signs**, meaning Our proofs and arguments, confirming the truth and validity of what Moses had called them to, which were the nine signs we mentioned before. And His statement, *visible*, means that whoever looks at them and sees them will see through them the truth of what they indicate.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **So when Our clear signs came to them**, he said: *clear*, "they said: This is obvious magic." He says: Pharaoh and his people said: This that Moses brought us is obvious magic. He says: It is obvious to those who look at it that it is magic.

And his saying, **And they denied it**, means: And they denied that the nine verses were from God.

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, **And they denied it**. He said: Denial means disbelieving in it. And His statement, **And their souls were convinced of it**, means: And their hearts were convinced of it, and they knew with certainty that it was from God, but they were stubborn after they had become clear to the truth and known it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, **And their souls were certain of it**, he said: Their certainty is in their hearts.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding the statement of God, **And their souls were convinced thereof, out of injustice and arrogance**, he said: They were certain that the verses from God are true, so why did they deny them? He said: Out of injustice and arrogance.

His saying, **injustice and arrogance**, means by injustice: aggression, and arrogance: pride, as if it was said: aggression and arrogance.

And the people of interpretation said something similar

to what we said about that.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding His statement, **injustice and arrogance**, he said: **Out of arrogance and haughtiness**. The meaning of that is, **They denied the nine verses unjustly and arrogantly, and their souls were certain that they were from God, so they opposed the truth after it had become clear to them**. So it is from the word *Mu'akhir* which means to bring forward.

And his saying: **Then see how was the end of the corrupters.**

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "So look, O Muhammad, with the eye of your heart, at the end of the denial of those who denied Our signs when they came to them clearly, and what happened to them of their corruption on earth and their disobedience to their Lord, and what followed for them because of what they did. For that brought them out from gardens and springs and crops and a noble station, to destruction in this life by drowning, and in the hereafter to an everlasting torment that will not cease for them, and in it they will be in despair." He says: And thus, O Muhammad, is My way with those of your people who denied what you brought them of signs, despite the truth of what you call them to.

Tafsir al-Qurtubi

The Almighty said: **So when Our clear signs came to them**, meaning clear and evident. Al-Ahbash said: "It is permissible to say 'mubsira', which is a verbal noun, just as one says: 'The child is a coward.' They said: 'This is obvious magic,' following their custom of denial, and that is why He said.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace, reminding him of what happened with Moses, peace be upon him, how God chose him and spoke to him and spoke to him privately, gave him great and dazzling signs and compelling evidence, and sent him to Pharaoh and his people, but they denied them and disbelieved and were too arrogant to follow him and submit to him. So God Almighty says: **When Moses said to his family**, meaning remember when Moses was walking with his family and lost his way, and that was at night and in the darkness, and he perceived a fire on the side of the mountain, meaning he saw a fire blazing and blazing, so he said, "To his family, 'Indeed, I have perceived a fire. I will bring you information from it,' meaning about the road, **or I will bring you a burning flame that you may warm yourselves**, meaning that you may warm yourself from it. And it was as he said. So he returned from it with great report, and took from it a great light, and for this reason God the Almighty said: **And when he came to it, he was called, 'Blessed are those in the**

So when Our clear signs came to them, they said, "This is obvious magic."

Fire and those around it. That is, when he came to it and saw a tremendous and amazing sight where he reached it, and the fire was blazing in a green tree, the fire only increasing in intensity, and the tree only increasing in greenness and freshness. Then he raised his head, and behold, its light was connected to the reins of the sky. Ibn Abbas and others said: It was not fire, but rather a glowing light. In a narration from Ibn Abbas: The light of the Lord of the worlds. So Moses stood amazed at what he saw: **It was called, 'Blessed are those in the Fire.'** Ibn Abbas said: **Hallowed be He, 'and those around it,'** meaning the angels. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Al-Hasan and Qatadah.

Ibn Abi Hatim said: Yunus ibn Habib narrated to us, Abu Dawud - he is al-Tayalisi - narrated to us, Shu'bah and al-Mas'udi narrated to us on the authority of Amr ibn Murrah, who heard Abu Ubaidah narrating on the authority of Abu Musa **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "God does not sleep, nor is it befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night." Al-Mas'udi added: "And His veil is either light or fire. Were He to remove it, the radiance of His face would burn up everything that His sight encompasses." Then Abu Ubaidah recited: **Blessed is he who is in the Fire and he who is around it.** The original hadith is narrated in Sahih Muslim on the authority of Amr ibn Murrah. God the Almighty says: **And exalted is God, Lord of the worlds,** who does what He wills, and nothing of His creation resembles Him, and nothing of His making encompasses Him. He is the Most High, the Most Great, distinct from all creation, and the earth and the heavens do not encompass Him. Rather, He is the One, the Eternal Refuge, free from resemblance to created things.

And the saying of God the Almighty: **O Moses, indeed I am God, the Exalted in Might, the Wise** He informed him that the One who was addressing him and conversing with him was his Lord, God the Exalted in Might, Who has subdued and overcome all things, the Wise in His words and deeds. Then He ordered him to throw down his staff from his hand to show him clear evidence that He is the Doer, the Chosen One, and the Able to do all things. So when Moses threw that staff from his hand, it immediately turned into a huge, terrifying snake, extremely large and yet moving quickly. That is why God the Almighty said: **But when he saw it writhing as if it were a jinn** The jinn are a type of snake that are the fastest moving and most agitated. In the hadith, it is forbidden to kill the jinn of houses. So when Moses saw that, **he turned back and did not look back** meaning he did not turn around out of extreme fear. "O Moses, do not fear. Indeed, in My presence the messengers do not fear" meaning do not fear what you see, for I want to choose you as a Messenger and make you a distinguished prophet.

And the saying of God the Almighty: **Except for he who has wronged and then substituted evil for good, then indeed, I am Oft-Forgiving, Most Merciful.** This is an isolated exception and in it is great glad tidings for

mankind, for whoever was doing a bad deed and then desisted from it, returned, repented and turned back, then God will accept his repentance, as God the Almighty said: **And indeed, I am Oft-Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** And the Almighty said: **And whoever does evil or wrongs himself** (Al-An'am 2:17), and there are many verses on this subject. And the saying of God the Almighty: **And put your hand into the bosom of your garment; it will come out white without disease.** This is another verse and a dazzling proof of the power of God, the Doer of Choice, and the truthfulness of those who attributed a miracle to Him. God the Almighty commanded him to put his hand into the bosom of his armor, and when he put it in and took it out, it would come out white and radiant, like a piece of the moon with a shine that glittered like a flash of lightning.

And the Almighty's saying: **In nine signs** meaning these are two of nine signs with which I support you and make them proof for you to Pharaoh and his people **Indeed, they were a wicked people.** And these are the nine signs of which God Almighty said: **And We gave Moses nine clear signs,** as was previously explained there. And the Almighty said: **So when Our clear signs came to them,** meaning clear, evident, **they said, 'This is obvious magic,'** and they wanted to oppose it with their magic, but they were defeated and turned back humiliated. **And they denied it,** in the outward appearance of their matter, **while their souls were convinced of it,** meaning they knew in their souls that it was the truth from God, but they denied it, were stubborn about it, and were arrogant toward it. **Out of injustice and haughtiness,** meaning out of injustice from their souls, a cursed trait, and out of arrogance, meaning, arrogance from following the truth. For this reason, the Almighty said: **Then see how was the end of the corrupters,** meaning, look, O Muhammad, how was the end of their matter in God's destruction of them and drowning them all in a single morning. The gist of the address is: Beware, you who deny Muhammad and deny what he brought from his Lord, that what happened to them will happen to you by way of foremost and most appropriate, for Muhammad, may God bless him and grant him peace, is more noble and greater than Moses, and his proof is more convincing and stronger than Moses' proof with the evidence that God gave him. Associated with his existence in himself and his characteristics, and the glad tidings that preceded him from the prophets about him, and the covenants that were taken for him, upon him be the best prayers and peace from his Lord.

Fath al-Qadir

13- **So when Our clear signs came to them** meaning, Our signs at the hand of Moses came to them while they were clear: that is, clear and evident, as if, due to their extreme clarity, they could see themselves, like His statement: **And We gave Thamud the she-camel as a seeing sign.** Al-Akhfash said: It is permissible for it to mean *seeing* on the basis that the active participle has the same meaning as the passive participle, and an explanation of this has already been presented. Ali

bin Al-Hussein and Qatadah read *mubsira* with a fat-ha on the meem and the sad: that is, a place where insight is abundant, as one says: a cowardly and miserly child. **They said, 'This is obvious magic'** meaning, when it came to them, they said this statement: that is, obvious magic.

Tafsir al-Baghawi

13- **So when Our clear signs came to them**, clear evidence with which one can see, **they said, 'This is obvious magic,'** apparent.

Tafsir al-Baidawi

13 - **So when Our signs came to them**, that is, Moses brought them to them. *Seeing* is a clear active participle used for the passive participle, indicating that it is so clear to the eyes that it could almost see itself if it were something that can be seen, or has insight in that it guides, and the blind cannot be guided, let alone guide, or seeing everyone who looks at it and contemplates it. It was read (*seeing*), meaning a place where insight increases you. **They said, 'This is obvious magic',** its magic is clear.

Surat al-Naml 27:14

And they denied it, though their souls were convinced thereof, out of injustice and arrogance. So see how was the end of the corrupters.

Surat al-Naml 27:14

And they denied it, though their souls were convinced thereof, out of injustice and arrogance. So see how was the end of the corrupters.

Tafsir al-Jalalayn

14 - **And they denied it** they did not acknowledge it, and **their souls were convinced thereof** they were certain that it was from God **in injustice and arrogance** in their pride over believing in what Moses brought. This refers to denial. **So see** O Muhammad **how was the end of the corrupters** which you know of their destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And they denied it, while their souls were convinced thereof, out of injustice and arrogance. So see how was the end of the corrupters."

Tafsir al-Qurtubi

God the Almighty says: **And they denied it, although their souls were convinced thereof, out of injustice and arrogance.** That is, they were certain that it was from God and that it was not magic, but they disbelieved in it and were too arrogant to believe in Moses. This indicates that they were obstinate. *Injustice* and *arrogance* are accusatives as descriptions of a deleted verbal noun, meaning, **and they denied it out of injustice and arrogance.** The *ba* is redundant, meaning, **and they denied it**, as Abu Ubaidah said. **So see,** O Muhammad, **how was the end of the corrupters,** meaning, the end of the disbelieving tyrants. Look at that with the eye of your heart and ponder it. The addressee is him, but someone else is meant.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace, reminding him of what happened with Moses, peace be upon him, how God chose him and spoke to him and spoke to him privately, gave him great and dazzling signs and compelling evidence, and sent him to Pharaoh and his people, but they denied them and disbelieved and were too arrogant to follow him and submit to him. So God Almighty says: **When Moses said to his family,** meaning remember when Moses was walking with his family and lost his way, and that was at night and in the darkness, and he perceived a fire on the side of the

mountain, meaning he saw a fire blazing and blazing, so he said, "To his family, 'Indeed, I have perceived a fire. I will bring you information from it,'" meaning about the road, **or I will bring you a burning flame that you may warm yourselves,** meaning that you may warm yourself from it. And it was as he said. So he returned from it with great report, and took from it a great light, and for this reason God the Almighty said: **And when he came to it, he was called, 'Blessed are those in the Fire and those around it.'** That is, when he came to it and saw a tremendous and amazing sight where he reached it, and the fire was blazing in a green tree, the fire only increasing in intensity, and the tree only increasing in greenness and freshness. Then he raised his head, and behold, its light was connected to the reins of the sky. Ibn Abbas and others said: It was not fire, but rather a glowing light. In a narration from Ibn Abbas: The light of the Lord of the worlds. So Moses stood amazed at what he saw: **It was called, 'Blessed are those in the Fire.'** Ibn Abbas said: **Hallowed be He, 'and those around it,'** meaning the angels. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Al-Hasan and Qatadah.

Ibn Abi Hatim said: Yunus ibn Habib narrated to us, Abu Dawud - he is al-Tayalisi - narrated to us, Shu'bah and al-Mas'udi narrated to us on the authority of Amr ibn Murrah, who heard Abu Ubaidah narrating on the authority of Abu Musa **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "God does not sleep, nor is it befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night." Al-Mas'udi added: "And His veil is either light or fire. Were He to remove it, the radiance of His face would burn up everything that His sight encompasses." Then Abu Ubaidah recited: **Blessed is he who is in the Fire and he who is around it.** The original hadith is narrated in Sahih Muslim on the authority of Amr ibn Murrah. God the Almighty says: **And exalted is God, Lord of the worlds,** who does what He wills, and nothing of His creation resembles Him, and nothing of His making encompasses Him. He is the Most High, the Most Great, distinct from all creation, and the earth and the heavens do not encompass Him. Rather, He is the One, the Eternal Refuge, free from resemblance to created things.

And the saying of God the Almighty: **O Moses, indeed I am God, the Exalted in Might, the Wise** He informed him that the One who was addressing him and conversing with him was his Lord, God the Exalted in Might, Who has subdued and overcome all things, the Wise in His words and deeds. Then He ordered him to throw down his staff from his hand to show him clear evidence that He is the Doer, the Chosen One, and the Able to do all things. So when Moses threw that staff from his hand, it immediately turned into a huge, terrifying snake, extremely large and yet moving quickly. That is why God the Almighty said: **But when he saw it writhing as if it were a jinn** The jinn are a type of snake that are the fastest moving and most agitated. In the hadith, it is forbidden to kill the jinn of houses.

So when Moses saw that, **he turned back and did not look back** meaning he did not turn around out of extreme fear. "O Moses, do not fear. Indeed, in My presence the messengers do not fear" meaning do not fear what you see, for I want to choose you as a Messenger and make you a distinguished prophet.

And the saying of God the Almighty: **Except for he who has wronged and then substituted evil for good, then indeed, I am Oft-Forgiving, Most Merciful.** This is an isolated exception and in it is great glad tidings for mankind, for whoever was doing a bad deed and then desisted from it, returned, repented and turned back, then God will accept his repentance, as God the Almighty said: **And indeed, I am Oft-Forgiving to whoever repents, believes and does righteousness and then continues in guidance.** And the Almighty said: **And whoever does evil or wrongs himself** (Al-An'am 2:17), and there are many verses on this subject. And the saying of God the Almighty: **And put your hand into the bosom of your garment; it will come out white without disease.** This is another verse and a dazzling proof of the power of God, the Doer of Choice, and the truthfulness of those who attributed a miracle to Him. God the Almighty commanded him to put his hand into the bosom of his armor, and when he put it in and took it out, it would come out white and radiant, like a piece of the moon with a shine that glittered like a flash of lightning.

And the Almighty's saying: **In nine signs** meaning these are two of nine signs with which I support you and make them proof for you to Pharaoh and his people **Indeed, they were a wicked people.** And these are the nine signs of which God Almighty said: **And We gave Moses nine clear signs,** as was previously explained there. And the Almighty said: **So when Our clear signs came to them,** meaning clear, evident, **they said, 'This is obvious magic,'** and they wanted to oppose it with their magic, but they were defeated and turned back humiliated. **And they denied it,** in the outward appearance of their matter, **while their souls were convinced of it,** meaning they knew in their souls that it was the truth from God, but they denied it, were stubborn about it, and were arrogant toward it. **Out of injustice and haughtiness,** meaning out of injustice from their souls, a cursed trait, and out of arrogance, meaning, arrogance from following the truth. For this reason, the Almighty said: **Then see how was the end of the corrupters,** meaning, look, O Muhammad, how was the end of their matter in God's destruction of them and drowning them all in a single morning. The gist of the address is: Beware, you who deny Muhammad and deny what he brought from his Lord, that what happened to them will happen to you by way of foremost and most appropriate, for Muhammad, may God bless him and grant him peace, is more noble and greater than Moses, and his proof is more convincing and stronger than Moses' proof with the evidence that God gave him. Associated with his existence in himself and his characteristics, and the glad tidings that preceded him from the prophets about him, and the covenants that were taken for him, upon him be the best prayers and peace from his Lord.

Fath al-Qadir

14- And they denied it, although their souls were certain of it. That is, they belied it while their souls were certain of it. The waw is for the state, and the accusative of **injustice and haughtiness** is in the state: that is, oppressive and haughty. It is permissible for them to be in the accusative case as a reason: that is, what drove them to that injustice and haughtiness. It is also permissible for them to be an adjective of a deleted source: that is, they denied it with unjust and haughty denial. Abu Ubaidah said: The ba' in **and they denied it** is redundant: that is, they denied it. Al-Zajaj said: The meaning is: and they denied it with unjust and haughty: that is, polytheism and arrogance, to believe in what Moses brought while they knew that it was from God. **Then see, O Muhammad, how was the end of the corrupters.** That is, reflect on that, for in it is a lesson for those who take heed. The end of their affair was that they were drowned in the sea in that terrifying manner.

Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated from Ibn Abbas, regarding his statement, **So when he came to it, he was called, 'Blessed is he who is in the Fire,'** meaning God Almighty Himself. The light of the Lord of the Worlds was in the tree. **And those around it,** meaning the angels. Ibn Jarir, Ibn Mundhir, and Ibn Abi Hatim narrated from him regarding the verse, saying, "God was in the light. He was called from the light. "And those around it," he said, **The angels.** Ibn Abi Shaybah, Ibn Jarir, Ibn Mundhir, Ibn Abi Hatim, and Ibn Mardawayh also narrated from him, saying, **God called to him while he was in the light.** Al-Firyabi, Abd ibn Humayd, and Ibn al-Mundhir also narrated from him, **Blessed is he who is in the Fire,** he said, **Blessed is the Fire.** Al-Firyabi, Abd ibn Humayd, and Ibn al-Mundhir also narrated from him, **Blessed is he who is in the Fire,** he said, **Blessed is the Fire.** Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Qatadah, who said, **In the copy of Ubayy ibn Ka'b it says, 'Blessed is the Fire and those around it.' As for the Fire, they claim that it is the light of the Lord of the Worlds.** Ibn Abi Hatim narrated on the authority of Ibn Abbas, **May he be blessed,** meaning sanctified. Abd ibn Hamid, Ibn Majah, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh in al-Azmah, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Abu Ubaydah on the authority of Abu Musa al-Ash'ari, who said: The Prophet, may God bless him and grant him peace, stood among us and said: "Verily, God does not sleep, nor is it befitting for Him to sleep. He lowers the balance and raises it. The deeds of the night are raised to Him before those of the day and those of the day before those of the night. His veil is light; were it lifted, the radiance of His countenance would burn up everything that His sight encompasses." Then Abu Ubaydah recited, "Verily, blessed is he who is in the Fire and he who is around it. Glory be to God, Lord of the worlds." The original hadith is narrated in Sahih Muslim on the authority of Amr ibn Murrah. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Moses was wearing a woolen cloak that did not reach his elbows, so God said to him, **Put your hand in your bosom,** so he did. Ibn al-Mundhir narrated on his authority, regarding His statement, **And their souls were convinced thereof, out of injustice and arrogance,**

Surat al-Naml 27:14

And they denied it, though their souls were convinced thereof, out of injustice and arrogance. So see how was the end of the corrupters.

that he said, **Out of arrogance, and their souls were convinced thereof.** This is an example of bringing things forward and backward.

Tafsir al-Baghawi

14- **And they denied them**, meaning: they rejected the signs and did not acknowledge that they were from God, **and their souls were convinced of them**, meaning: they knew that they were from God. His statement: **injustice and arrogance**, meaning: polytheism and arrogance to believe in what Moses brought, **Then see how was the end of the corrupters.**

Tafsir al-Baidawi

14 - **And they denied it** and belied it. **And their souls were convinced of it** and they were convinced of it because the waw is for the state. *Unfairly* to themselves. **And haughtily** is being above faith and both are in the accusative case. According to the reason for **they denied**. **Then see how was the end of the corrupters** which is drowning in this world and burning in the hereafter.

Surat al-Naml 27:15

And We had certainly given knowledge to David and Solomon, and they said, **Praise be to God, who has favored us over many of His believing servants.**

Tafsir al-Jalalayn

15 - **And We certainly gave David and Solomon** his son *knowledge* of judging between people and the language of birds and other things **and they said** in thanks to God **Praise be to God, who has favored us** with prophethood and the subjugation of the jinn, mankind and devils **over many of His believing servants**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We had certainly given David and Solomon knowledge.** This is the knowledge of the speech of birds and animals, and other things with which God has distinguished them in His knowledge. **And they said, 'Praise be to God, who has favored us over many of His believing servants.'** God Almighty says: David and Solomon said: "Praise be to God, who has favored us over many of His believing servants in this age of ours, with the knowledge He has distinguished us with, over many of His believing servants in this age of theirs."

Tafsir al-Qurtubi

The Almighty says: **And We certainly gave David and Solomon knowledge** meaning understanding, as Qatadah said. It was also said: knowledge of religion, wisdom, and other things, as He said: **And We taught him the making of coats of mail for you** (Al-Anbiya': 80). It was also said: the making of alchemy, but this is unusual. Rather, what God gave them was prophethood, succession on earth, and the Psalms. **And they said, 'Praise be to God, who has favored us over many of His believing servants.'** This verse indicates the nobility of knowledge, the loftiness of its place, and the preeminence of its bearers and people, and that the blessing of knowledge is one of the greatest blessings and most generous portions, and that whoever has been given it has been given preference over many of God's believing servants. **God will raise those who have believed among you and those who have been given knowledge, by degrees** (Al-Mujadilah: 11). This has been mentioned before in more than one place.

Tafsir Ibn Kathir

God the Almighty tells us about the abundant blessings, sublime gifts, and beautiful attributes He bestowed upon His servants and prophets: David and

his son Solomon, peace be upon them, and what He combined for them between the happiness of this world and the hereafter, and the kingdom and complete empowerment in this world, and the prophethood and message in religion. For this reason, God the Almighty said: **And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'** Ibn Abi Hatim said: It was mentioned on the authority of Ibrahim bin Yahya bin Tamam, my father told me on the authority of my grandfather, who said: Omar bin Abdul Aziz wrote: God does not bestow a blessing upon a servant for whom he praises God, except that his praise is better than his blessing. If only you could have known that from the revealed Book of God. God the Almighty said: **And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'** So what blessing is better than what was given to David and Solomon, peace be upon them.

And the Almighty's saying: **And Solomon inherited David** means in the kingdom and prophethood. What is meant is not the inheritance of wealth, because if that were the case, Solomon would not have been singled out from among the rest of David's sons, as David had one hundred wives. Rather, what is meant by that is the inheritance of the kingdom and prophethood, because the wealth of the prophets is not inherited, as the Messenger of God, may God bless him and grant him peace, informed us in his saying: "We, the company of prophets, are not inherited. What we leave behind is charity." And he said: **O people, we have been taught the language of birds and have been given of all things**, meaning, he informed Solomon of God's blessings upon him in what He bestowed upon him of complete kingdom and great empowerment, to the point that He subjected to him mankind, jinn and birds, and he also knew the language of birds and animals. This is something that no human being was given, according to what we know of what God and His Messenger informed us of. And whoever among the ignorant and common folk claims that animals spoke like the speech of the sons of Adam before Solomon, son of David, as many people may utter, then this is a statement without knowledge. And if that were the case, then singling Solomon out would have been of no benefit, because all of them hear the speech of birds and animals, and know what She says, "It is not as they claimed or said. Rather, the animals, birds, and all other creatures have been in this form and manner since they were created until our time. But God Almighty had made Solomon understand what the birds communicate with in the air, and what the animals of different kinds speak. That is why God Almighty said: 'We have been taught the language of birds, and we have been given of all things,' meaning of what the king needs. 'Indeed, this is the manifest bounty,' meaning the apparent and clear bounty of God upon us."

Imam Ahmad said: Qutaybah narrated to us, Yaqub ibn Abd al-Rahman narrated to us, on the authority of Amr ibn Abi Amr, on the authority of al-Muttalib, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "David, peace be upon him,

And We had certainly given knowledge to David and Solomon, and they said, "Praise be to God, who has favored us over many of His believing servants."

was extremely jealous. Whenever he went out, the doors would be closed, and no one would enter upon his family until he returned." He said: "One day he went out and the doors were closed. A woman came looking into the house and saw a man standing in the middle of the house. She said to those in the house: 'How did this man enter when the house is closed? By God, we will disgrace David.' So David, peace be upon him, came and saw the man standing in the middle of the house. David said to him: 'Who are you?' He said: 'He who does not fear kings and does not refrain from being veiled.' David said: 'Then you are, by God, the Angel of Death, welcoming the command of God.' David curled up in his place until his soul was taken, until he had finished his business and the sun rose upon him. So Solomon, peace be upon him, said to the birds: 'Shade David.' So the birds shaded him until the earth became dark. So Solomon said to them: 'Breathe one wing at a time.'" Abu Hurayrah said: "O The Messenger of God, how did the birds do? The Messenger of God, may God bless him and grant him peace, withdrew his hand and the Madhrahyyah overcame him that day. Abu al-Faraj ibn al-Jawzi said: The Madhrahyyah are the red vultures.

God the Almighty said: "And there were gathered before Solomon his soldiers of jinn and men and birds, and they were in ranks." That is, He gathered before Solomon his soldiers of jinn, men and birds, meaning he rode among them with great grandeur and majesty. The humans were the ones who followed him, and the jinn were after them in status, and the birds had a status above his head. If he was hot, they shaded him from it with their wings. His statement: **and they were in ranks** means that the first of them would hold back the last of them so that no one would advance beyond the status that was set for him. Mujahid said: He made a division for each group, returning the first of them to the last of them so that they would not advance in the march as kings do today.

And His saying: **Until, when they came upon the Valley of the Ants**, meaning, when Solomon, peace be upon him, passed with the armies and soldiers who were with him, by the Valley of the Ants, **An ant said, 'O ants, enter your dwellings, lest Solomon and his soldiers crush you while they perceive not.'** Ibn Asakir reported, through Ishaq bin Bishr, from Saeed, from Qatada, from Al-Hasan, that the name of this ant was Haras, and that it was from a tribe called Banu Al-Shisaan, and that it was lame and was the size of a wolf, meaning it feared that the horses would crush it with their hooves, so it ordered them to enter their dwellings, and Solomon, peace be upon him, understood that from it. **Then he smiled, laughing at her words, and said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve.'** Meaning, inspire me to be grateful for Your favor which You have bestowed upon me, such as teaching me the language of birds and animals. And upon my father to submit to You and believe in You, **and to do righteousness that pleases You**, meaning work that You love and are pleased with, **and admit me**

by Your mercy into Your righteous servants, meaning if You take my life, then include me with the righteous among Your servants and the highest companion of Your friends. And whoever among the commentators said that this valley was in the land of Ash-Sham or elsewhere, and that this ant had two wings like a fly or other such sayings, then there is no basis for them.

On the authority of Nawf Al-Bakali, who said: **The ants of Solomon were like wolves**. This is how I saw it, marked with the double ya' from below, but it is with the unified ba', and that is a typo, and God knows best. The point is that Solomon, peace be upon him, understood her words and smiled, laughing at that, and this is a very serious matter. Ibn Abi Hatim said: My father told us, Muhammad bin Bashir told us, Yazid bin Harun told us, Misa'ar told us, on the authority of Zaid Al-Ami, on the authority of Abu Al-Siddiq Al-Naji, who said: Solomon, son of David, peace be upon them both, went out to pray for rain, and there he saw an ant lying on its back, raising its legs to the sky and saying: **O God, we are one of Your creations, and we cannot do without Your rain, and if You do not rain on us, we will perish**. Solomon said: **Go back, for you have been watered by the supplication of someone other than yourselves**. It was proven in Sahih Muslim, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "An ant bit one of the prophets, so he ordered the ant colony to be burned. Then God revealed to him: 'Because an ant bit you, did you destroy a nation of nations that glorify God? Why not just one ant?'"

Fath al-Qadir

When He, glory be to Him, finished the story of Moses in the story of David and his son Solomon, and these stories and those before and after them are like an explanation and confirmation of His saying: **And indeed, you receive the Qur'an from One Who is Wise and Knowing**. The tanween in 15- *knowledge* is either for the type: that is, a group of knowledge, or for glorification: that is, a great deal of knowledge. So the waw in His saying: **And they said, 'Praise be to God'** is for conjunction with something omitted, because this is the position of the fa', so the meaning is: And indeed, We gave them knowledge, so they acted upon it and said, 'Praise be to God.' This is supported by the fact that thanks with the tongue are only good if it is preceded by an action of the heart, which is the resolve to do obedience and leave disobedience. **Who has favored us over many of His believing servants**, that is, He favored us with knowledge, prophethood, and the subjugation of birds, jinn, and mankind, and they did not favor themselves over everyone out of humility on their part. This verse is evidence of the honor and high status of knowledge, and that the blessing of knowledge is one of the greatest blessings that God bestows upon His servants, and that whoever is given it has been given superiority over many of His servants and granted great honor.

Tafsir al-Baghawi

God Almighty says: 15- **And We certainly gave David and Solomon knowledge**, meaning: the knowledge of judgment, the language of birds and beasts, the subjugation of devils, and the glorification of mountains. **And they said, 'Praise be to God, who has favored us,'** with prophethood, the Book, and the subjugation of devils, jinn, and mankind, **over many of His believing servants.**

Tafsir al-Baidawi

15 - **And We had certainly given David and Solomon knowledge.** A group of knowledge, which is the knowledge of wisdom and laws, or any knowledge. **And they said, 'Praise be to God.'** He connected it with the letter *and* to indicate that what they said was part of what they were given in return for this blessing, as if he said: So they did, in gratitude to Him, what they did. **And they said, 'Praise be to God.'** "Who has favored us over many of His believing servants." Meaning, those who were not given knowledge or knowledge like theirs. This is evidence of the superiority of knowledge and the honor of its people, as they thanked God for knowledge and made it the basis of superiority and did not consider anything less than what they were given of the kingdom that no one else was given. It is an exhortation to the scholar to praise God Almighty for what He has given him of His favor and to be humble and to believe that even if he is favored over many, many have been favored over him.

Surat al-Naml 27:16

And Solomon inherited David, and he said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is the clear bounty."

Surat al-Naml 27:16

And Solomon inherited David, and he said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is the clear bounty."

Tafsir al-Jalalayn

16 - **And Solomon inherited from David** the prophethood and knowledge without the rest of his sons **and he said, O people, we have been taught the language of birds** that is, understanding their sounds **and we have been given of all things** that are given to prophets and kings **Indeed, this** that has been given is **the manifest bounty** the clear and obvious.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And Solomon inherited** his father *David* the knowledge that God had given him during his lifetime, and the kingdom that God had given him over all his people, so He made it his after his father *David* and not his father's other sons. **And he said, 'O people, teach us the language of the birds.'** He says, and Solomon said to his al-Nas 114: **O people, teach us the language of the birds**, meaning we understood their speech, and he made that from the birds like the speech of a man from the sons of Adam, since he understood it from them.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b, **And he said, 'O people, teach us the language of birds.'** He said: It has reached us that Solomon's army was one hundred farsakhs: twenty-five of them were for mankind, twenty-five for the jinn, twenty-five for the wild animals, and twenty-five for the birds. He had one thousand houses of glass on wood, in which were three hundred clear ones and seven hundred secret ones. So he commanded the violent wind, and it lifted him up, and commanded the gentle wind, and it carried him on. Then God revealed to him while he was traveling between heaven and earth, 'I have intended that no one among creation should speak about anything except that the wind should come and inform him.'" And His statement, **And we have been given of all things**, means: And we have been given and granted of all things of goodness. **Indeed, this is the clear bounty**, meaning: Indeed, what we have been given of goodness is the clear bounty over all the people of our time. He says: That which is clear to whoever contemplates and ponders it is the bounty that We have given over all the people other than us.

Tafsir al-Qurtubi

God the Almighty said: **And Solomon inherited David and said, 'O people, we have been taught the language of birds, and we have been given of all things.'** Al-Kalbi said: David, peace be upon him, had nineteen sons, and Solomon inherited his prophethood and kingdom from among them. If the inheritance was a matter of wealth, then all his sons would have had the same share of it. Ibn al-Arabi said the same, saying: If the inheritance was a matter of wealth, it would have been divided according to the number. So God singled out Solomon for what David had of wisdom and prophethood, and increased his kingdom from His grace to such an extent that no one after him would have been entitled to it. Ibn Atiyyah said: David was from the Children of Israel and he was a king, and Solomon inherited his kingdom and his status as prophet, meaning that it came to him after his father's death, so it is a metaphorical inheritance. This is similar to His saying:

Scholars and the lung of the prophets. It is possible that his peace be upon him saying: **We prophets do not inherit** means that this is from the actions and conduct of the prophets, even if there were those among them who inherited their wealth like Zechariah according to the most famous sayings about him. This means that you say: We Muslims are only occupied with worship, and what is meant is that he mentioned the actions of the majority. And from this is what Sibawayh narrated: We Arabs are the most hospitable people to guests.

I said: This meaning has been mentioned previously in *Maryam* and that the first statement is correct, based on his (peace be upon him) saying: **We prophets do not inherit**, which is general and cannot be excluded without proof. Muqatil said: Solomon was a greater king than David and more just than him, and David was more devout than Solomon. Another said: No other prophet reached the level of his kingdom, for God, the Exalted, subjected to him mankind, the jinn, the birds and the wild animals, and gave him what He had not given to anyone else in the worlds. He inherited from his father in kingship and prophethood, and after him followed his law. Every prophet who came after Moses, whether he was sent or not, followed the law of Moses, until the Messiah (peace be upon him) was sent and abrogated it. Between this prophet and the Hijra there were approximately 1800 years. The Jews say 1362 years. It was said that between his death and the birth of the Prophet (peace be upon him) there were approximately 1700 years, and the Jews subtract 300 years from that, and he lived for more than fifty years.

God the Almighty says: "And he said, 'O people,' meaning, Solomon said to the Children of Israel, by way of gratitude for God's blessings: 'He has taught us the language of birds,' meaning, God bestowed upon us the knowledge, prophethood, and succession on earth that we inherited from David, by enabling us to understand the meanings in the sounds of birds. Muqatil said regarding the verse: Solomon was sitting

one day when a bird passed by him, circling. He said to those sitting with him: 'Do you know what this bird is saying? It said to me: 'Peace be upon you, O sovereign king and prophet of the Children of Israel! God has given you honor and granted you victory over your enemy. I am going to my brood.' Then I will command you a second time, and it will return to us a second time. Then it returned and said: 'It says: Peace be upon you, O sovereign king. If you wish, give me permission so that I may earn a living from my brood until they grow up, then I will come to you and do with me as you wish.' So Solomon told them what it had said, and they gave it permission, so it went. Farqad Al-Sabkhi said: Solomon passed by a nightingale perched on a tree, waving its head and tail. He said to his companions: Do you know what this nightingale is saying? They said: No, O Prophet of God. He said: It says: I ate half a fruit, so the world is gone. He passed by a hoopoe perched on a tree, and a boy had set a trap for it. Solomon said: Beware, O Hoopoe! He said: O Prophet of God! This is a boy with no mind, so I am making fun of him. Then Solomon returned and found him caught in the boy's snare, and the hoopoe said: What is this? He said: I did not see it until I fell into it, O Prophet of God. He said: Woe to you! You can see the water under the ground, do you not see the trap? He said: O Prophet of God, when the decree descends, your sight becomes blind. Kaab said: Warshaan cried out in the presence of Solomon, son of Dawud, and he said: Do you know what he is saying? They said: No. He said: He says: Give birth to death and build to destroy. A fawn cried out, and he said: Do you know what it is saying? They said: No. He said: It is saying: I wish these creations had not been created, and I wish that when they were created, they had known why they were created. A hoopoe crowed in his presence, and he said: Do you know what it says? They said: No. He said: It says: As you judge, you will be judged. A hoopoe crowed in his presence, and he said: Do you know what it says? They said: No. He said: It says: He who does not forbid, will not be forbidden. A shrike crowed in his presence, and he said: Do you know what it says? They said: No. He said: It says: Seek forgiveness from God, O sinners. That is why the Messenger of God, peace and blessings be upon him, forbade killing it. It was said: The shrike is the one who guided Adam to the location of the Kaaba. It was the first to fast, and that is why the shrike is called the fasting shrike. It was narrated on the authority of Abu Hurairah. A tit cried in his presence, and he said: Do you know what it says? They said: No. He said: It says: Every living thing dies, and everything new will perish. A swallow crowed in his presence, and he said: Do you know what it says? They said: No. He said: It says: They said: No. He said: It says: Go forward with goodness, and you will find it. That is why the Messenger of God, peace and blessings be upon him, forbade killing it. It was said: Adam left Paradise and complained to God about his grief, so God comforted him with the swallow and made it stay in its houses, so it never leaves the children of Adam as a comfort to them. He said: And with it are four verses from the Book of God, the Almighty: "If We had sent down this Qur'an upon a mountain, you would have seen it" (al-Hashr 59:21) to the end, and its voice extended with His saying: **The Exalted in Might, the Wise.** A dove cooed before Solomon, and he said: Do you

know what it is saying? They said: No. He said: It is saying: Glory be to my Lord, the Most High, as many times as there are in His heavens and His earth. A dove crowed before Solomon, and he said: Do you know what it is saying? They said: No. He said: It is saying: Glory be to my Lord, the Great, the Guardian. Kaab said: Solomon spoke to them, and the crow said: O God, curse the ten-toed camel, and the kite said: **Everything will perish except His Face** (al-Qasas 28:88). The sandgrouse said: He who is silent is safe. And the parrot said: Woe to he whose concern is the world. The frog says: Glory be to my Holy Lord. The hawk says: Glory be to my Lord and praise be to Him. The crab says: Glory be to the One mentioned in every tongue in every place.

Makhool said: A pheasant cried out in the presence of Sulayman, so he said: Do you know what it says? They said: No. He said: It says: **The Most Gracious is firmly established on the Throne** (Ta-Ha: 5). Al-Hasan said: The Prophet (peace and blessings of God be upon him) said: "When a rooster crows, it says: Remember God, O you who are heedless." Al-Hasan ibn Ali ibn Abi Talib said: The Prophet (peace and blessings of God be upon him) said: "When an eagle crows, it says: O son of Adam, live as long as you wish, for the last of you is death. When an eagle crows, it says: 'There is comfort among the servants among the people.' When a lark crows, it says: 'O God, curse those who hate the family of Muhammad.' When a swallow crows, it recites: 'Praise be to God, Lord of the worlds,' to the end of it, and then says: 'nor of those who have gone astray,' and it prolongs its sound as a reciter does." Qatada and Ash-Sha'bi said: This command applies to birds only, because God says: **We have been taught the language of birds.** When an ant speaks, it has wings. Ash-Sha'bi said: This ant also had two wings. A group said: Rather, it was present in all animals, and the birds were mentioned because they were one of Solomon's soldiers, which he needed for shade from the sun and for missionary work, so he was mentioned specifically because of their frequent interference, and because the matter of all animals is rare and not repeated as frequently as the matter of birds. Abu Jaafar Al-Nahhas said: Speech may occur to what is understood without speech, and God, the Almighty, knows best what He intended. Ibn Al-Arabi said: Whoever says that he does not know anything except the speech of birds, then he is greatly deficient. People have agreed that he understood the speech of a mouse that did not speak, and he created for him the speech of plants in it, so every plant would say to it: I am such-and-such a tree, more beneficial than such-and-such and more harmful than such-and-such, so what do you think of animals?

Tafsir Ibn Kathir

God the Almighty tells us about the abundant blessings, sublime gifts, and beautiful attributes He bestowed upon His servants and prophets: David and his son Solomon, peace be upon them, and what He combined for them between the happiness of this world and the hereafter, and the kingdom and complete empowerment in this world, and the

Surat al-Naml 27:16

And Solomon inherited David, and he said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is the clear bounty."

prophethood and message in religion. For this reason, God the Almighty said: **And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'** Ibn Abi Hatim said: It was mentioned on the authority of Ibrahim bin Yahya bin Tamam, my father told me on the authority of my grandfather, who said: Omar bin Abdul Aziz wrote: God does not bestow a blessing upon a servant for whom he praises God, except that his praise is better than his blessing. If only you could have known that from the revealed Book of God. God the Almighty said: **And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'** So what blessing is better than what was given to David and Solomon, peace be upon them.

And the Almighty's saying: **And Solomon inherited David** means in the kingdom and prophethood. What is meant is not the inheritance of wealth, because if that were the case, Solomon would not have been singled out from among the rest of David's sons, since David had one hundred wives. Rather, what is meant by that is the inheritance of the kingdom and prophethood, because the wealth of the prophets is not inherited, as the Messenger of God, may God bless him and grant him peace, informed us in his saying: "We, the prophets, are not inherited. What we leave behind is charity." And he said: **O people, we have been taught the language of birds and have been given of all things.** That is, he informed Solomon of God's blessings upon him in what He bestowed upon him of complete kingdom and great empowerment, to the point that He subjected to him mankind, jinn, and birds, and he also knew the language of birds and animals. This is something that no human being was given, according to what we know of what God and His Messenger informed us of. And whoever among the ignorant and common folk claims that animals spoke like the speech of the sons of Adam before Solomon, son of David, as many people may utter, then this is a statement without knowledge. And if that were the case, then singling Solomon out would have been of no benefit, since all of them hear the speech of birds and animals, and know what She says, "It is not as they claimed or said. Rather, the animals, birds, and all other creatures have been in this form and manner since they were created until our time. But God Almighty had made Solomon understand what the birds communicate with in the air, and what the animals of different kinds speak. That is why God Almighty said: 'We have been taught the language of birds, and we have been given of all things,' meaning of what the king needs. 'Indeed, this is the manifest bounty,' meaning the apparent and clear bounty of God upon us."

Imam Ahmad said: Qutaybah narrated to us, Yaqub ibn Abd al-Rahman narrated to us, on the authority of Amr ibn Abi Amr, on the authority of al-Muttalib, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "David, peace be upon him,

was extremely jealous. Whenever he went out, the doors would be closed, and no one would enter upon his family until he returned." He said: "One day he went out and the doors were closed. A woman came looking into the house and saw a man standing in the middle of the house. She said to those in the house: 'How did this man enter when the house is closed? By God, we will disgrace David.' So David, peace be upon him, came and saw the man standing in the middle of the house. David said to him: 'Who are you?' He said: 'He who does not fear kings and does not refrain from being veiled.' David said: 'Then you are, by God, the Angel of Death, welcoming the command of God.' David curled up in his place until his soul was taken, until he had finished his business and the sun rose upon him. So Solomon, peace be upon him, said to the birds: 'Shade David.' So the birds shaded him until the earth became dark. So Solomon said to them: 'Breathe one wing at a time.'" Abu Hurayrah said: "O The Messenger of God, how did the birds do? The Messenger of God, may God bless him and grant him peace, withdrew his hand and the Madhrahyyah overcame him that day. Abu al-Faraj ibn al-Jawzi said: The Madhrahyyah are the red vultures.

God the Almighty said: "And there were gathered before Solomon his soldiers of jinn and men and birds, and they were in ranks." That is, He gathered before Solomon his soldiers of jinn, men and birds, meaning he rode among them with great grandeur and majesty. The humans were the ones who followed him, and the jinn were after them in status, and the birds had a status above his head. If he was hot, they shaded him from it with their wings. His statement: **and they were in ranks** means that the first of them would hold back the last of them so that no one would advance beyond the status that was set for him. Mujahid said: He made a division for each group, returning the first of them to the last of them so that they would not advance in the march as kings do today.

And His saying: **Until, when they came upon the Valley of the Ants,** meaning, when Solomon, peace be upon him, passed with the armies and soldiers who were with him, by the Valley of the Ants, **An ant said, 'O ants, enter your dwellings, lest Solomon and his soldiers crush you while they perceive not.'** Ibn Asakir reported on the authority of Ishaq bin Bishr on the authority of Saeed on the authority of Qatadah on the authority of Al-Hasan that the name of this ant was Haras, and that it was from a tribe called Banu Al-Shisaan, and that it was lame and was the size of a wolf, meaning it feared that the horses would crush it with their hooves, so it ordered them to enter their dwellings, and Solomon, peace be upon him, understood that from it. **Then he smiled, laughing at her words, and said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve.'** Meaning, inspire me to be grateful for Your favor which You have bestowed upon me by teaching me the language of birds and animals. And upon my father to submit to You and believe in You, **and to do righteousness that pleases You,** meaning work that You love and are

pleased with, **and admit me by Your mercy into Your righteous servants**, meaning if You take my life, then include me with the righteous among Your servants and the highest companion of Your friends. And whoever among the commentators said that this valley was in the land of Ash-Sham or elsewhere, and that this ant had two wings like a fly or other such sayings, then there is no basis for them.

On the authority of Nawf Al-Bakali, who said: **The ants of Solomon were like wolves**. This is how I saw it, marked with the double ya' from below, but it is with the unified ba', and that is a typo, and God knows best. The point is that Solomon, peace be upon him, understood her words and smiled, laughing at that, and this is a very serious matter. Ibn Abi Hatim said: My father told us, Muhammad bin Bashir told us, Yazid bin Harun told us, Misa'ar told us, on the authority of Zaid Al-Ami, on the authority of Abu Al-Siddiq Al-Naji, who said: Solomon, son of David, peace be upon them both, went out to pray for rain, and there he saw an ant lying on its back, raising its legs to the sky and saying: **O God, we are one of Your creations, and we cannot do without Your rain, and if You do not rain on us, we will perish**. Solomon said: **Go back, for you have been watered by the supplication of someone other than yourselves**. It was proven in Sahih Muslim, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "An ant bit one of the prophets, so he ordered the ant colony to be burned. Then God revealed to him: 'Because an ant bit you, did you destroy a nation of nations that glorify God? Why not just one ant?'"

Fath al-Qadir

16- And Solomon inherited David meaning he inherited knowledge and prophethood from him. Qatadah and Al-Kalbi said: David had nineteen sons, and Solomon inherited his prophethood from among them. If what was meant was the inheritor of wealth, Solomon would not have been mentioned specifically because all of his sons were equal in that regard. This is what the majority of commentators said. This inheritor is a metaphorical inheritor, as in the saying of the Prophet (peace and blessings of God be upon him): **The scholars are the inheritors of the prophets and And he said, 'O people, teach us the language of the birds.'** Solomon said this statement addressing the people, speaking of what God had bestowed upon him and thanking Him for the blessing with which He had singled him out. He mentioned the language of the birds because it was a blessing specific to him and no one else shared it. Al-Farra' said: The language of the birds is the speech of the birds, so he made it like the speech of a man. He recited the words of Humayd ibn Thawr:

It is strange that her singing is eloquent and her speech is not forgiven.

The meaning of the verse is that we understand what the birds say. A group of commentators said that he learned the speech of all animals, and he only mentioned the birds because they were one of his

soldiers who would travel with him to shade him from the sun. Qatadah and Ash-Sha'bi said that he only learned the speech of birds, and this does not apply to the ant, because it is one of the birds, and often grows wings to fly. This was also the case with this ant whose speech he heard and understood. The meaning of **And We have been given of all things** is everything that is needed, such as knowledge, prophecy, wisdom, wealth, and the subjugation of the jinn, mankind, birds, winds, wild animals, beasts, and everything between the heavens and the earth. Solomon used the letter *nun* to denote greatness, but what is meant is himself, explaining his state of being obeyed and not disobeyed, not out of arrogance or self-aggrandizement. The reference in his statement, **Indeed, this** to what was mentioned above of teaching and giving, **is the manifest bounty** means the apparent and obvious that is not hidden from anyone, or the manifestation of our virtue.

Tafsir al-Baghawi

16- And Solomon inherited David's prophecy, knowledge, and kingdom, without the rest of his sons. David had nineteen sons, and Solomon was given the same kingdom as David, and he was given the ability to control the wind and the demons.

Muqatil said: Solomon was a greater king than David and more just than him. David was more pious than Solomon, and Solomon was grateful for the blessings of God Almighty.

And he said, 'O people, teach us the language of birds.' He called the sound of birds *language* because one can understand it, just as one can understand the speech of people.

It was narrated on the authority of Ka'b that he said: Warshaan cried out in the presence of Solomon, peace be upon him, and he said: Do you know what he is saying? They said: No. He said: He says: Give birth to death and build for destruction. A quail cried out, and he said: Do you know what he is saying? They said: No. He said: He says: I wish these people had never been created. A peacock cried out, and he said: Do you know what he is saying? They said: No. He said: He says: As you judge, you will be judged. A hoopoe cried out, and he said: Do you know what this is saying? They said: No. He said: He says: He who does not show mercy will not be shown mercy. A shrike cried out, and he said: Do you know what he is saying? They said: No. He said: He says: Seek forgiveness from God, you sinners. A toot cried out, and he said: Do you know what he is saying? They said: No. He said: He says: Every living thing will die and every iron will be wasted. A swallow cried out, and he said: Do you know what he is saying? They said: No. He said: He says: Go forward with goodness and you will find it. A dove cooed, and he said: Do you know what it is saying? They said: No. He said: It says: Glory be to my Lord, the Most High, filling the heavens and the earth. And my dove crowed. He said: Do you know what it says? They said: No. He said: It says: Glory be to my Lord, the Most High. He said: And the crow curses the ten-year-old, and the kite says:

Surat al-Naml 27:16

And Solomon inherited David, and he said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is the clear bounty."

Everything will perish except God, and the sandgrouse says: He who is silent is safe, and the parrot says: Woe to he whose concern is the world, and the frog says: Glory be to my Holy Lord, and the hawk says: Glory be to my Lord and with His praise, and the frog says: Glory be to Him who is remembered in every tongue.

On the authority of Makhul, he said: Diraj shouted in the presence of Sulayman and said: Do you know what he is saying? They said: No. He said: He says: The Most Gracious is firmly established on the Throne.

On the authority of Farqad Al-Sabkhi, he said: Solomon passed by a nightingale perched on a tree, waving its head and swaying its tail. He said to his companions: Do you know what this nightingale is saying? They said: God and His Prophet know best. He said: It is saying: I ate half a date, so the world is fine.

It was narrated that a group of Jews said to Ibn Abbas, "We will ask you about seven things. If you tell us, we will believe and be truthful." He said, **Ask for the sake of understanding and do not ask for the sake of stubbornness.** They said, "Tell us what the hoopoe says when it whistles, and the rooster when it crows, and the frog when it croaks, and the donkey when it brays, and the horse when it neighs, and what do the starling and the partridge say?" He said, "Yes. The hoopoe says, 'O God, curse those who hate Muhammad and the family of Muhammad.' The rooster says, 'Remember God, you heedless ones.' The frog says, 'Glory be to the One worshipped in the depths of the seas.' The donkey says, 'O God, curse the tax collector.' The horse says, 'When the two ranks meet, Glory be to the Holy One, Lord of the angels and the spirit.' The starling says, 'O God, I ask You for sustenance for every day, O Provider.' The partridge says, 'The Most Gracious is firmly established on the Throne.'" So the Jews embraced Islam, and their Islam was excellent.

It was narrated on the authority of Ja'far ibn Muhammad al-Sadiq, on the authority of his father, on the authority of his grandfather, on the authority of al-Husayn ibn Ali, who said: When the eagle crows, it says: O son of Adam, live as long as you wish, for the end of it is death. When the hawk crows, it says: There is comfort in being far from people. When the lark crows, it says: O my God, curse those who hate the family of Muhammad. When the swallow crows, it recites: Praise be to God, Lord of the worlds, and it prolongs the astray as the reciter prolongs.

God the Almighty says: **And We have been given of all things.** Prophets and kings are given. Ibn Abbas said: Of the affairs of this world and the hereafter. Muqatil said: He means prophethood, kingship, and the subjugation of the jinn, devils, and winds. **Indeed, this is the manifest bounty**, the apparent increase over what others have been given. It was narrated that Solomon, peace be upon him, was given the kingdom of the East and West of the earth, and he ruled for seven hundred years and six months, ruling over all

the people of the world, from the jinn, humans, animals, birds, and wild beasts. He was given the ability to speak all things, and in his time, wondrous creations were made.

Tafsir al-Baidawi

16 - **And Solomon inherited from David** the prophethood, knowledge, or kingship, taking his place in that without the rest of his sons, who were nineteen.

And he said, 'O people, we have been taught the language of birds, and we have been given of all things.' To make known the blessing of God and to highlight it and to call people to believe in mentioning the miracle which is the knowledge of the language of birds and other great things that he was given. Speech and logic in common usage are every word that expresses what is in the mind, whether singular or compound. It may be used for everything that makes a sound in comparison or as a consequence, like their saying the dove spoke. From this comes the speaking and silent word for animals and inanimate objects.

Animal sounds, in that they are dependent on imaginations, have the status of expressions, especially since there is something in them that varies according to the different purposes, such that something of its kind understands them. Perhaps Solomon, peace be upon him, whenever he heard the sound of an animal, he knew, by its sacred power, the imagination that made its sound and the purpose that it sought with it. It is narrated that he passed by a nightingale making sounds and dancing, so he said: "He says, 'If you eat half a date, the world will be gone.'" A dove crowed, so he said: "It says, 'I wish the creation had not been created.'" Perhaps the sound of the nightingale was about being full and having a free mind, and the crow's crow was about suffering hardship and a pained heart. The pronoun in "We have known" and **We have been given** refers to him and his father, peace and blessings be upon them, and the beginning alone is according to the custom of kings in order to observe the rules of politics. What is meant by **of everything** is the abundance of what he has been given, as you say: So-and-so is sought after by everyone and he knows everything. **Indeed, this is the manifest bounty** that is not hidden from anyone.

Surat al-Naml 27:17

And there were gathered before Solomon his soldiers of jinn and men and birds, and they were arrayed.

Tafsir al-Jalalayn

17 - **And he gathered** he gathered **for Solomon his soldiers of jinn, mankind, and birds** on a journey for him **and they were distributed** they gathered and then they traveled

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And he gathered for Solomon his soldiers of jinn, mankind, and birds, and they set out on a journey, and they were divided.

The people of interpretation differed regarding the meaning of his statement, **They will be distributed**. Some of them said: The meaning of that is: They will detain the first of them over the last of them until they gather.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, he said: He appointed someone for each group to return the first of them to the last of them so that they would not advance in the march as kings do.

Al-Qasim told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And there were gathered before Solomon his soldiers of jinn and mankind and birds, and they were arrayed**, he said: The first of them were returned to the last of them.

Others said: The meaning of this is: They are being driven.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And there were gathered before Solomon his soldiers of jinn and mankind and birds, and they were being driven in ranks**. He said: They were being driven in ranks: they were being driven.

Who said that?

Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, he said: Al-Hasan said: **They distribute** means they advance.

Abu Ja'far said: The most correct of these sayings is the one that says: Its meaning is: He returns the first of them to the last of them. This is because the deterrent in the speech of the Arabs is the kaf, from which it is said: So-and-so restrained so-and-so from injustice: if he restrained him from it, as the poet said:

Did not love make you forget about seeking the girl
when it did not bring you joy?

Another said:

While I blamed gray hair for youth and said, **Isn't it painful for me to be healthy while the wilderness is a deterrent?**

Those who push people towards governors and princes are called *distributors* in order to prevent them from doing so.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **And he was gathered for Solomon** *Hashr* is plural and *hashr* is plural. From this is His saying: **And We gathered them together and did not leave behind a single one of them** (Al-Kanahf: 47). People differed regarding the size of Solomon's army, peace be upon him. Some say: His camp was one hundred farsakhs by one hundred: twenty-five for the wild animals. He had a house of glass on wooden floors, in which were three hundred married women and seven hundred concubines. Ibn Atiyyah said: There was a great difference of opinion regarding his camp and the size of his army, but the correct view is that his kingdom was great and filled the earth, and all the inhabited world submitted to him. **They are distributed** means that the first of them is returned to the last of them and they are held back. Qatada said: Every class had a distribution in their ranks and positions on the throne and on the earth when they walked on it. It is said: I distributed it, I distributed it, meaning I held it back. The one who drives it in war is the one who is assigned to the ranks and drives back those who are in front of them. Muhammad ibn Ishaq narrated on the authority of Asma' bint Abi Bakr, who said: When the Messenger of God (peace and blessings of God be upon him) stood at Dhi Tuwa - meaning on the day of the conquest - Abu Quhafa, who had lost his sight that day, said to his daughter: **Let me go to Abu Qubays**. She said: **And I see a man from the blackness approaching and turning away**. He said: **That is the deterrent preventing her from spreading out**. And he mentioned the rest of the story. And from this is the saying of the Prophet (peace and blessings of God be upon him): "Satan has never been seen on a day smaller, more defeated, more humiliated, or more enraged than on the Day of Arafah. And that is only because he saw the descent of mercy and the forgiveness of God for great sins, except for what he saw on the Day of Badr." It was said: **And what did he see, O Messenger of God?** He said: **He saw Gabriel driving the angels away**. Narrated by Al-Muwatta'. And from this meaning is the saying of Al-Nabigha:

While I blamed gray hair for my youth and said, **Why don't I wake up while gray hair is a deterrent?**

last :

When we met, tears flowed from our eyelids, and we distributed them with our fingers.

Surat al-Naml 27:17

And there were gathered before Solomon his soldiers of jinn and men and birds, and they were arrayed.

last :

Only a person of perfect reason can deter a stubborn soul from its desires.

It was said: It is from distribution meaning separation. And the people are groups, meaning sects. And in the story: The devils wove for him a carpet one farsakh by one farsakh of gold and brocade, and a golden throne was placed for him and around it were three thousand chairs of gold and silver, so the prophets would sit on the golden chairs, and the scholars on the silver chairs.

Second: The verse indicates that the imam and the rulers should appoint a guard to restrain the people and prevent them from transgressing against one another, as the rulers cannot do that on their own. Ibn Awn said: I heard Al-Hasan say while he was in his courtroom, when he saw what the people were doing, **By God, these people cannot be reformed except by guarding them.** Al-Hasan also said: The people need a deterrent, that is, a ruler to restrain them. Ibn Al-Qasim said: Malik told us that Uthman ibn Affan used to say: **The imam does not restrain more than the Qur'an restrains, that is, the people.** Ibn Al-Qasim said: I said to Malik, **What restrains?** He said, **It restrains.** Judge Abu Bakr ibn Al-Arabi said: Your leaders did not understand the meaning of these words, so they thought that the meaning is that the power of the ruler deters people more than the limits of the Qur'an deter them. This is ignorance of God and His wisdom. He said: God did not set limits except for the general and comprehensive benefit of the people, neither adding to it nor subtracting from it, and nothing else is good. However, the oppressors were defeated by them, fell short of them, and did what they did without intention, and they did not intend God's pleasure in ruling with them, so people were not deterred by them. If they ruled with justice and were sincere in intention, matters would be set right, and the public would be set right.

Tafsir Ibn Kathir

God the Almighty tells us about the abundant blessings, sublime gifts, and beautiful attributes He bestowed upon His servants and prophets: David and his son Solomon, peace be upon them, and what He combined for them between the happiness of this world and the hereafter, and the kingdom and complete empowerment in this world, and the prophethood and message in religion. For this reason, God the Almighty said: **And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'** Ibn Abi Hatim said: It was mentioned on the authority of Ibrahim bin Yahya bin Tamam, my father told me on the authority of my grandfather, who said: Omar bin Abdul Aziz wrote: God does not bestow a blessing upon a servant for whom he praises God, except that his praise is better than his blessing. If only you could have known that from the revealed Book of God. God the Almighty said:

And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.' So what blessing is better than what was given to David and Solomon, peace be upon them.

And the Almighty's saying: **And Solomon inherited David** means in the kingdom and prophethood. What is meant is not the inheritance of wealth, because if that were the case, Solomon would not have been singled out from among the rest of David's sons, since David had one hundred wives. Rather, what is meant by that is the inheritance of the kingdom and prophethood, because the wealth of the prophets is not inherited, as the Messenger of God, may God bless him and grant him peace, informed us in his saying: "We, the prophets, are not inherited. What we leave behind is charity." And he said: **O people, we have been taught the language of birds and have been given of all things.** That is, he informed Solomon of God's blessings upon him in what He bestowed upon him of complete kingdom and great empowerment, to the point that He subjected to him mankind, jinn, and birds, and he also knew the language of birds and animals. This is something that no human being was given, according to what we know of what God and His Messenger informed us of. And whoever among the ignorant and common folk claims that animals spoke like the speech of the sons of Adam before Solomon, son of David, as many people may utter, then this is a statement without knowledge. And if that were the case, then singling Solomon out would have been of no benefit, since all of them hear the speech of birds and animals, and know what She says, "It is not as they claimed or said. Rather, the animals, birds, and all other creatures have been in this form and manner since they were created until our time. But God Almighty had made Solomon understand what the birds communicate with in the air, and what the animals of different kinds speak. That is why God Almighty said: 'We have been taught the language of birds, and we have been given of all things,' meaning of what the king needs. 'Indeed, this is the manifest bounty,' meaning the apparent and clear bounty of God upon us."

Imam Ahmad said: Qutaybah narrated to us, Yaquub ibn Abd al-Rahman narrated to us, on the authority of Amr ibn Abi Amr, on the authority of al-Muttalib, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "David, peace be upon him, was extremely jealous. Whenever he went out, the doors would be closed, and no one would enter upon his family until he returned." He said: "One day he went out and the doors were closed. A woman came looking into the house and saw a man standing in the middle of the house. She said to those in the house: 'How did this man enter when the house is closed? By God, we will disgrace David.' So David, peace be upon him, came and saw the man standing in the middle of the house. David said to him: 'Who are you?' He said: 'He who does not fear kings and does not refrain from being veiled.' David said: 'Then you are, by God, the

Angel of Death, welcoming the command of God.' David curled up in his place until his soul was taken, until he had finished his business and the sun rose upon him. So Solomon, peace be upon him, said to the birds: 'Shade David.' So the birds shaded him until the earth became dark. So Solomon said to them: 'Breathe one wing at a time.'" Abu Hurayrah said: "O The Messenger of God, how did the birds do? The Messenger of God, may God bless him and grant him peace, withdrew his hand and the Madhrahyyah overcame him that day. Abu al-Faraj ibn al-Jawzi said: The Madhrahyyah are the red vultures.

God the Almighty said: "And there were gathered before Solomon his soldiers of jinn and men and birds, and they were in ranks." That is, He gathered before Solomon his soldiers of jinn, men and birds, meaning he rode among them with great grandeur and majesty. The humans were the ones who followed him, and the jinn were after them in status, and the birds had a status above his head. If he was hot, they shaded him from it with their wings. His statement: **and they were in ranks** means that the first of them would hold back the last of them so that no one would advance beyond the status that was set for him. Mujahid said: He made a division for each group, returning the first of them to the last of them so that they would not advance in the march as kings do today.

And His saying: **Until, when they came upon the Valley of the Ants**, meaning, when Solomon, peace be upon him, passed with the armies and soldiers who were with him, by the Valley of the Ants, **An ant said, 'O ants, enter your dwellings, lest Solomon and his soldiers crush you while they perceive not.'** Ibn Asakir reported on the authority of Ishaq bin Bishr on the authority of Saeed on the authority of Qatadah on the authority of Al-Hasan that the name of this ant was Haras, and that it was from a tribe called Banu Al-Shisaan, and that it was lame and was the size of a wolf, meaning it feared that the horses would crush it with their hooves, so it ordered them to enter their dwellings, and Solomon, peace be upon him, understood that from it. **Then he smiled, laughing at her words, and said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve.'** Meaning, inspire me to be grateful for Your favor which You have bestowed upon me by teaching me the language of birds and animals. And upon my father to submit to You and believe in You, **and to do righteousness that pleases You**, meaning work that You love and are pleased with, **and admit me by Your mercy into Your righteous servants**, meaning if You take my life, then include me with the righteous among Your servants and the highest companion of Your friends. And whoever among the commentators said that this valley was in the land of Ash-Sham or elsewhere, and that this ant had two wings like a fly or other such sayings, then there is no basis for them.

On the authority of Nawf Al-Bakali, who said: **The ants of Solomon were like wolves**. This is how I saw it, marked with the double ya' from below, but it is with the unified ba', and that is a typo, and God knows best. The point is that Solomon, peace be upon him, understood her words and smiled, laughing at that, and this is a very serious matter. Ibn Abi Hatim said:

My father told us, Muhammad bin Bashar told us, Yazid bin Harun told us, Misa'ar told us, on the authority of Zaid Al-Ami, on the authority of Abu Al-Siddiq Al-Naji, who said: Solomon, son of David, peace be upon them both, went out to pray for rain, and there he saw an ant lying on its back, raising its legs to the sky and saying: **O God, we are one of Your creations, and we cannot do without Your rain, and if You do not rain on us, we will perish**. Solomon said: **Go back, for you have been watered by the supplication of someone other than yourselves**. It was proven in Sahih Muslim, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "An ant bit one of the prophets, so he ordered the ant colony to be burned. Then God revealed to him: 'Because an ant bit you, did you destroy a nation of nations that glorify God? Why not just one ant?'"

Fath al-Qadir

17- **And there were gathered for Solomon his soldiers from the jinn, mankind, and birds**. Hashr is the plural: that is, he gathered for him his soldiers from these kinds. The commentators have gone into great detail in mentioning the number of his soldiers, and many of them have gone to extremes that are beyond the reach of reason and are not authentic in terms of transmission. If it were authentic, then there would be something greater and more numerous in the divine power. **So they are distributed** that is, for each group of them there is a distribution that returns the first of them to the last of them, so they stand in their ranks. It is said that he distributed him, he distributes him, he distributes him: he restrains him. The deterrent in war who is assigned to the ranks deters those who come forward from them: that is, he returns them. From this is the saying of Al-Nabigha:

While I blamed gray hair for my youth and said, **Why don't I wake up while gray hair is a deterrent?**

And the other said:

He who is not deterred by his mind and modesty will have no deterrent in his gray hair.

And the other said:

Only a person of perfect reason can deter a stubborn soul from its desires.

It is said that distribution means separation. It is said: The people are groups, meaning sects.

Tafsir al-Baghawi

God Almighty said: 17- **And there were gathered before Solomon his soldiers of jinn, mankind, and birds** in his march, **and they were sent in ranks**, so they were kept back. Qatada said: There was a group for each class of his soldiers, the first of which would return to the last of them so that they would not advance in the march, and the deterrent is the restrainer, and he is the captain. Muqatil said: They

Surat al-Naml 27:17

And there were gathered before Solomon his soldiers of jinn and men and birds, and they were arrayed.

were sent in ranks, they were driven.

Al-Suddi said: They stop. It was also said: They gather. The origin of *waze'* is to restrain and prevent.

Muhammad ibn Ka'b al-Qurazi said: Solomon's camp was one hundred farsakhs, twenty-five of which were for humans, twenty-five for jinn, twenty-five for beasts, and twenty-five for birds. He had one thousand houses made of glass on wood, in which were three hundred clear winds and seven hundred secret ones. He would command the violent winds to lift him up, and command the soft winds to carry him. God revealed to him while he was traveling between heaven and earth: I have increased your kingdom so that no one among creation speaks of anything except that the wind brings it, and it will inform you.

Tafsir al-Baidawi

17 - **And he gathered** and assembled. **For Solomon his soldiers of jinn, mankind, and birds, and they were distributed** They were detained by detaining the first of them over the last of them so that they would catch up with one another.

Surat al-Naml 27:18

Until, when they came to the Valley of the Ants, an ant said, **O ants, enter your dwellings lest Solomon and his soldiers crush you while they perceive not.**

Tafsir al-Jalalayn

18 - **Until, when they came upon the Valley of the Ants** in Taif or in the Levant, a small or large ant **An ant said** she is the queen of the ants and she saw Solomon's soldiers **O ants, enter your dwellings lest Solomon and his soldiers crush you while they perceive not** the ants descended to the level of rational beings in the address by addressing them

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His statement, **Until, when they came upon the Valley of the Ants**, until, when Solomon and his soldiers came upon the Valley of the Ants, **An ant said, 'O ants, enter your dwellings, lest Solomon and his soldiers crush you while they perceive not,** meaning, **lest Solomon and his soldiers crush you and kill you while they perceive not,** meaning, **while they do not know that they are crushing you.**

Ibn Bashir told us: Abd al-Rahman and Yahya told us: Sufyan told us, on the authority of al-A'mash, on the authority of a man called al-Hakam, on the authority of Awf, regarding his statement, **An ant said, 'O ants!'** He said: The ants of Solomon, son of David, were like flies.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **Until, when they came upon the Valley of the Ants**, Qatada said: It was mentioned to Nat that it was a valley in the land of Ash-Sham. Ka'b said: It is in At-Ta'if. **An ant said, 'O ants,'** Ash-Sha'bi said: The ant had two wings, so it became a bird, and that is why its speech was known, and had it not been for that, he would not have known it. This has already happened and will come again. Sulayman At-Taymi read in Mecca: *Ant* and *An-Naml* with a fatha on the noon and a damma on the meem. It was also narrated from him that they both were both damma. The ant was called an ant because of its limping, which is its frequent movement and lack of rest. Ka'b said: Sulayman, peace be upon him, passed by Wadi As-Sudair, one of the valleys of At-Ta'if, and he came upon Wadi An-Naml. An ant stood up, walking limping, like a wolf in bones, and called out: **O ants**, the verse. Az-Zamakhshari said: Sulayman heard her speech from three miles away, and she was walking limping, and it was said that yesterday she was in a state of extreme thirst. Al-Suhayli said: They

mentioned the name of the ant that spoke to Solomon, peace be upon him, and they said its name was Harmiya. I do not know how it is conceivable that an ant has a proper name, while ants do not name each other, nor can humans give one another a proper name, because humans cannot be distinguished from one another. Nor are they subject to the dominion of the sons of Adam, like horses and dogs and the like. For the name of the ant, as it was, was present among the Arabs. If you say: The name of the ant is present in genera, such as Tha'alah, Usama, Ja'ar, and Qitham in the hyena, and many similar examples, then the name of the ant is not from this, because they claimed that it is a proper name for one specific ant from among all the other ants, and Tha'alah and the like are not specific to one of the genus, rather every one you see from that genus is Tha'alah, and likewise Usama, the jackal, the weasel, and the like. If what they said is correct, then it has a point, which is that this speaking ant was named by this name in the Torah, or in the Psalms, or in some of the scriptures. God Almighty named it by this name, and the prophets before Solomon, or some of them, knew it by it. She was singled out for this name because of her speech and her faith, so this is one aspect. The meaning of our saying that she believed is that she said to the ants: **Do not let Solomon and his soldiers crush you while they perceive not.** Her saying, **while they perceive not**, is a hint of a believer. That is, because of Solomon's justice, his discernment, and the excellence of his soldiers, they do not crush an ant or anything larger than it except without realizing it. It has been said that Solomon's smile was a sign of joy at this word from her, and that is why he emphasized the smile with his saying, *laughing*, since smiling may be due to laughter or pleasure. Don't you see that they say, **He smiled**, as the angry one smiles, and **He smiled**, as the mockers smile. The smile of laughter is only from joy, and a prophet does not carry out a worldly matter, but rather what pleased us was regarding the matter of the hereafter and religion. Her saying, **while they perceive not**, is a reference to religion, justice, and compassion. Similar to the ant's statement about Solomon's army: **And they perceive not**, God Almighty said it about Muhammad's army, peace and blessings be upon him, as He Himself said, because Muhammad's army, peace and blessings be upon him, has superiority over the army of other prophets, just as Muhammad, peace and blessings be upon him, has superiority over all the prophets, peace and blessings be upon them. Shahr ibn Hawshab read: **your dwelling** with a silent *seen* in the singular. In the copy of Abu Talib it is: **your dwellings, lest they crush you.** Sulayman al-Taymi read: **your dwellings, lest they crush you** as mentioned by al-Nahhas, meaning they will not crush you by trampling on you while they do not know about you. Al-Mahdawi said: God Almighty made the ant understand this so that it would be a miracle for Solomon. Wahb said: God Almighty ordered the wind to throw it into Solomon's hearing, because the devils wanted to plot against him. It was also said that this valley was in Yemen and that it was a small ant like the usual ants, as al-Kalbi said. Nawf Al-Shami and Shaiq bin Salamah said: The ants of that valley were like wolves in size. Buraydah Al-Aslami said: They were like sheep. Muhammad bin Ali Al-Tirmidhi said: If they were like this, then why did they make a sound?

Surat al-Naml 27:18

Until, when they came to the Valley of the Ants, an ant said, "O ants, enter your dwellings lest Solomon and his soldiers crush you while they perceive not."

The sound of ants was missing due to their small size. Otherwise, sounds are found in birds and animals, and that is their speech. In those regions there are meanings of glorification and other things, which is the saying of God the Almighty: **And there is not a thing but glorifies Him with praise, but you do not understand their glorification.** (al-Isra' 17:44)

I said: His saying, **lest they crush you** indicates the correctness of Al-Kalbi's statement, because if they were like wolves and sheep, they would not have been crushed by trampling, and God knows best. And He said, **Enter your dwellings**, so it came in the address of humans because the ants here were treated like humans when they spoke as humans speak. Abu Ishaq Al-Tha'labi said: I saw in some books that Solomon said to it, **Why did you warn the ants? Did you hide my injustice? Did you not know that I am a just prophet? So why did I say**, lest Solomon and his soldiers crush you? **The ant said**, Did you not hear my saying, 'while they perceive not?' Even though I did not mean to crush souls, rather I meant to crush hearts lest they wish for what I have been given, or be tempted by the world, and be distracted by looking at Your kingdom from glorifying and remembering God. So Solomon said to it, "Advise me. **The ant said**, Do you not know why your father was named David? **It said**, No." She said: Because he healed the wounds of his heart. Do you know why you were named Sulayman? He said: No. She said: Because you are sound in your side, despite what you have been given through the soundness of your heart, and you will join your father. Get up. She said: Do you know why God has subjected the wind to you? He said: No. She said: I have told you that the whole world is wind. He smiled, laughing at her words, amazed. Then she quickly went to her garlic and said: Do you have anything we can offer to the Prophet of God? They said: How much can we offer him? By God, we only have one date palm. She said: A good one, bring it to me. So they brought it to her, and she carried it in her mouth and set off dragging it. Then God commanded her to do one. She said: A good one, bring it to me. So they brought her a young camel, and she carried it in her mouth and started dragging it. Then God commanded the wind to carry her, and she began to tear through the people, the jinn, the scholars, and the prophets on the carpet until she fell in front of him. Then she placed the young camel from her mouth in his hand and began to say:

Have you not seen us dedicate our wealth to God?
And if he is free from need, He accepts it.

If it were guided to the sublime according to its capacity, the sea and its shore would fall short of it one day.

But we give to those we love, so they are pleased with us and thank the doer.

This is only from the generosity of his deeds, otherwise there is nothing in our kingdom that is comparable to it.

He said to her: May God bless you. With this supplication, they are the most grateful of God's creation and the most numerous of God's creation. Ibn

Abbas said:

The Prophet (peace and blessings of God be upon him) forbade the killing of four types of animals: the hoopoe, the shrike, the ant, and the bee. Narrated by Abu Dawud and authenticated by Abu Muhammad Abdul Haq. It was narrated on the authority of Abu Hurairah. It has already been mentioned in Al-A'raf. The ant praised Solomon and informed him in the best possible way that they would not realize if they crushed you, and they would not do so intentionally. So it denied them injustice. For this reason, he forbade killing it and the hoopoe, because it was Solomon's guide to the water and his messenger to Bilqis. Ikrimah said: God averted the evil of Solomon from the hoopoe because it was dutiful to its parents. The shrike is called **the one who fasts**. It was narrated on the authority of Abu Hurairah that he said: The first to fast was the shrike. When Ibrahim (peace be upon him) set out from Syria to the Sacred Sanctuary to build the Kaaba, the Sakina **a place of rest** was with him, and the shrike was his guide to the place, and the Sakina was its size. When he reached the spot, the Sakina fell on the place of the Kaaba and called out, **Build, O Ibrahim, the size of my shadow**. The reason for the prohibition of kissing frogs was mentioned in Al-A'raf, and the reason for the prohibition of killing bees was mentioned in Al-Nahl. Praise be to God.

Second: Al-Hasan read: **La yuḥithamnakum** and also from him **La yuḥithamnakum** and also from him and from Abu Raja': **La yuḥithamnakum** and ḥatam is breaking. I broke it, meaning I smashed it and it was smashed, and smashing is breaking, **while they do not perceive** it may be a state of Solomon and his soldiers, and the factor in the state is *yahithamnakum*. Or a state of the ant and the factor is *said*: meaning she said that while the soldiers were unaware.

...as you say: I stood up while the people were unaware. Or it is a state of the ants as well, and the agent is **she said** so that the meaning is: and the ants do not feel that Solomon understood her words. And there is more to it and it will come.

Third: Muslim narrated from the hadith of Abu Hurairah on the authority of the Messenger of God, may God bless him and grant him peace: "An ant bit one of the prophets, so he ordered that the ant colony be burned. Then God revealed to him, 'Because an ant bit you, have you destroyed a nation of nations that glorify God?'" And in another chain of transmission: **Not even a single ant**. Our scholars said: It is said that this prophet is Moses, peace be upon him, and that he said, **O Lord, You punish the people of a town for their sins, and among them is the obedient one**. It was as if He wanted to show him that from You, so He unleashed heat upon him until he took refuge in a tree, seeking shade from it. Nearby was the ant colony, but sleep overcame him. When he found the pleasure of sleep, an ant bit him, which made him tired, so he rubbed them with his foot and destroyed them, and burned the tree near which their dwellings were. So God showed him a lesson in that, a verse: Why did an ant bite you, how could You afflict the rest with its punishment?!" He

wanted to remind him that the punishment from God is general, so it becomes mercy, purity and blessing for the obedient, and evil and vengeance for the disobedient. Based on this, there is nothing in the hadith that indicates dislike or prohibition regarding the ant's kiss, because if someone harms you, it is permissible for you to repel him, and none of His creation is more sacred than the believer. It has been permissible for you to repel him by killing and striking according to the amount, so how about the vermin and insects that have been subservient to you and over which you have control? If they harm you, it is permissible for you to kill them. It was narrated from Ibrahim: **Whatever ant harms you, kill it.** His statement: **Except for one ant** is evidence that the one who harms will be harmed and killed, and whenever killing is for a benefit or to repel harm, there is nothing wrong with it according to the scholars. And he released an ant for him and did not specify the ant that had stung someone else, because the intent was not retaliation. If he had wanted that, he would have said, **Is it not your ant that stung you?** But he said, **Is it not an ant** instead of **Is it not an ant?** Thus, he included both the innocent and the criminal, so that it would be known that he wanted to alert him to his question to his Lord regarding the punishment of the people of a village, among whom were the obedient and the disobedient. It has been said that the punishment of burning an animal was permissible for this Prophet, so He legislated it. Therefore, God rebuked him for burning many ants, not for the burning itself. Do you not see his statement, **Why not just one ant?** meaning, why didn't you burn just one ant? This is contrary to our law, because the Prophet (peace and blessings of God be upon him) forbade torture with fire and said, **No one tortures with fire except God.** Similarly, killing ants was permissible in the law of that Prophet, because God did not rebuke him for the killing of ants in principle. As for our law, it is forbidden in the hadith of Ibn Abbas and Abu Hurairah. Malik disliked killing ants unless they caused harm and could not be repelled except by killing. It has been said that God rebuked this prophet because he took revenge for himself by destroying a group that had been harmed by one person. It would have been better to be patient and forgive, but it occurred to the prophet that this type was harmful to the children of Adam, and the sanctity of the children of Adam is greater than the sanctity of other non-speaking animals. So if this view had been taken separately and not combined with others...

Natural revenge was not reproached. And God knows best. But when the revenge indicated by the context of the garden was added to it, he was reproached for it.

Fourth: His statement: **And if an ant bit you, would you destroy a nation of nations that glorified God?** The implication of this is that it is glorification through speech and pronunciation, as God has informed us about the ants that they have speech and Solomon, peace be upon him, understood it - and this is a miracle for him - and he smiled at its speech. This clearly indicates that ants have speech and talk, but not everyone hears it, rather whoever God wills from those for whom He has broken the norm, such as a prophet or a saint. We do not deny this because we do not hear it, because the lack of perception does not necessarily mean the lack of the perceiver in himself.

Moreover, a person finds in himself a speech and talk but does not hear it unless he speaks with his tongue. God broke the norm for our Prophet Muhammad, peace and blessings be upon him, and made him hear the speech of the soul from people who were talking to themselves, and he informed them of what was in their souls, as many of our Imams have transmitted from him in the books of the miracles of the Prophet, peace and blessings be upon him. The same has also happened to many of the saints whom God has honored in more than one case. The Prophet, may God bless him and grant him peace, also spoke of this when he said: **There are inspired ones among my nation, and Umar is one of them.** This meaning has already been mentioned in the discussion of the glorification of inanimate objects in **Glory be to God**, and that it is a glorification of the tongue and speech, not a glorification that indicates a state of affairs. Praise be to God.

Fifth: The Almighty's saying: **So he smiled, laughing at her statement.** Ibn al-Sameeq read: *laughing* without an alif, and it is a verbal noun with an omitted verb indicated by *tabasamah smiled*, as if he said **laughed a laugh**. This is the school of thought of Sibawayh. According to others, it is in the accusative case because of *tabasamah*. The meaning is *tabasamah smiled* as much as the laughter, because laughter takes up the entire smile, and smiling is less than laughter and is the beginning of it. It is said: *basma with the fat-ha, yabasma basman*, so he is basim **he smiled** and *tabasatam he smiled*, and *mubbasam smiling* is the mouth, like *majlis sitting from jalasa he sits*, and a man is *mubbasam smiling* and *basam smiling* a lot, so smiling is the beginning of laughter. Laughter is an expression for the beginning and the end, except that laughter requires more than smiling, so if it increases and the person cannot control himself, it is said that he *gahaha loud guffaw*. Smiling is the laughter of the prophets, peace be upon them, in most of their affairs. In Sahih Al-Bukhari, it was narrated on the authority of Jabir ibn Samurah that it was said to him: Did you sit with the Prophet (peace and blessings of God be upon him)? He said: Yes, a lot. He would not get up from the place of prayer where he prayed the Fajr *morning* prayer until the sun had risen. When it had risen, he would get up. They used to talk and discuss matters of the Jahiliyyah **pre-Islamic times**, they would laugh, and he would smile. In Sahih Al-Bukhari, it was narrated on the authority of Sa'd that he said: A polytheist had burned the Muslims, so the Prophet (peace and blessings of God be upon him) said to him: Shoot, may my father and mother be sacrificed for you. I pulled out an arrow that had no point and hit his side, so he fell and his private parts were exposed. The Messenger of God (peace and blessings of God be upon him) laughed until I could see his molar teeth. He (peace and blessings of God be upon him) would smile most of the time. He would also laugh at other times, a laugh higher than a smile and less than the deep laughter that is apparent, which is the uvula. And rarely, when he was excessively amazed, he would laugh until his molar teeth were visible. Scholars disliked excessive laughter, as Luqman said to his son: **O my son, beware of excessive laughter, for it is an oath of the heart.** It was narrated from the Prophet, may God bless him and

Surat al-Naml 27:18

Until, when they came to the Valley of the Ants, an ant said, "O ants, enter your dwellings lest Solomon and his soldiers crush you while they perceive not."

grant him peace, on the authority of Abu Dharr. The Prophet, may God bless him and grant him peace, laughed until his molars were visible when Sa'd the man shot and hit him. It was only out of joy at hitting him, not because his private parts were exposed, for he was far removed from that, may God bless him and grant him peace.

Sixth: There is no disagreement among scholars that all animals have understanding and minds. Al-Shafi'i said: **The ant is the most intelligent of birds.** Ibn Atiyya said: "The ant is an intelligent, strong, and very nimble animal that hoards and makes villages. It splits the grain into two parts so that it does not grow, and splits the seed into four parts because it grows if divided into two parts. It eats half of what it has collected in a year and keeps the rest for several days." Ibn al-Arabi said: **These are the characteristics of knowledge according to us, and the ant has attained them through God's creation of that for it.** Professor Abu al-Muzaffar Shahnur al-Isfarayini said: "It is not far-fetched that animals perceive the creation of the world and the creation of creation, and the oneness of God, but we do not understand them and they do not understand us. As for us seeking them while they flee from us, it is by virtue of their species."

Tafsir Ibn Kathir

God the Almighty tells us about the abundant blessings, sublime gifts, and beautiful attributes He bestowed upon His servants and prophets: David and his son Solomon, peace be upon them, and what He combined for them between the happiness of this world and the hereafter, and the kingdom and complete empowerment in this world, and the prophethood and message in religion. For this reason, God the Almighty said: "And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'" Ibn Abi Hatim said: It was mentioned on the authority of Ibrahim bin Yahya bin Tamam, my father told me on the authority of my grandfather, who said: Omar bin Abdul Aziz wrote: God does not bestow a blessing upon a servant for whom he praises God, except that his praise is better than his blessing. If only you could have known that from the revealed Book of God. God the Almighty said: "And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'" So what blessing is better than what was given to David and Solomon, peace be upon them.

And the Almighty's saying: **And Solomon inherited David** means in the kingdom and prophethood. What is meant is not the inheritance of wealth, because if that were the case, Solomon would not have been singled out from among the rest of David's sons, since David had one hundred wives. Rather, what is meant by that is the inheritance of the kingdom and prophethood, because the wealth of the prophets is

not inherited, as the Messenger of God, may God bless him and grant him peace, informed us in his saying: "We, the prophets, are not inherited. What we leave behind is charity." And he said: **O people, we have been taught the language of birds and have been given of all things.** That is, he informed Solomon of God's blessings upon him in what He bestowed upon him of complete kingdom and great empowerment, to the point that He subjected to him mankind, jinn, and birds, and he also knew the language of birds and animals. This is something that no human being was given, according to what we know of what God and His Messenger informed us of. And whoever among the ignorant and common folk claims that animals spoke like the speech of the sons of Adam before Solomon, son of David, as many people may utter, then this is a statement without knowledge. And if that were the case, then singling Solomon out would have been of no benefit, since all of them hear the speech of birds and animals, and know what She says, "It is not as they claimed or said. Rather, the animals, birds, and all other creatures have been in this form and manner since they were created until our time. But God Almighty had made Solomon understand what the birds communicate with in the air, and what the animals of different kinds speak. That is why God Almighty said: 'We have been taught the language of birds, and we have been given of all things,' meaning of what the king needs. 'Indeed, this is the manifest bounty,' meaning the apparent and clear bounty of God upon us."

Imam Ahmad said: Qutaybah narrated to us, Ya'qub ibn Abd al-Rahman narrated to us, on the authority of Amr ibn Abi Amr, on the authority of al-Muttalib, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "David, peace be upon him, was extremely jealous. Whenever he went out, the doors would be closed, and no one would enter upon his family until he returned." He said: "One day he went out and the doors were closed. A woman came looking into the house and saw a man standing in the middle of the house. She said to those in the house: 'How did this man enter when the house is closed? By God, we will disgrace David.' So David, peace be upon him, came and saw the man standing in the middle of the house. David said to him: 'Who are you?' He said: 'He who does not fear kings and does not refrain from being veiled.' David said: 'Then you are, by God, the Angel of Death, welcoming the command of God.' David curled up in his place until his soul was taken, until he had finished his business and the sun rose upon him. So Solomon, peace be upon him, said to the birds: 'Shade David.' So the birds shaded him until the earth became dark. So Solomon said to them: 'Breathe one wing at a time.'" Abu Hurayrah said: "O The Messenger of God, how did the birds do? The Messenger of God, may God bless him and grant him peace, withdrew his hand and the Madhrahyyah overcame him that day. Abu al-Faraj ibn al-Jawzi said: The Madhrahyyah are the red vultures.

God the Almighty said: "And there were gathered

before Solomon his soldiers of jinn and men and birds, and they were in ranks." That is, He gathered before Solomon his soldiers of jinn, men and birds, meaning he rode among them with great grandeur and majesty. The humans were the ones who followed him, and the jinn were after them in status, and the birds had a status above his head. If he was hot, they shaded him from it with their wings. His statement: **and they were in ranks** means that the first of them would hold back the last of them so that no one would advance beyond the status that was set for him. Mujahid said: He made a division for each group, returning the first of them to the last of them so that they would not advance in the march as kings do today.

And His saying: **Until, when they came upon the Valley of the Ants**, meaning, when Solomon, peace be upon him, passed with the armies and soldiers who were with him, by the Valley of the Ants, **An ant said, 'O ants, enter your dwellings, lest Solomon and his soldiers crush you while they perceive not.'** Ibn Asakir reported on the authority of Ishaq bin Bishr on the authority of Saeed on the authority of Qatadah on the authority of Al-Hasan that the name of this ant was Haras, and that it was from a tribe called Banu Al-Shisaan, and that it was lame and was the size of a wolf, meaning it feared that the horses would crush it with their hooves, so it ordered them to enter their dwellings, and Solomon, peace be upon him, understood that from it. **Then he smiled, laughing at her words, and said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve.'** Meaning, inspire me to be grateful for Your favor which You have bestowed upon me by teaching me the language of birds and animals. And upon my father to submit to You and believe in You, **and to do righteousness that pleases You**, meaning work that You love and are pleased with, **and admit me by Your mercy into Your righteous servants**, meaning if You take my life, then include me with the righteous among Your servants and the highest companion of Your friends. And whoever among the commentators said that this valley was in the land of Ash-Sham or elsewhere, and that this ant had two wings like a fly or other such sayings, then there is no basis for them.

On the authority of Nawf Al-Bakali, who said: **The ants of Solomon were like wolves**. This is how I saw it, marked with the double ya' from below, but it is with the unified ba', and that is a typo, and God knows best. The point is that Solomon, peace be upon him, understood her words and smiled, laughing at that, and this is a very serious matter. Ibn Abi Hatim said: My father told us, Muhammad bin Bashir told us, Yazid bin Harun told us, Misa'ar told us, on the authority of Zaid Al-Ami, on the authority of Abu Al-Siddiq Al-Naji, who said: Solomon, son of David, peace be upon them both, went out to pray for rain, and there he saw an ant lying on its back, raising its legs to the sky and saying: **O God, we are one of Your creations, and we cannot do without Your rain, and if You do not rain on us, we will perish**. Solomon said: **Go back, for you have been watered by the supplication of someone other than yourselves**. It was proven in Sahih Muslim, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu

Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "An ant bit one of the prophets, so he ordered the ant colony to be burned. Then God revealed to him: 'Because an ant bit you, did you destroy a nation of nations that glorify God? Why not just one ant?'"

Fath al-Qadir

18- "Until they came upon the Valley of the Ants" Until is the word that follows it and is the end of what precedes it. The meaning is that they are distributed until they reach this end, which is their coming upon the Valley of the Ants: that is, they are walking, prevented from separating from one another, until they come, etc. And upon the Valley of the Ants is related to they came, and it is transitive with the preposition 'ala' because they were carried by the wind, so they are high. The meaning is that they crossed the valley and reached its end. All the reciters stopped at Wadi without the Ya' following the orthography, as it was not deleted due to the meeting of two sukoon letters, like his saying: "those who hewed the rocks in the valley" except Al-Kisa'i, who stopped with the Ya'. He said: Because what caused the deletion is only the meeting of two sukoon letters in the connection. Ka'b said: Wadi Al-Naml is in Taif. Qatada and Muqatil said: It is in Ash-Sham. **An ant said**, this is the answer to *if*, as if when it saw them heading towards the valley it ran away and alerted the rest of the ants, calling out to them and saying: **O ants, enter your dwellings**. He made the ants' address like the address of rational beings so that they would understand that address, and the dwellings are the places where the ants live.

It was said that this ant that Solomon heard was female, as evidenced by the feminization of the verb attributed to it. Abu Hayyan responded by saying: The addition of the *taa'* in qalaat does not indicate that the ant is feminine. Rather, it is correct to say qalat for the masculine, because namlah, even if it has the *taa'*, is one of those in which the masculine is not distinguished from the feminine by the masculine or feminine of the verb, but rather by stating that it is male or female. There is no much benefit in relating to such a thing, nor in discussing the name of the ant and the fabricated stories and false hadiths that have been mentioned. Al-Hasan, Talhah, and Muammar ibn Sulayman read namlah and an-naml with a damma on the meem and a fatha on the noon, with the same weight as rajul and samrah. Sulayman at-Taymi read it with two dhammahs, in which there is **la yuhathamukum Solomon and his soldiers al-rajul wa-samrah**. It is said hamatuhu hataman **I broke it**, meaning I broke it a breaking, and shatara is taksar **I broke**. This prohibition apparently refers to the ant, but in reality to Solomon. It is from the same category as **I do not see you here**. It may be a substitute for the command, and it is possible that it is an answer to the command. Abu Hayyan said: As for its interpretation as a response to a command, it can only be according to the reading of Al-A'mash, as he read **la yuhtahimkum** in the jussive mood without the nun of emphasis. However, with the presence of the nun of emphasis, this is only permissible in poetry. Sibawayh said: It is rare in poetry, they likened it to a prohibition when it is in the jussive mood. Abi read **adkhulu**

Surat al-Naml 27:18

Until, when they came to the Valley of the Ants, an ant said, "O ants, enter your dwellings lest Solomon and his soldiers crush you while they perceive not."

masakinukun and Shahr ibn Hawshab read *maskankum* and Al-Hasan, Abu Raja', Qatadah and Isa Al-Hamadani read **la yuhtamankum** with a damma on the ya', a fatha on the ha' and a shaddah on the ta'. Ibn Ishaq, Ya'qub and Abu Amr, in one narration, read it with a sukun on the nun of emphasis. The phrase **and they do not feel** is in the accusative case as a state of the subject of *yahtamankum*: meaning they do not feel that they have crushed you and they do not know where you are. It was said that the meaning is: and the ants do not feel that Solomon understands what they say, but this is far-fetched.

Tafsir al-Baghawi

God Almighty said: 18- "Until, when they came upon the Valley of the Ants," it was narrated on the authority of Wahb ibn Munabbih on the authority of Ka'b who said: When Solomon rode, he would carry his family, servants and retinue. He had made kitchens and bakeries in which he carried iron ovens and large pots, each pot holding ten islands. He had made paddocks for the animals in front of him, so the cooks would cook and the bakers would pass, and the animals would run before him between the sky and the earth, and the wind would blow them. So he traveled from Istakhr to Yemen and took the path of the city of the Messenger of God, may God bless him and grant him peace. Solomon said: This is the abode of the migration of a prophet at the end of time. Blessed is he who believes in him and blessed is he who follows him. And he saw around the House idols that were worshipped besides God. So when Solomon passed the House, the House wept, / So God revealed to the House what makes you weep? He said: O Lord, what makes me cry is that this is one of your prophets and a people of your friends who passed by me and did not descend or pray near me, and idols are worshipped around me instead of you. So God revealed to him: Do not cry, for I will fill you with faces prostrating, and I will send down a new Quran about you, and I will send from you a prophet at the end of time who will be the most beloved of My prophets to me, and I will place in you inhabitants from My creation who will worship Me, and I will impose on My servants an obligation that they will flock to you like eagles flock to their nests, and they will yearn for you like a camel yearns for her young and a dove for her egg, and I will purify you from idols and devil worshippers. Then Solomon went on until he passed by Wadi As-Sudair, a valley in Taif, and he came to Wadi An-Naml. This is what Ka'b said: It is a valley in Taif.

Qatada and Muqatil said: It is a land in the Levant. It was also said: It was a valley inhabited by the jinn, and those ants were their mounts. Nawf Al-Himyari said: The ants of that valley were like flies. It was also said: Like the Bukhati. What is well known is: It is the small ant. Al-Sha'bi said: That ant had two wings. It was also said: It was a lame ant, so it called out:

"An ant said, 'O ants, enter your dwellings.' She did not

say, 'Enter,' because when He gave them speech like humans, they were addressed as humans would. 'Do not let Solomon and his soldiers crush you,' 'Do not crush you,' while they perceive not." So Solomon heard her words, and no creature spoke except that the wind carried that and threw it into Solomon's ears. Muqatil said: Solomon heard her words from three miles away. Ad-Dahhak said: The name of that ant was Tahiyah. Muqatil said: Her name was Jarma.

If it is said: How can the destruction of Solomon and his soldiers be imagined, when the wind carried Solomon and his soldiers on a carpet between the sky and the earth?

It was said: His soldiers were mounted, and among them were foot soldiers who were folded on the ground for them.

It was said: It is possible that this was before God subjected the wind to Solomon.

The commentators said: The ants knew that Solomon was a prophet who was not tyrannical or unjust.

The meaning of the verse is: If you did not enter your dwellings, they would trample you and would not notice you. It is narrated that when Solomon reached the Valley of the Ants, he held back his soldiers until the ants entered their homes.

Tafsir al-Baidawi

18 - "Until, when they came upon the Valley of the Ants" is a valley in Syria with many ants. The transitive verb to it is "upon" either because they came from a high place or because what is meant is a piece of what they say: he came upon something if he exhausted it and reached its end, as if they wanted to go down to the back of the valley. "An ant said, 'O ants, enter your dwellings'" as if when it saw them heading toward the valley, it ran away from them for fear of being crushed, so another followed it, so it let out a shout that alerted the ants that were present, so they followed it. This was likened to addressing and advising rational beings, and for this reason they followed their example, although it is not impossible that God Almighty created in it reason and speech. "Do not let Solomon and his soldiers crush you" is a prohibition against crushing, but what is meant is a prohibition against stopping so that they crush you, as in their saying: I will not see you here. This is a new sentence or a substitute for a command with no answer, as the letter "nun" does not include it in the expansion. "And they do not perceive" that they crush you, because if they perceived, they would not have done so, as if it perceived the infallibility of the prophets from injustice and harm. It was said that it is a new sentence, meaning that Solomon understood, but the people did not perceive.

Surat al-Naml 27:19

Then he smiled, laughing at her statement and said, "My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me, by Your mercy, among Your righteous servants."

Tafsir al-Jalalayn

19 - **So Solomon smiled** beginning *laughing* ending **at her words** and he heard it from three miles away, carried by the wind to him, so he held back his soldiers when he overlooked their valley until they entered their homes, and his soldiers were on horseback and foot on this journey **and said, My Lord, inspire me** inspire me **to be grateful for Your favor which You have bestowed** upon me and upon my parents and to do righteousness of which You approve and admit me by Your mercy into [the company of] Your righteous servants) the prophets and saints.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Solomon smiled, laughing at the words of the ants that said what they said, and he said, **My Lord, inspire me to be grateful for Your favor which You have bestowed upon me.** By his saying **inspire me**, he means inspire me.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **He said, 'My Lord, inspire me to be grateful for Your favor,'** he said: Make me.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **My Lord, inspire me to be grateful for Your favor which You have bestowed upon me**, he said, in the speech of the Arabs, you say: I **incite someone to do something**, meaning: I incite him against him. Ibn Zayd said, **Inspire me** means inspire and incite me to be grateful for Your favor which You have bestowed upon me and my parents.

And His statement, **And that I do righteousness that pleases You**, means: And inspire me to do what You obey and that pleases You. **And admit me, by Your mercy, among Your righteous servants**, means: And admit me, by Your mercy, among Your righteous servants, whom You chose for Your message and selected for Your revelation. He says: Let me enter Paradise as they enter.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And admit me by Your mercy among Your righteous servants**, he said: With Your righteous servants, the prophets and the believers.

Tafsir al-Qurtubi

The Almighty said: **And he said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents.'** The word *an* is a verbal noun. *'awza'ni* means **inspire me to do that**. Its root is from *waza'a*, as if he said: **Keep me from that which angers**. Muhammad ibn Ishaq said: The People of the Book claim that Solomon's mother was the wife of Uriah, through whom God tested David, or that after her husband's death, David married her and she bore him Solomon, peace be upon him. This will be further explained in Surah Sad, God willing.

And admit me, by Your mercy, among Your righteous servants. That is, with Your servants, according to Ibn Zayd. It was also said: The meaning is among Your righteous servants.

Tafsir Ibn Kathir

God the Almighty tells us about the abundant blessings, sublime gifts, and beautiful attributes He bestowed upon His servants and prophets: David and his son Solomon, peace be upon them, and what He combined for them between the happiness of this world and the hereafter, and the kingdom and complete empowerment in this world, and the prophethood and message in religion. For this reason, God the Almighty said: **And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'** Ibn Abi Hatim said: It was mentioned on the authority of Ibrahim bin Yahya bin Tamam, my father told me on the authority of my grandfather, who said: Omar bin Abdul Aziz wrote: God does not bestow a blessing upon a servant for whom he praises God, except that his praise is better than his blessing. If only you could have known that from the revealed Book of God. God the Almighty said: **And We had certainly given David and Solomon knowledge, and they said, 'Praise be to God, who has favored us over many of His believing servants.'** So what blessing is better than what was given to David and Solomon, peace be upon them.

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Imam Ahmad said: Qutaybah narrated to us, Yaqub ibn Abd al-Rahman narrated to us, on the authority of Amr ibn Abi Amr, on the authority of al-Muttalib, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "David, peace be upon him, was extremely jealous. Whenever he went out, the doors would be closed, and no one would enter upon his family until he returned." He said: "One day he went out and the doors were closed. A woman came looking into the house and saw a man standing in the middle of the house. She said to those in the house: 'How did this man enter when the house is closed? By God, we will disgrace David.' So David, peace be upon him, came and saw the man standing in the middle of the house. David said to him: 'Who are you?' He said: 'He who does not fear kings and does not refrain from being veiled.' David said: 'Then you are, by God, the Angel of Death, welcoming the command of God.' David curled up in his place until his soul was taken, until he had finished his business and the sun rose upon him. So Solomon, peace be upon him, said to the birds: 'Shade David.' So the birds shaded him until the earth became dark. So Solomon said to them: 'Breathe one wing at a time.'" Abu Hurayrah said: "O The Messenger of God, how did the birds do? The Messenger of God, may God bless him and grant him peace, withdrew his hand and the Madhrahyyah overcame him that day. Abu al-Faraj ibn al-Jawzi said: The Madhrahyyah are the red vultures.

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supplication of someone other than yourselves. It was proven in Sahih Muslim, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "An ant bit one of the prophets, so he ordered the ant colony to be burned. Then God revealed to him: 'Because an ant bit you, did you destroy a nation of nations that glorify God? Why not just one ant?'"

Fath al-Qadir

19- **So he smiled, laughing at her statement.** Ibn al-Samīfā' read it as *laughing*. According to the majority reading, laughing is an emphatic adverbial because laughter was understood from smiling. It was also said that it is an implied adverbial because smiling is the beginning of laughter. It was also said that since smiling can be for anger, laughter was a clear explanation of it. It was also said that the laughter of the prophets was smiling only. According to Ibn al-Samīfā' reading, laughter is a verbal noun governed by a deleted verb or in the adverbial position. Solomon's laughter was in amazement at her statement, her understanding, and her being guided to warn the ants. **And he said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents.'** The meaning of **inspire me** was explained shortly in His statement, **so they are evaluating**. He said in al-Kashāf: The true meaning of **inspire me** is: Make me evade and be grateful for Your favors, and I will restrain myself and bind it so that it does not slip away from me until I do not stop being grateful to You. End quote. Al-Wahidi said: *Awza'ni* means **inspire me to be grateful for the blessings that You have bestowed upon me**. It is said that someone is *mowza'i* for something, meaning he is obsessed with it. Al-Qurtubi said: Its origin is from *waza'a*, so it is as if he said: **Keep me away from that which angers You**. The second object of *awza'ni* is: to be grateful for the blessings that You have bestowed upon me. Al-Zajjaj said: The meaning of **and grant me** is: **Prevent me from being ungrateful for Your blessings**, which is an interpretation based on the necessary meaning. The meaning of **upon my parents** is a supplication from him that God distributes gratitude for His blessings to his parents as He distributed gratitude for His blessings upon him, for bestowing blessings upon them is a blessing upon him, and that requires him to thank God Almighty. Then he asked that God add to him the consequences of His blessings to the previous ones, especially the religious blessings, so he said: **And that I do righteousness that pleases You**, meaning righteous work that pleases You from me. Then he supplicated that God Almighty make him in the Hereafter among the group of the righteous, for that is the goal to which the supplication is related, so he said: **And admit me by Your mercy among Your righteous servants**, meaning: admit me among their group, establish my name among their names, and gather me in their group to the abode of the righteous, which is Paradise. O God, I supplicate to You with what this noble Prophet supplicated to You with, so accept that from me and bestow it upon me, for even if I have been negligent in my work, Your favor is the reason for winning good. This verse is a call with the

loudest voice and the clearest statement. That entering Paradise, which is the abode of the believers, is through Your bounty, not through their deeds, as Your truthful Messenger said in what was authenticated from him in the Sahih: **Straighten your ways and come close, and know that no one will enter Paradise through his deeds**. They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God covers me with His mercy**. So if there is nothing but Your abundant bounty, then abandoning seeking it from You is a failure, and neglecting to beseech You to lead him to it is a waste. Then the Almighty proceeded to mention the story of Bilqis and what happened between them and Solomon, and that was through the guidance of the hoopoe.

Tafsir al-Baghawi

God Almighty said: 19- **So he smiled, laughing at her words**. Al-Zajjaj said: Most of the prophets' laughter was a smile. And his saying *laughing* means smiling. It was said: It began with a smile and ended with laughter.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Sulayman told us, Ibn Wahb told us, Amr told us, he is Ibn Al-Harith, Al-Nadr told us, he told him on the authority of Sulayman bin Yasar, on the authority of Aisha, she said: "I never saw the Messenger of God, may God bless him and grant him peace, laughing so much that I could see his uvula. He would only smile."

Abdullah bin Abdul Samad Al-Juzajani told us, Abu Al-Qasim Al-Khuza'i told us, Al-Haytham bin Kulayb told us, Abu Isa told us, Qutaybah bin Saeed told us, Ibn Lahi'ah told us on the authority of Abdullah bin Al-Mughira on the authority of Abdullah bin Al-Harith bin Juz' who said: "I have never seen anyone smile more than the Messenger of God, may God bless him and grant him peace."

Muqatil said: Solomon laughed at the ant's words out of astonishment, because when a person sees something he is not used to, he is astonished and laughs, then Solomon thanked his Lord for what He had bestowed upon him.

"And he said, 'My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me, by Your mercy, into [the company of] Your righteous servants.'" That is, admit me into their company, establish my name with their names, and gather me with them. Ibn Abbas said: He means with Abraham, Ishmael, Isaac, Jacob, and the prophets who came after them. It was also said: admit me into Paradise, by Your mercy, with Your righteous servants.

Tafsir al-Baidawi

19- **He smiled, laughing at her words**, in amazement at her caution, warning, and guidance to her interests,

Surat al-Naml 27:19

Then he smiled, laughing at her statement and said, "My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me, by Your mercy, among Your righteous servants."

and in pleasure at what God Almighty had blessed him with in terms of perceiving her whispers and understanding her purpose. Therefore, he asked Tawfiq for his thanks. **And he said, 'My Lord, inspire me to be grateful for Your favor.'** That is, make me be grateful for Your favor with me, that is, restrain me and bind it so that it does not slip away from me, such that I cannot be separated from it. Al-Bazzi and Warsh read it with a fat-ha on the ya' of *azz'ani*. "Who has bestowed favor upon me and upon my parents." He included the mention of his parents to increase the favor or to generalize it, for the favor upon them is a favor upon him, and the benefit of the favor upon him returns to them, especially the religious one. "And to do righteousness that pleases You." To complete the gratitude and sustain the favor. "And admit me, by Your mercy, among Your righteous servants." Among them is Paradise.

Surat al-Naml 27:20

And he inspected the birds and said, **Why do I not see the hoopoe, or is he among the absent ones?**

Tafsir al-Jalalayn

20 - **And he inspected the birds** to see the hoopoe, which sees water under the ground and points to it by pecking at it, so the devils extract it because Solomon needed it for prayer, but he did not see it. **And he said, What is the matter with me that I do not see the hoopoe?** That is, has something prevented me from seeing it? **Or is he among the absent ones?** So I did not see him because of his absence. So when he confirmed it,

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And Solomon inspected the birds and said, 'Why do I not see the hoopoe?'** The reason for his inspecting the birds and asking about the hoopoe in particular among the birds was:

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us: I heard Imran, on the authority of Abu Majlaz, who said: Ibn Abbas sat with Abdullah ibn Salam and asked him about the hoopoe: Why did Solomon miss it among the birds? Abdullah ibn Salam said: Solomon stopped at a place during a journey and did not know what was beyond the water, so he said: Who knows what is beyond the water? They said: The hoopoe. That is when he missed it.

Muhammad told us: Yazid told us: Imran bin Hadhir told us, on the authority of Abu Majlaz, on the authority of Ibn Abbas and Abdullah bin Salam, in a similar manner.

Abu Al-Sa'ib narrated to me, saying: Abu Mu'awiyah narrated to us, on the authority of Al-A'mash, on the authority of Al-Minhal, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, who said: Six hundred chairs were placed for Solomon, son of David. Then the nobles of mankind would come and sit next to him, then the nobles of the jinn would come and sit next to the mankind. He said: Then he would call the birds to shade them, then he would call the wind to carry them. He said: In one morning, he would travel a month's journey. He said: Once, during his journey, he needed water and he was in a desert. He said: So he called the hoopoe, and it came and pecks the ground until it found a place of water. He said: Then the devils would come and flay him as one flays a hide. He said: Then they would extract the water. Nafi' bin Al-Azraq said to him: Stop, O Waqaf! Have you seen your saying, the hoopoe comes and pecks the ground until it finds water? How can it see this, but not see the trap that comes until it falls around its neck? Ibn Abbas said: Woe to you, when destiny comes, it prevents sight.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of some of the

people of knowledge, on the authority of Wahb ibn Munabbih, who said: Whenever Solomon, son of Dawud, would go out from his house to his sitting place, the birds would flock to him, and the jinn and humans would stand up for him until he sat on his throne. Then one morning during some of his time, he went to the sitting place where he used to sit and inspected the birds. It was claimed that every kind of bird would come to him in turn. He looked and saw that every kind of bird had flocked to him except the hoopoe, so he said: Why do I not see the hoopoe?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: The first thing Solomon lost was the hoopoe. It went down to a valley and asked the people about a hundred. They said: We do not know of any water for it. If any of your soldiers know of any water for it, then the jinn. So he called the jinn and asked them. They said: We do not know of any water for it. If any of your soldiers know of any water for it, then the birds. So he called the birds and asked them. They said: We do not know of any water for it. If any of your soldiers know of any water, then the hoopoe. But he did not find any. He said: That was the first thing he lost was the hoopoe.

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 he inspected the birds and said, 'What is the matter with me that I do not see the hoopoe, or is he among the absent?'** He said: He inspected the hoopoe because it used to guide him to water when he rode. And one day Solomon rode and said, 'Where is the hoopoe that he may guide us to water?' But he did not find it. So that is why he inspected it. Ibn Abbas said, **Beware of the hoopoe as long as his time came, but when his time came, caution was of no use to him, and fate prevented him from seeing.** Abdullah bin Salam and those who said the same as Wahb bin Munabbih differed. Abdullah said, **The reason he inspected it and asked about it was to inquire about the distance of the water in the valley where he had stopped on his journey.**

Wahb said from Munabbih: He checked on him and asked about him because he had missed the turn he was supposed to take. And God knows best how that was, as he did not bring us any revelation or authentic report from the Messenger of God, may God bless him and grant him peace.

The correct thing to say about this is that God informed Solomon that he had checked on the birds, either because of the turn they had taken and had missed, or because of a need they had for the water, which was far away.

And his saying: **He said, 'Why do I not see the hoopoe, or is he among the absent?'** What he means by his saying: **Why do I not see the hoopoe?** is that my sight missed him, so I do not see him, although he is present, or is he absent from among the other kinds of creation that are absent, so he is not present.

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

Surat al-Naml 27:20

And he inspected the birds and said, "Why do I not see the hoopoe, or is he among the absent ones?"

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some scholars, on the authority of Wahb ibn Munabbih: **Why do I not see the hoopoe? Or was he among the absent ones?** Did my sight miss him among the birds, or was he absent and not present?

And his saying: **I will surely punish him with a severe punishment.** He says: When Solomon was informed about the hoopoe that he was not present and that he was absent and not a witness, he swore, **I will surely punish him with a severe punishment.** And his punishment of birds, as it was mentioned about him, when he tortured them, was to pluck their feathers.

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

Who said that?

Abu Kurayb told us: Al-Hammani 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, regarding his statement: **I will surely punish him with a severe punishment,** he said: I will pluck out his feathers.

Abu Kurayb told us: Ibn Atiyah told us, on the authority of Sharik, on the authority of Ata', on the authority of Mujahid, on the authority of Ibn Abbas, regarding **I will surely punish him with a severe punishment.** His punishment: plucking him out and exposing him to the sun.

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: **I will surely punish him with a severe punishment,** he said: I will pluck his feathers and expose him to the sun.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **I will surely punish him with a severe punishment.** He said: I will pluck out all of his feathers.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **I will surely punish him with a severe punishment,** he said: I will pluck all of the hoopoe's feathers, so that he will not sleep for a year.

He said: Al-Husayn told us, he said: I heard Abu Muadh say: Ubayd told us, he said: I heard Al-Dahhak say regarding His statement: **I will surely punish him with a severe punishment,** he said: I will pluck out his feathers.

Ibn Hamid told us, he said: Salamah told us, he said: Abu Ishaq told us, on the authority of Yazid bin Ruman, that he said that the punishment with which a bird is punished is the plucking of its wing.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Some of the people of knowledge were asked: What is this slaughter, so what is the severe punishment? He said: Plucking its feathers by leaving a piece of it to pee.

Saeed bin Al-Rabi' Al-Razi told us: Sufyan told us, on the authority of Amr bin Bashir, on the authority of Ibn Abbas, regarding his statement: **I will surely punish him with a severe punishment,** he said: I will pluck him out.

Saeed bin Al-Rabi' told us: Sufyan told us, on the authority of Husayn bin Abi Shaddad, who said: **Pluck it out and expose it to the sun.** "Or I will slaughter it," meaning: **Or I will kill it.**

It was also narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say, in his statement: **Or I will slaughter him,** he said: Or I will kill him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Ibad bin Al-A'war told us, on the authority of Hisain, on the authority of Abdullah bin Shaddad: **I will surely punish him with a severe punishment or I will slaughter him...** the verse. He said: Then the bird met him and informed him, and he said: Did he not make an exception?

And his saying: **Or let him bring me clear evidence** means: Or let him bring me an argument whose truth and validity are clear to its listener.

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

Who said that?

Ali bin Al-Hussein Al-Azdi told us: Al-Mu'afa bin Imran told us, on the authority of Sufyan, on the authority of Ammar Al-Dahni, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Every authority in the Qur'an is an argument.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Or let him bring me clear authority** meaning: with evidence with which I can excuse him, and it is like his statement: **Those who dispute concerning the verses of God without authority** (Ghafir 40:35-56), meaning: without evidence.

Ibn Bashir told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of a man, on the authority of Ikrimah, he said: Everything in the Qur'an is an authority, so it is an argument.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abdullah bin Yazid told us, on the authority of Qabath bin Razin, that he heard Ikrimah say: I heard Ibn Abbas say: Every authority in the Qur'an is an argument, and the hoopoe had authority.

Al-Husayn told us, he said: Abu Sufyan told us, on the authority of Mu'awiyah, on the authority of Qatada, **Or**

let him bring me clear evidence. He said, **A clear excuse.**

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some scholars, on the authority of Wahb ibn Munabbih: **Or let him bring me clear proof:** meaning, an excuse for his absence.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say, regarding His statement: **Or let him bring me clear authority**, he said: **With clear evidence**, and that is the statement of God: **Those who dispute concerning the verses of God without authority** (Ghafir 40:35:56) without evidence.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding his statement, **Or let him bring me clear authority**, he said: An excuse for which I can excuse him.

Tafsir al-Qurtubi

It has ten issues:

First: The Almighty's saying: **And inspect the birds.** This is a mention of the last thing that happened to him on his journey, in which he had the ants mentioned above. Inspection means seeking out what you have missed of something. The bird is a comprehensive noun and the singular is bird. What is meant by bird here is the genus of birds and their group. They would accompany him on his journey and shade him with their wings. People differed as to the meaning of his inspecting the birds. A group said: That is according to what is required by the concern for the king's affairs and the concern for every part of it, and this is the apparent meaning of the verse. A group said: Rather, he inspected the birds because the sun entered through the place of the hoopoe when it disappeared, so that was the reason for inspecting the birds, to determine from where the sun entered. Abdullah ibn Salam said: The hoopoe only searched because he needed to know how much water it was on the surface of the earth, because he had settled in a desert where there was no water. Then the jinn would expel him in a short time, peeling the surface of the earth from him as a sheep peels. Ibn Abbas said this as narrated by Ibn Salam. Abu Majlaz said: Ibn Abbas said to Abdullah ibn Salam: I want to ask you about three issues. He said: Are you asking me while you are reading the Quran? He said: Yes, three times. He said: Why did Solomon miss the hoopoe, unlike other birds? He said: He needed water and did not know its depth - or he said its distance. The hoopoe knew that, unlike other birds, so he checked for it. It was said in Al-Naqqash's book: The hoopoe was an engineer. It was narrated that Nafi' searched the interior of the earth, but he did not see the trap when he fell into it. Ibn Abbas said to him: When fate comes, his sight goes blind. Mujahid said: Ibn Abbas was asked: How do you check the hoopoe from the birds? He said: It descends to a place and does not know what is beyond the water, and the hoopoe was guided to it, so he wanted to ask it. Mujahid said: She said: How can it be guided when a boy sets a trap for it and catches it? He said: When

fate comes, his sight goes blind. Ibn Al-Arabi said: No one can give this answer except a scholar of the Quran. I said: The hoopoe already gave this answer to Solomon, as mentioned above. They recited:

If God wants something from a person and he has intelligence, opinion and insight

A trick he uses to ward off the harm that comes from the causes of fate

He covered his hearing and hung him and asked him from his mind the question of poetry

Even if he executes his judgment, his mind will be restored to him so that he may consider it.

Al-Kalbi said: He did not have more than one hoopoe during his journey. And God knows best.

Second: This verse is evidence of the Imam's concern for the well-being of his subjects and his concern for their well-being. Look at the hoopoe, despite his young age, how its condition was not feared by Solomon, so how about the great kings. May God have mercy on Omar, for he followed his example. He said: If a wolf took a young lamb on the banks of the Euphrates, Omar would ask about it. What do you think of a governor at whose hands countries are destroyed, subjects are lost, and shepherds are lost? In the Sahih, it is narrated on the authority of Abdullah ibn Abbas that Omar ibn al-Khattab went out to Syria. When he reached Sargh, the commanders of the armies met him: Abu Ubaidah and his companions. They informed him that an epidemic had broken out in Syria. The hadith: Our scholars said: This was Ubaidah and his companions, and they informed him that an epidemic had broken out in Syria. The hadith: Our scholars said: This departure of Omar occurred after he conquered Jerusalem in the year 1767, according to what Khalifah ibn Khayyat mentioned. He would personally inspect the conditions of his subjects and the conditions of his leaders. The Qur'an and Sunnah have shown and made clear what is required of the Imam in terms of inspecting the conditions of his subjects, personally overseeing that, and traveling to do so, even if it takes a long time. May God have mercy on Ibn Mubarak when he says:

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

Third: The Almighty's saying: **Why do I not see the hoopoe?** Meaning, what is wrong with the hoopoe that I do not see him? This is from the heart that does not know its meaning. It is like saying: **Why do I see you so sad?** Meaning, what is wrong with you? The hoopoe is a well-known bird and its hooting is its voice. Ibn Atiyyah said: The intended meaning of the speech is that the hoopoe is absent, but he took the necessary meaning from its absence, which is that he does not see it. So he asked in order to stop at the necessary meaning, and this is a type of brevity. The question in his saying: **What is it?** is a substitute for the letter *alif* that is needed by *umm*. It was said: The reason he said: **Why do I not see the hoopoe?** is because he considered artifice and maintaining justice. When he lost the blessing of the hoopoe, he expected that he had fallen short in his right to thank him, and for that reason it was taken away from him. So he began to

Surat al-Naml 27:20

And he inspected the birds and said, "Why do I not see the hoopoe, or is he among the absent ones?"

examine himself, and said: **What is it?** Ibn al-Arabi said: This is what the Sufi sheikhs do when they lose their wealth; they examine their deeds. This is in etiquette, so how about us today when we fall short in our obligatory duties?! Ibn Kathir, Ibn Muhaisin, Asim, Al-Kisa'i, Hisham, and Ayoub read *Mali* with a fatha on the ya', and the same is in **Ya Seen, And why should I not worship He who created me?** (Ya Seen: 22). Hamzah and Ya'qub made it sukun. The rest of the Medinans and Abu 'Amr read it with a fatha on the one in **Ya Seen** and a sukun on this one. Abu 'Amr said: Because this one in *An-Naml* is a question, and the other is a negation. Abu Hatim and Abu 'Ubaid chose the sukun **Faqala Mali**. Abu Ja'far An-Nahhas said: Some people claimed that they wanted to differentiate between what was a subject and what was conjoined to what preceded it. This is nothing, it is the ya' of the self, and some Arabs open it and some make it sukun, so they read it in both languages. The eloquent language for the ya' of the self is to have it fatha, because it is a noun and it is on one letter, and the choice was not to make it sukun, for that would make the noun unfair. **Or was he among the absent ones?**

Tafsir Ibn Kathir

Mujahid, Saeed bin Jubair, and others said on the authority of Ibn Abbas and others: The hoopoe was an engineer who used to guide Solomon, peace be upon him, to water if it was in a deserted area, so he would look for it. The water would look for him at the edges of the earth, just as a person sees something that appears on the surface of the earth, and he knows how far it is from the surface of the earth. So when he guided them to it, Solomon, peace be upon him, ordered the jinn to dig for him that place so that he could extract the water from its bottom. So Solomon, peace be upon him, went down one day to a deserted area and inspected the birds to see the hoopoe, but he did not see it. **He said, 'Why do I not see the hoopoe, or is he among the absent?'** One day Abdullah bin Abbas told something similar to this. Among the people was a man from the Khawarij called Nafi' bin Al-Azraq, who often objected to Ibn Abbas. So he said to him, **Stop, Ibn Abbas, you have been defeated today.** He said, *Why?* He said: You say about the hoopoe that he sees water on the edges of the earth, and that the boy puts a seed in the trap for him and throws dirt on the trap, then the hoopoe comes to take it and falls into the trap and the boy catches him. Ibn Abbas said: If this had not gone and said: I replied to Ibn Abbas, I would not have answered him. Then he said to him: Woe to you, when the decree descends, sight becomes blind and caution is lost. Nafi' said to him: By God, I will never argue with you about anything in the Qur'an.

Al-Hafiz Ibn Asakir mentioned in the biography of Abu Abdullah Al-Barzi from the people of Barzah in the Ghouta of Damascus, that he was one of the righteous who fasted on Mondays and Thursdays, and he was one-eyed and had reached the age of eighty. Ibn

Asakir narrated on the authority of Abu Sulayman bin Zayd that he asked him about the reason for his blindness, and he refused, so he insisted on him for months, and he told him that two men from the people of Khorasan stayed with him one Friday in the village of Barzah, and they asked him about a valley there, so he showed it to them. They brought out incense burners and lit a lot of incense in them until the valley was filled with smoke, and they began to incense while snakes came to them from every direction, and they did not pay attention to any of them, until a snake approached the distance of an arm and its eyes were burning like a dinar, so they were very happy about it, and they said, **Praise be to God who did not disappoint our journey in a year.** They broke the incense burners and took the snake, and they put a mile in its eye and applied it to their kohl, so I asked them to apply it to me, but they refused, so I insisted on them and said: *No.* Instead, I threatened them with the state, so they blackened my right eye, and when it fell into my eye, I looked at the ground beneath me like a mirror, seeing what was beneath it as a mirror sees. Then they said to me: Walk with them a little, so I walked with them and they talked to me until I was far from the village, then they took me and bound me, and one of them put his hand into my eye and gouged it out and threw it away and they went on, so I remained like that, bound until a group of people passed by and untied me, and this is what happened to my eye.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hisham bin Ammar told us, Sadaqah bin Amr Al-Ghasani told us, Ibad bin Maysarah Al-Manqari told us, on the authority of Al-Hasan, who said: The name of the hoopoe of Solomon, peace be upon him, was Anbar. Muhammad bin Ishaq said: When Solomon, peace be upon him, went out to the place where he used to sit, he would check on the birds. They claim that every kind of bird would come to him every day, so he looked and saw all kinds of birds present except the hoopoe. **He said, 'Why do I not see the hoopoe, or is he among the absent ones?'** Did my sight miss him from the birds, or was he absent and not present?

And His statement: **I will surely punish him with a severe punishment.** Al-A'mash said, on the authority of Al-Munhal bin Amr, on the authority of Saeed, on the authority of Ibn Abbas: **He means plucking his feathers.** Abdullah bin Shaddad said: **He will pluck his feathers and expose him to the sun.** And more than one of the early Muslims said the same, that he plucked his feathers and left him lying down to be eaten by ants and midges. And His statement: **Or I will slaughter him,** means killing him, **or he brings me clear authority,** with a clear and obvious excuse. Sufyan bin Uyaynah and Abdullah bin Shaddad said: When the hoopoe came, the birds said to him: What kept you? Solomon vowed to kill you. He said: **Did he make an exception?** They said: *Yes.* He said: **I will surely punish him with a severe punishment or slaughter him, or he brings me clear authority.** He said: **Then you are saved.** Mujahid said: God only protected him because of his kindness to his mother.

Fath al-Qadir

He said: 20- **And check the birds.** Checking means seeking out what is missing from you and knowing its condition. The bird is a generic name for everything that flies, and the meaning is that you seek out what is missing from the birds and know the condition of what is absent from them. The birds used to accompany him on his travels and shade him with their wings. **He said, 'Why do I not see the hoopoe, or is he among the absent?'** That is, what is wrong with the hoopoe that I do not see him? This is one of the inverted expressions that the Arabs use a lot. It was said that there is no need to claim the inversion, rather it is a question about what prevents him from seeing the hoopoe, as if he said, **Why do I not see him? Is that because of a screen that conceals him from me, or because of something else?** Then it appeared to him that he was absent, so he said: Or was he among the absent ones? And *am* is the disconnected one that means interruption. Ibn Kathir, Ibn Muhaisin, Hisham, and Ayoub read *mali* with a fatha on the ya', and they also read in Yasin **And why should I not worship He who created me?** with a fatha on the ya'. Hamzah, Al-Kisa'i, and Ya'qub read it with a sukoon in both places, and the rest read it with a fatha on the one in Yasin and a sukoon on the one here. Abu Amr said: Because this one here is an interrogative, and the one in Yasin is a negation. Abu Hatim and Abu Ubaid chose the sukoon.

Tafsir al-Baghawi

God Almighty said: 20- **And he inspected the birds,** meaning: he sought them and looked for them. Inspection is seeking what he had lost, and the meaning of the verse is: he sought what he had lost of the birds. **And he said, 'Why do I not see the hoopoe?'** Meaning: Why do I not see the hoopoe? The Arabs say: Why do I see you so sad? Meaning: What is the matter with you? The hoopoe is a well-known bird. The reason for his inspecting the hoopoe and asking about it was said to be his failure to pronounce the letter *nun*. This is because whenever Solomon would descend to a house, he and his army of birds would shade him from the sun, and the sun would hit him from the place where the hoopoe had been, so he looked and saw it empty.

It was narrated on the authority of Ibn Abbas that the hoopoe was Solomon's guide to water. He knew where the water was and could see it underground, just as he could see it in a bottle. He knew its nearness and its distance, so he would peck the ground, and then the devils would come and skin it and extract the water.

Saeed bin Jubair said: When Ibn Abbas mentioned this, Nafi' bin Al-Azraq said to him: "O Wassaf, watch what you say. A boy among us sets a trap and throws dirt on it, and a hoopoe comes and does not see the trap until it falls around his neck." Ibn Abbas said to him: **Woe to you, when fate comes, it obstructs sight.** In another narration: **When fate and destiny descend, reason is lost and sight is blinded.**

So Solomon stopped at a place and needed water. They searched for it but did not find any. He looked for the hoopoe to guide him to water, and said: **Why do I not see the hoopoe?** assuming that he was with his soldiers, but he did not see him. Then doubt overcame him about his absence, so he said: **Or was he among the absent ones?** Meaning, was he among the absent ones? The *mim* is a connective, and it was said that *am* means *rather*.

Tafsir al-Baidawi

20 - **And he inspected the birds** and looked for the birds but did not find among them the hoopoe. **He said, 'Why do I not see the hoopoe, or is he among the absent?'** Or is it disconnected as if when he did not see him he thought he was present and could not see him because of a screen or something else, so he said: Why do I not see him? Then he took precautions and it dawned on him that he was absent, so he ignored that and began to say, **Is he absent?** As if he was asking about the truth of what had appeared to him.

Surat al-Naml 27:21

I will surely punish him with a severe punishment, or I will slaughter him, or he must bring me clear authority.

Surat al-Naml 27:21

I will surely punish him with a severe punishment, or I will slaughter him, or he must bring me clear authority.

Tafsir al-Jalalayn

21 - He said, **I will surely punish him with a severe punishment**, by plucking out his head and tail and throwing him into the sun, so that he will not be protected from vermin. **Or I will slaughter him**, by cutting his throat. **Or he should come to me**, with a shaddah, broken noon, or a fathah followed by a broken noon, **with clear authority**, with clear, apparent proof of his excuse.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **I will surely punish him with a severe punishment or slaughter him, or he must bring me clear authority**.

Tafsir al-Qurtubi

Fourth: The Almighty's statement: **I will surely punish him with a severe punishment or I will slaughter him**. This is evidence that the prescribed punishment is commensurate with the sin, not with the body. However, He is lenient with the one punished in terms of time and description. It was narrated from Ibn Abbas, Mujahid, and Ibn Jurayj that the punishment of the bird was by plucking its feathers. Ibn Jurayj said: All of its feathers. Yazid ibn Ruman said: Its wings. Solomon did this to the hoopoe to punish the disobedient ones and as punishment for its failure to fulfill its duties and rank. It is as if God permitted it, just as He permitted the slaughter of animals and birds for food and other benefits. And God knows best. In Nawader al-Usul, it says: Sulayman ibn Hamid Abu al-Rabi' al-Ayyadi narrated to us: Awn ibn 'Amara narrated to us, on the authority of al-Husayn al-Ja'fi, on the authority of al-Zubayr ibn al-Kharit, on the authority of Bakrima, who said: God only averted the evil of Solomon from the hoopoe because it was dutiful to its parents. And it will come. It was said: His torture is to make him with his opposites. And from some of them: The narrowest prisons are the ones with opposites. And it was said: I would have made him serve my peers. And it was said: Putting him in a cage. And it was said: By making him subject to the sun after plucking him. And it was said: By distancing him from my service, and kings discipline the body by abandoning it by separating its familiarity. And it is emphasized by the heavy noon, which is necessary or the light one. Abu Hatim said: If it was read **I will surely punish him with a severe**

punishment or I will slaughter him, it would be permissible. **Or that he brings me clear authority** meaning a clear argument. And the lam in **to come to me** is not the lam of an oath because Solomon did not swear by the action of the hoopoe, but because it came after his saying: **I will surely punish him**, which is one of the things by which an oath is permissible, he treated it as such. Ibn Kathir alone read: **to come to me** with two noons.

Tafsir Ibn Kathir

Mujahid, Saeed bin Jubair, and others said on the authority of Ibn Abbas and others: The hoopoe was an engineer who used to guide Solomon, peace be upon him, to water if it was in a deserted area, so he would look for it. The water would look for him at the edges of the earth, just as a person sees something that appears on the surface of the earth, and he knows how far it is from the surface of the earth. So when he guided them to it, Solomon, peace be upon him, ordered the jinn to dig for him that place so that he could extract the water from its bottom. So Solomon, peace be upon him, went down one day to a deserted area and inspected the birds to see the hoopoe, but he did not see it. **He said, 'Why do I not see the hoopoe, or is he among the absent?'** One day Abdullah bin Abbas told something similar to this. Among the people was a man from the Khawarij called Nafi' bin Al-Azraq, who often objected to Ibn Abbas. So he said to him, **Stop, Ibn Abbas, you have been defeated today**. He said, *Why?* He said: You say about the hoopoe that he sees water on the edges of the earth, and that the boy puts a seed in the trap for him and throws dirt on the trap, then the hoopoe comes to take it and falls into the trap and the boy catches him. Ibn Abbas said: If this had not gone and said: I replied to Ibn Abbas, I would not have answered him. Then he said to him: Woe to you, when the decree descends, sight becomes blind and caution is lost. Nafi' said to him: By God, I will never argue with you about anything in the Qur'an.

Al-Hafiz Ibn Asakir mentioned in the biography of Abu Abdullah Al-Barzi from the people of Barzah in the Ghouta of Damascus, that he was one of the righteous who fasted on Mondays and Thursdays, and he was one-eyed and had reached the age of eighty. Ibn Asakir narrated on the authority of Abu Sulayman bin Zayd that he asked him about the reason for his blindness, and he refused, so he insisted on him for months, and he told him that two men from the people of Khorasan stayed with him one Friday in the village of Barzah, and they asked him about a valley there, so he showed it to them. They brought out incense burners and lit a lot of incense in them until the valley was filled with smoke, and they began to incense while snakes came to them from every direction, and they did not pay attention to any of them, until a snake approached the distance of an arm and its eyes were burning like a dinar, so they were very happy about it, and they said, **Praise be to God who did not disappoint**

our journey in a year. They broke the incense burners and took the snake, and they put a mile in its eye and applied it to their kohl, so I asked them to apply it to me, but they refused, so I insisted on them and said: *No*. Instead, I threatened them with the state, so they blackened my right eye, and when it fell into my eye, I looked at the ground beneath me like a mirror, seeing what was beneath it as a mirror sees. Then they said to me: Walk with them a little, so I walked with them and they talked to me until I was far from the village, then they took me and bound me, and one of them put his hand into my eye and gouged it out and threw it away and they went on, so I remained like that, bound until a group of people passed by and untied me, and this is what happened to my eye.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Hisham bin Ammar told us, Sadaqah bin Amr Al-Ghasani told us, Ibad bin Maysarah Al-Manqari told us, on the authority of Al-Hasan, who said: The name of the hoopoe of Solomon, peace be upon him, was Anbar. Muhammad bin Ishaq said: When Solomon, peace be upon him, went out to the place where he used to sit, he would check on the birds. They claim that every kind of bird would come to him every day, so he looked and saw all kinds of birds present except the hoopoe. **He said, 'Why do I not see the hoopoe, or is he among the absent ones?'** Did my sight miss him from the birds, or was he absent and not present?

And His statement: **I will surely punish him with a severe punishment.** Al-A'mash said, on the authority of Al-Munhal bin Amr, on the authority of Saeed, on the authority of Ibn Abbas: **He means plucking his feathers.** Abdullah bin Shaddad said: **He will pluck his feathers and expose him to the sun.** And more than one of the early Muslims said the same, that he plucked his feathers and left him lying down to be eaten by ants and midges. And His statement: **Or I will slaughter him,** means killing him, **or he brings me clear authority,** with a clear and obvious excuse. Sufyan bin Uyaynah and Abdullah bin Shaddad said: When the hoopoe came, the birds said to him: What kept you? Solomon vowed to kill you. He said: **Did he make an exception?** They said: *Yes*. He said: **I will surely punish him with a severe punishment or slaughter him, or he brings me clear authority.** He said: **Then you are saved.** Mujahid said: God only protected him because of his kindness to his mother.

Fath al-Qadir

21- I will surely punish him severely or slaughter him.

They differed about what this severe punishment is. Mujahid and Ibn Jurayj said: It is that all his feathers are plucked. Yazid ibn Rumaan said: It is that the feathers of his wings are plucked. It was also said that it is that he is imprisoned with his enemies, and it was also said that it is that he is prevented from serving them. This is evidence that the punishment is according to the sin, not according to the body. His statement, *punishment*, is a verbal noun or a verbal noun with the omission of the extra letters, like his statement, **He caused you to grow from the earth like a plant**, "Or that he should bring me clear authority." Ibn Kathir alone read it with the doubled nun of emphasis followed by the nun of protection. The rest read it with

only a doubled nun, which is the nun of emphasis. Isa ibn Umar read it with a doubled open nun not connected to the ya'. The clear authority is the clear proof in his occultation.

Tafsir al-Baghawi

Then he threatened him for his absence, saying:

21- I will surely punish him with a severe punishment.

They differed about the punishment with which He threatened him. The most correct of the sayings is that his feathers and tail will be plucked out and he will be thrown out into the sun, drying out, unable to protect himself from ants or any of the vermin of the earth. Muqatil ibn Hayyan said: **I will cover him with tar and expose him to the sun.** It was also said: **I will put him in a cage.** It was also said: **I will separate him from his companion.** It was also said: **I will imprison him with his enemy.** "Or I will slaughter him," I will cut his throat, **or he brings me clear authority**, with a clear argument for his absence and a clear excuse. Ibn Kathir read: **to bring me** with two *nuns*, the first with a shaddah, while the others read it with one shaddah *nun*.

The reason for the hoopoe's occultation, according to what the scholars have mentioned, is that when Solomon finished building the Temple in Jerusalem, he decided to go to the Sacred Sanctuary. So he prepared to set out, and took with him jinn, humans, devils, birds and wild animals, so that his camp reached a distance of one hundred farsakhs, but the wind carried them away. When he reached the Sacred Sanctuary, he stayed there as long as God willed him to stay. Every day, in his residence in Mecca, he would slaughter five thousand camels, five thousand bulls and twenty thousand sheep. He said to the nobles of his people who were present: "This is a place from which will emerge an Arab prophet with such-and-such characteristics. He will be granted victory over all who oppose him, and his awe will extend a distance of a month's journey. Near and far are equal in his view of the truth. For the sake of God, he is not afraid of the blame of any blamer." They said: **What religion will he follow, O Prophet of God?** He said: "He follows the religion of the true monotheism. So blessed is he who meets him and believes in him." They said: **How long is it until his emergence, O Prophet of God?** He said: The length of a thousand years, so let the witness among you inform the absent, for he is the master of the prophets and the seal of the messengers. He said: So he stayed in Mecca until he completed his rituals, then he left Mecca in the morning, and walked towards Yemen and reached Sana'a at noon, which is a month's journey. He saw a beautiful land adorned with greenery, so he wanted to alight there to pray and have lunch. When he alighted, the hoopoe said: Solomon is busy with his descent, so ascend towards the sky and look at the length and breadth of the world. So he did that, and looked right and left and saw a garden of Bilqis. He turned towards the greenery and fell into it and there he was, a hoopoe, so he alighted upon it. The name of Solomon's hoopoe was Ya'fur, and the name of the hoopoe of Yemen was Anfeer. The Anfeer of Yemen said to Solomon, **Where have you come from and where are you going?** He said: I

Surat al-Naml 27:21

I will surely punish him with a severe punishment, or I will slaughter him, or he must bring me clear authority.

have come from Syria with my companion Solomon, son of David. He said: **And who is Solomon?** He said: "The king of the jinn, mankind, devils, birds, beasts, and winds. So where are you from?" He said: **I am from this country.** He said: **And who is its king?** He said: A woman called Bilqis, and your master has a great kingdom, but Bilqis's kingdom is not inferior to his, for she is the queen of all Yemen, and under her hand are twelve thousand commanders, each commander having a hundred thousand fighters. Will you go with me so that you may see her kingdom? He said: I fear that Solomon might visit me during the time of prayer if he needs water. The Yemeni hoopoe said: Your master would be pleased if you could bring him report of this queen, so he went with him and saw Bilqis and her kingdom, and he did not return to Solomon until the afternoon. He said: When Solomon dismounted and the time for prayer came, and he had dismounted by no water, he asked the humans, jinn and devils about water but they did not know. He looked for the birds and lost the hoopoe, so he called the chief of the birds - the eagle - and asked him about the hoopoe. The eagle said: May God set the kingdom right, I do not know where it is, and I did not send it anywhere. At that, Solomon became angry and said: **I will surely punish him with a severe punishment the verse.** Then he called the eagle, the master of birds, and said, **Upon the hoopoe, just now.** The eagle raised himself up above the sky until he clung to the air. He looked at the world like a bowl in the hands of one of you. Then he looked right and left and saw the hoopoe coming from the direction of Yemen. The eagle swooped down on him, wanting to catch him. When the hoopoe saw that, he knew that the eagle meant him harm, so he implored him, saying, **By God, who gave you strength and power over me, have mercy on me and do not harm me.** The eagle turned away from him and said, "Woe to you, may your mother be bereaved of you. The Prophet of God has sworn that he will torture or slaughter you." Then they flew off towards Solomon. When they arrived at the camp, the eagle and the birds met him and said, **Woe to you, where have you been today? The Prophet of God has threatened you.** They told him what he had said. The hoopoe said, **Did the Messenger of God not make an exception?** Then the eagle and the hoopoe flew until they reached Solomon, who was sitting on his throne. The eagle said, **I have brought him to you, O Prophet of God.** When the hoopoe came near, he raised his head and lowered his tail and wings, dragging them on the ground in humility to Solomon. When he came near, he took him by the head and stretched him out and said, **Where have you been? I will surely punish you with a severe punishment.** The hoopoe said, **O Prophet of God, remember your standing before God Almighty.** When Solomon heard that, he trembled and forgave him. Then he asked him, **What delayed you from coming to me?**

such as plucking his feathers and throwing them in the sun, or where ants eat them, or putting him with his opposite in a cage. **Or I will slaughter him** as a lesson for his kind. **Or he brings me clear authority** with an argument that makes his excuse clear. The oath is in reality on one of the first two, assuming the absence of the third, but since that required the occurrence of one of the three matters, the third of the deleted word was attached to it by conjoining them. Ibn Kathir read **or (he brings me)** with two noons, the first open and doubled.

Tafsir al-Baidawi

21 - **I will surely punish him with a severe punishment**

Surat al-Naml 27:22

So he stayed not long and said, **I have encompassed that which you have not encompassed, and I have come to you from Sheba with certain report.**

Tafsir al-Jalalayn

22 - **So he stayed** with the kaf pronounced with a damma or a fatha **not long** for a short period of time and he attended to Solomon humbly, raising his head and lowering his tail and wings. His uncle forgave him and asked him about what he encountered during his absence. **He said, I have encompassed that which you have not encompassed** I have learned about that which you have not learned about **and I have come to you from Sheba** with the morphology and leaving it a tribe in Yemen named after their grandfather, considering it a morphology **with report** (certain) information.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **So he stayed not long**, that Solomon did not stay long from the time he asked about the hoopoe, until the hoopoe came.

The reciters differed in their reading of his statement: *Famaqat*. The majority of the reciters of the regions read it that way, except for Asim. *Famaqat* is with a damma on the kaf, and Asim read it with a fatha on it. Both readings are correct in our view, because they are two well-known languages, although the damma in them is more pleasing to me, because it is the more well-known and more eloquent of the two languages.

And his saying: **He said, 'I have encompassed that which you have not encompassed.'** He says: So the hoopoe said when Solomon asked him about his absence and his absence: I have encompassed knowledge of that which you have not encompassed, O Solomon.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **I have encompassed that which you have not encompassed**, he said: That which you do not know.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih: **He stayed not long**. Then the hoopoe came, and Solomon said to him: **What kept you from your turn?** He said: **I have encompassed that which you have not encompassed.**

And his saying: **And I have come to you from Sheba with certain report** means: I have come to you from Sheba with certain report.

Which is:

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some scholars, on the

authority of Wahb ibn Munabbih: **And I have come to you from Sheba with certain report**: meaning, I have attained a kingdom that your kingdom has not reached.

The reciters differed in their reading of the phrase **from Saba'**. The majority of the reciters of Medina and Kufa read it as **from Saba'** with the accusative case ending. The meaning is that he is a man named Saba'. Some of the reciters of Mecca and Basra read it as **from Saba'** without the accusative case ending, on the basis that it is the name of a tribe or a woman.

The correct thing to say about this is: They are two well-known readings, and each one of them has been recited by scholars among the reciters. So whichever one the reciter recites, he is correct. So the correct pronunciation of Saba' and other pronunciations are correct, because if Saba' is a man as the narration has stated, then if it is meant to be the name of a man, it is followed, but if it is meant to be the name of a tribe, it is not followed, as the poet said in his pronunciation:

The arrivals and Taym in the hands of Saba, their necks were bitten by buffalo hides.

It is narrated: Dhara and Dhara. It was narrated on the authority of Al-Farra' on the authority of Al-Ru'asi that he asked Abu Amr bin Al-Ala' why it was not included in the accusative case of Saba'. He said: I do not know what it is. It is as if Abu Amr left it included because he did not know what it was, as the Arabs do with unknown names that do not excuse them from leaving it included. It was narrated on the authority of some of them: This is Abu Ma'rur who has come, so he left it included because he did not know it among their names. Even if Saba' is a mountain, it is included because it refers to the mountain itself. And if it is not included, it is because it is made a name for the mountain and the area around it.

Tafsir al-Qurtubi

Fifth: The Almighty's saying: **So he stayed not far away**, meaning the hoopoe. The majority of reciters pronounce the kaf with a damma, while Asim alone pronounces it with a fatha. In both readings, its meaning is *stayed*. Sibawayh said: **Mukatha yamkuthana** just as they said **Qa'da yaqudan he sits, he sits, he sits**. He said: **And Mukatha is like an adverbial phrase**. Someone else said: "The fatha is better because of the Almighty's saying: "Remaining" (al-Kahf 18:3), as it is from *mukatha*. It is said: **Mukatha yamkuth**, so he is **mukatha yamkuth**, and **Mukatha yamkuth** is like '**atheem ya'zim**, so he is *mukatha*, like '**atheem**. And **Mukatha yamkuth**, so he is *mukatha*, like **hamd yahmidh**, so he is *hamidh*. The pronoun in *mukatha* may refer to Solomon, and the meaning is: Solomon remained after the inspection and the threat, but not long, meaning not a long time. It may also refer to the hoopoe, which is more common. So it came: **And he said, 'I have encompassed that which you have not encompassed.'** It is:

Sixth: That is, you did something you did not know about the matter. This was a response to those who said that the prophets know the unseen. Al-Farra'

So he stayed not long and said, "I have encompassed that which you have not encompassed, and I have come to you from Sheba with certain news."

reported *ahṭa* assimilating the ta' into the ta'. He reported *ahṭa* changing the ta' to a ta' and assimilating it.

Seventh: The Almighty's saying: **And I have come to you from Sheba with certain report.** He informed Solomon of what he did not know, and he warded off from himself the threat of punishment and slaughter. The majority read: *Saba'* with the declension. Ibn Kathir and Abu Omar read: *Saba'* with the opening of the hamza and without the declension. The first is based on the fact that it is the name of a man to whom a people were attributed, and based on this is the saying of the poet:

The visitors and Taym in the heights of Saba, their necks were bitten by buffalo hides.

Al-Zajaj denied that it was the name of a man, and said: *Saba* is the name of a city known as Ma'rib in Yemen, between it and Sana'a, a three-day journey.

I said: It was mentioned in Uyun al-Ma'ani by al-Ghaznawi three miles away. Qatada and al-Suddi: Twelve prophets were sent to him. And Ashd by al-Nabigha al-Ja'di:

From Saba', the people of Ma'rib were building without the flood of Al-'Arma.

He said: So whoever does not decline it says that it is the name of a city. And whoever declines it, as is the case in most cases, does so because it is the name of a country, so it is masculine and a masculine name is given to it. And it was said that it is the name of a woman after whom the city was named. The correct view is that it is the name of a man, as is also in the book of Al-Tirmidhi from the hadith of Furwah ibn Masik Al-Muradi from the Prophet (peace and blessings of God be upon him): **And it will come, God willing.** Ibn Atiyyah said: This hadith was unclear to Al-Zajaj, so he rambled blindly. Al-Farra' claimed that Al-Ru'asi asked Abu Amr ibn Al-Ala' about Saba' and he said: I do not know what it is. Al-Nahhas said: Al-Farra' interpreted Abu Amr's reasoning that he prevented it from being declined because it is unknown, and that if something is not known, it is not declined. Al-Nahhas said: Abu Amr is too noble to say such a thing. There is no evidence in al-Ru'asi's narration about him that he only prevented it from being declined because he did not know it, but rather he said, **I do not know it.** If a grammarian were asked about a noun and he said, **I do not know it,** this would not be evidence that he prevents it from being declined. Rather, the truth is different from this. If he does not know it, he should decline it, because the origin of nouns is inflection. A thing is only prevented from being declined because of a cause within it. The origin is firmly established and cannot be changed by something that is not known. He mentioned many words from al-Najah and said at the end of it: The statement about Saba' is what was reported, that it is originally the name of a man. If you decline it, it is because it has become the name of a tribe. If you do not decline it, you make it the name of a tribe, like Thamud. According to Sibawayh, the preferred choice

is inflection, and his proof for that is conclusive, because since this noun can be masculine or feminine, the masculine is more appropriate, because it is the origin and the lightest.

Eighth: This verse is evidence that a young person may say to an older or a student, **Learn from me what you do not have,** if he is certain of that. Umar ibn al-Khattab, with all his majesty and knowledge, did not know how to ask permission. The knowledge of tayammum was with Ammar and others, but it was not known to Umar and Ibn Mas'ud until they said, **A person in a state of major ritual impurity does not perform tayammum.** The ruling on permission for a menstruating woman to leave was with Ibn Abbas, but neither Umar nor Zaid ibn Thabit knew it. Washing the head of a person in a state of ihram was known to Ibn Abbas but was hidden from Miswar ibn Mahrimah. There are many like it, so do not prolong it.

Tafsir Ibn Kathir

God Almighty says: **So he stayed** the hoopoe **not long** meaning he was absent for a short time, then he came and said to Solomon: **I have encompassed that which you have not encompassed** meaning I have seen that which you and your soldiers have not seen **and I have come to you from Sheba with certain report** meaning with true, real, certain report, and Sheba is Himyar and they are the kings of Yemen, then he said: **Indeed, I have found a woman ruling over them** Al-Hasan Al-Basri said: She is Bilqis bint Shuraheel, the Queen of Sheba. Qatada said: Her mother was a jinn, and the back of her feet was like the hoof of an animal from the house of a kingdom. Zuhair bin Muhammad said: She is Bilqis bint Shuraheel bin Malik bin Al-Rayyan, and her mother is Far'ah the jinn. Ibn Jurayj said: Bilqis bint Dhi Sharkh and her mother is Balta'ah.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Musaddad told us, Sufyan bin Uyaynah told us, on the authority of Ata bin Al-Sa'ib, on the authority of Mujahid, on the authority of Ibn Abbas, who said: There were with the companion of Solomon a thousand qails, under each qail a hundred thousand fighters. Al-A'mash said: On the authority of Mujahid, there were under the control of the Queen of Sheba twelve thousand qails, under each qail a hundred thousand fighters. Abd Al-Razzaq said: Muammar told us, on the authority of Qatada, regarding the words of God Almighty: **I found a woman ruling them,** she was from a royal family, and her advisors were three hundred and twelve men, each man over ten thousand men, and she was in a land called Ma'rib, three miles from Sana'a. This statement is more likely to be a lot for the kingdom of Yemen, and God knows best.

His statement: **And she has been given of all things** meaning of the worldly pleasures that a powerful king needs. **And she has a mighty throne** meaning a huge bed on which she sits, decorated with gold and all kinds of jewels and pearls. Zuhair ibn Muhammad said: It was made of gold and its panels were lined with

rubies and chrysolite. Its length was eighty cubits and its width was forty cubits. Muhammad ibn Ishaq said: It was made of gold inlaid with rubies, chrysolite and pearls. Only women served her, and she had six hundred women in charge of her service. Historians said: This bed was in a huge, lofty, and well-built palace. It had three hundred and sixty windows in its east and a similar number in its west. Its construction was arranged so that the sun would enter from one window every day and set opposite it, so they would prostrate to it morning and evening. For this reason, God said: **She found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way meaning from the path of truth so they are not guided.**

His statement: **that they should not prostrate to God** means, "And Satan has made their deeds pleasing to them and averted them from the path, so they are not guided. That they should not prostrate to God" meaning they do not know the path of truth, which is to sincerely prostrate to God alone, without what He created of planets and others, as God the Most High said: "And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if you should worship Him." Some of the reciters read, **that they should not prostrate to God**, making it the opening *ala* and the *ya* for the call, and the vocative was deleted, meaning, **O my people, prostrate to God.**

And His statement: **Who brings forth what is hidden in the heavens and the earth.** Ali ibn Abi Talha said on the authority of Ibn Abbas: He knows every hidden thing in the heaven and the earth. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Qatadah and others said. Sa'id ibn al-Musayyab said: The hidden thing is water. This is what Abd al-Rahman ibn Zayd ibn Aslam said: The hidden thing in the heavens and the earth is what He has placed within them of provisions: rain from the sky and vegetation from the earth. This is appropriate from the words of the hoopoe, in which God endowed with the characteristic mentioned by Ibn Abbas and others, that he sees water running within the boundaries of the earth and within it.

And His statement: **And He knows what you conceal and what you declare** meaning, He knows what His servants conceal and what they declare of words and deeds. This is like His statement: **It is the same among you whether you conceal your speech or declare it aloud, whether you hide it by night or go forth by day** and His statement: **God - there is no deity except Him, Lord of the Mighty Throne** meaning, He is the One called upon, and He is God, there is no deity except Him, Lord of the Mighty Throne, than whom there is no creation greater. Since the hoopoe calls to goodness, to the worship of God alone and to prostrate to Him, it was forbidden to kill it, as narrated by Imam Ahmad, Abu Dawud, and Ibn Majah on the authority of Abu Hurayrah **may God be pleased with him**, who said: "The Prophet (blessings and peace of God be upon him) forbade the killing of four types of creatures: the ant, the bee, the hoopoe, and the shrike", and its chain of transmission is authentic.

Fath al-Qadir

22- **Famakt not far away** meaning the hoopoe stayed for a period of time not far away. The majority read *makath* with a damma on the kaf, while Asim alone read it with a fatha. In both readings, its meaning is: stay for a period of time not far away. Sibawayh said: mukath yamkthi mukhuthan like qa'ada yaqudu qu'udan. It was said that the pronoun in mukath refers to Solomon. The meaning is: Solomon stayed for a period of time not long after the inspection and threat. The first is more appropriate. **Fala said, I have encompassed that which you have not encompassed** meaning I knew what you did not know about the matter. Encompassing is knowing something from all sides. Perhaps there is an omission in the speech, and the meaning is: so the hoopoe stayed not after me, so he came and was reprimanded for his absence, so he said, apologizing for that, **I have encompassed that which you have not encompassed.** Al-Farra' said: It is permissible to assimilate the letter ta' into the letter ta', so it is said 'ah't', and to assimilate the letter ta' into the letter ta', so it is said 'ah't'. **And I have come to you from Sheba with certain report.** The majority read **from Sheba** in the genitive case, as if it were the name of a man, to whom a people were attributed. From this is the saying of the poet:

The visitors and Taym in the heights of Saba, their necks are covered with buffalo skin.

Ibn Kathir and Abu Amr read it with a fat-ha on the hamza and did not decline it, believing it to be the name of a city. Az-Zajaj denied that it is the name of a man and said: Saba is the name of a city known as Ma'rib in Yemen, between them and Sana'a, three days away. It was also said that it is the name of a woman after whom the city was named. Al-Qurtubi said: The correct view is that it is the name of a man, as in the book of At-Tirmidhi from the hadith of Urwah ibn Masik Al-Muradi. Ibn Atiyyah said: This was not clear to Az-Zajaj, so he rambled blindly. Al-Farra' claimed that Ar-Ru'asi asked Abu Amr ibn Al-Ala' about Saba, saying: I do not know what it is. An-Nahhas said: Abu Amr is too noble to say this. He said: The statement about Saba, as it was reported, is that it was originally the name of a man. If you decline it, it is because it has become the name of a tribe. If you do not decline it, you make it the name of a tribe like Thamud. However, according to Sibawayh, the preferred form is the decline.

I say: There is no doubt that Saba is the name of a city in Yemen where Bilqis was located, and it is also the name of a man from Qahtan, namely Saba bin Yashjub bin Ya'rub bin Qahtan bin Hud. But what is meant here is that the hoopoe came to Solomon from this city with certain report, and report is serious report of a serious nature. So when the hoopoe said to Solomon what he said, Solomon said to him: What is that?

Tafsir al-Baghawi

Then the hoopoe said what God told us about in His saying:

Surat al-Naml 27:22

So he stayed not long and said, "I have encompassed that which you have not encompassed, and I have come to you from Sheba with certain news."

22- **So he stayed not far away.** Asim and Ya'qub read: **So he stayed** with the kaf open, and the others read it with the kaf closed, and they are two dialects, **not far away**, meaning: not long. "So he said: I have encompassed that which you have not encompassed." Encompassment is knowledge of something from all sides. He says: I learned what you did not know, and I reached what you and your soldiers did not reach. **And I came to you from Sheba.** Abu Amr, Al-Bazzi, on the authority of Ibn Kathir, read from Sheba and for Sheba in Surat Saba' with the hamza open. Al-Qawwas, on the authority of Ibn Kathir, read it with a sukoon without a hamza. The others read it with the accusative case. Whoever did not accusative it made it the name of the country, and whoever did make it accusative made it the name of a man. It was mentioned in the hadith: "The Prophet, may God bless him and grant him peace, was asked about Sheba, and he said: He was a man who had ten sons, six of whom were auspicious and four were unlucky." **With good report**, "certain."

Tafsir al-Baidawi

22 - **So he stayed not long** a short time, meaning that he would return quickly out of fear of him. Asim read it with the kaf open. **Then he said, 'I have encompassed that which you have not encompassed'** meaning the state of Sheba, and in addressing him with that, he alerted him that among the lowest of God's creation is one who has encompassed knowledge of that which he has not encompassed, so that his own self would be insignificant to him and his knowledge would seem insignificant to him. It was read with the assimilation of the ta' into the ta' with and without closure. **And I have come to you from Sheba** Ibn Kathir read it with the narration of Al-Bazzi and Abu Amr without a sukoon on the interpretation of the tribe, the town, and the bows with a silent hamza. **With certain report** with verified report it was narrated that when the Prophet, peace and blessings be upon him, completed the construction of the Holy House in Jerusalem, he prepared for Hajj, so he arrived at the Sacred Sanctuary and stayed there as long as he wished. Then he headed to Yemen, leaving Mecca in the morning and arriving at Sana'a at noon. He was impressed by the purity of its land, so he stopped there and did not find water - and the hoopoe was his guide because it was good at searching for water - so he checked on it and did not find it. When Solomon landed, he flew and saw a hoopoe lying down, so he descended to it and they talked to each other. He flew with it to see what was described to him. Then he returned after the afternoon and narrated what he narrated. Perhaps among the wonders of God's power and what He has given to His special servants are things greater than that, which are considered too great by those who know them and are deemed too strange by those who deny them.

Surat al-Naml 27:23

Indeed, I found a woman ruling them, and she has been given of all things, and she has a great throne.

Tafsir al-Jalalayn

23 - I found a woman ruling them whose name was Bilqis and she has been given of everything that kings need of tools and equipment and she has a throne a great bed, its length eighty cubits, its width forty cubits, and its height thirty cubits, struck of gold and silver, crowned with pearls and rubies and green chrysolite and emerald, upon it are seven doors, each door closed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what the hoopoe said to Solomon, informing him of his excuse for his absence from him: **Indeed, I found a woman ruling them.** He meant ruling Sheba. This report became an excuse and argument for the hoopoe before Solomon, by which he ward off what he had been threatened with, because Solomon did not see the earth as a kingdom for anyone with him. Moreover, the Prophet (peace and blessings of God be upon him) was a man who loved jihad and conquest. So when the hoopoe pointed out a kingdom in a place on earth that belonged to someone else, and to a people of unbelievers who worshipped other than God, for him in his jihad and conquest there would be a great reward and a great recompense in the hereafter, and he added a kingdom belonging to someone else to his own, the hoopoe had the right to be excused, and the argument was validated for him in his absence from Solomon.

His saying: **And I have been given of everything** means: And I have been given of everything that a king is given in this world, including the equipment and tools they have.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ubaidah Al-Baji, on the authority of Al-Hasan, his statement: **And I have been given of all things** means: of all worldly matters.

His statement: **It has a great throne** means: It has a great seat. What is meant by great in this context is great in its power and great importance, not great in its size and vastness.

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

Mention who said that.

Al-Qasim told us, he said: Al-Hussein told us, he said:

Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **And for her is a great throne.** He said: A noble throne. He said: Well-crafted, and her throne is a throne of gold with pillars of jewels and pearls.

He said: Hajjaj narrated to me, on the authority of Abu Ubaidah al-Baji, on the authority of al-Hasan, regarding his statement: **And she has a great throne:** meaning a great bed.

And His statement: **I found her and her people prostrating to the sun instead of God** means: I found this woman, the Queen of Sheba, and her people from Sheba, prostrating to the sun, worshipping it instead of God. And His statement: **And Satan made their deeds pleasing to them** means: Satan made their worship of the sun and their prostration to it instead of God seem good to them, and made that beloved to them. **So he averted them from the path** means: By making that pure for them, he prevented them from following the straight path, which is the religion of God with which He sent His prophets. Its meaning is: He averted them from the path of truth. **So they are not guided** means: So when Satan decreed that which was made pleasing to them of prostrating to the sun instead of God and disbelieving in it, they are not guided to the path of truth and do not follow it, but they are wavering in their misguidance in which they are.

Tafsir al-Qurtubi

Ninth: The Almighty said: **Indeed, I found a woman ruling them.** When the hoopoe said: **I have come to you from Sheba with true report,** Solomon said: What is that report? He said: **Indeed, I found a woman ruling them,** meaning Bilqis bint Sharaheel ruling the people of Sheba. It is said: How was her location hidden from Solomon, while the distance between his stopping place and her town was short, and it was three journeys between Sana'a and Ma'rib? The answer is that God concealed that from him for a reason, just as He concealed the location of Joseph from Jacob. It is narrated that one of her parents was from the jinn. Ibn al-Arabi said: This is something that the atheists deny, and they say: The jinn do not eat and do not give birth. They lied, may God curse them all. That is correct, and marrying them is permissible rationally. If it is authentically transmitted about her, then it is a blessing. I said: Abu Dawud narrated from the hadith of Abdullah ibn Masoud that he said: A delegation of jinn came to the Messenger of God, may God bless him and grant him peace, and they said: O Muhammad, it is forbidden for your nation to use a bone, dung, or skull for istinja, for God has made provision for us in them. And in Sahih Muslim:

He said: **Every bone on which the name of God has been mentioned that falls into your hands will have plenty of meat, and every dung is fodder for your animals.** The Messenger of God (peace and blessings of God be upon him) said: **Do not use it for cleaning yourself, for it is the food of your jinn brothers.** In Bukhari, on the authority of Abu Hurairah, he said: "I said: What is the matter with bones and dung?" He

Indeed, I found a woman ruling them, and she has been given of all things, and she has a great throne.

said: "They are the food of the jinn. A delegation of the jinn of Nasibin came to me, and they were excellent jinn, and they asked me for provisions, so I supplicated to God that they would not pass by a bone or dung except that they would find food on it." All of this clearly indicates that they would be fed. As for their marriage, it has been mentioned previously in **Glory be to God when He says: and share with them in wealth and children Al-Isra' 17:64**. Wahb ibn Jarir ibn Hazim narrated from Al-Khalil ibn Ahmad from Uthman ibn Hadir who said: The mother of Bilqis was from the jinn and her name was Bal'amah bint Shaysan. This will be further explained, God willing.

Tenth: Al-Bukhari narrated from the hadith of Ibn Abbas, "When the Prophet (peace and blessings of God be upon him) was informed that the people of Persia had appointed the daughter of Kisra as their ruler, he said, 'A people will never prosper who appoint a woman as their ruler.'" Judge Abu Bakr ibn al-Arabi said, **This is a clear statement that a woman cannot be a caliph, and there is no disagreement about this.** It was narrated from Muhammad ibn Jarir al-Tabari that it is permissible for a woman to be a judge, but this is not authentically reported from him. Perhaps it was reported from him, as it was reported from Abu Hanifa, that she only judges in matters that she testifies to, and not that she should be a judge in general, nor that it should be written for her that such-and-such woman has precedence over a judge. Rather, this is done by arbitration and representation in a single case, and this is what is thought of Abu Hanifa and Ibn Jarir. It was narrated from Umar that he appointed a woman as the market clerk. This is not authentic, so do not pay attention to it, for it is one of the insinuations of the innovators in hadith." Judge Abu Bakr ibn al-Tayyib al-Maliki al-Ash'ari debated this issue with Abu al-Faraj ibn Tarrar, the Shafi'i sheikh. Abu al-Faraj said: The evidence that a woman is permitted to rule is that the purpose of rulings is for the judge to implement them, hear her plea, and decide between the disputants. This is possible for a woman just as it is for a man. Judge Abu Bakr objected and refuted his statement with regard to the greater imamate, because its purpose is to protect borders, manage affairs, protect property, and collect taxes and return them to those entitled to them. This is not possible for a woman as it is for a man. Ibn al-Arabi said: The statement of the two shaykhs on this issue is meaningless, because a woman cannot stand out in a gathering, nor mix with men, nor delegate them to negotiate on an equal footing. Because if she is a young woman, it is forbidden to look at her or speak to her. And if she is a young woman, she cannot be gathered with men in a single gathering where she would crowd together and debate with them. Whoever imagines or believes this will never succeed. Eleventh: The Almighty's statement: **And she has been given of everything** in an eloquent manner, meaning of what the kingdom needs. It was also said that the meaning is that she has been given something of everything in her time, so the object was omitted because the speech indicated it. **And for her is a mighty throne** meaning a bed. He described it as being mighty in appearance and the

rank of the sultan. It was said that it was made of gold and she sat on it. It was also said that the throne here is the kingdom, but the first is more correct, because the Almighty said: **Which of you will bring me her throne?** (al-Naml 27:38) Al-Zamakhshari: If you say, how did the hoopoe equate the throne of Bilqis with the throne of God in describing it as mighty? I say: There is a great gulf between the two descriptions, because describing her throne as mighty is a glorification of it in comparison to the thrones of her kind, the kings, and describing God's throne as mighty is a glorification of it in comparison to what He created of levels and the earth. Ibn Abbas said: Her throne was eighty cubits long, forty cubits wide, and thirty cubits high in the sky, crowned with pearls, red rubies, and green chrysolite. Qatada said: Its legs were pearls and jewels, and it was covered with brocade and silk, and it had seven locks. Muqatil said: It was eighty cubits by eighty cubits, and its height from the ground was eighty cubits, and it was crowned with jewels. Ban Ishaq said: Women served her, and she had six hundred women to serve her. Ibn Atiyyah said: What is implied from the verse is that she was a woman who ruled over the cities of Yemen, who had a great kingdom and a great throne, and she was an unbeliever from an unbeliever people.

Tafsir Ibn Kathir

God Almighty says: **So he stayed** the hoopoe **not long** meaning he was absent for a short time, then he came and said to Solomon: **I have encompassed that which you have not encompassed** meaning I have seen that which you and your soldiers have not seen **and I have come to you from Sheba with certain report** meaning with true, real, certain report, and Sheba is Himyar and they are the kings of Yemen, then he said: **Indeed, I have found a woman ruling over them** Al-Hasan Al-Basri said: She is Bilqis bint Shuraheel, the Queen of Sheba. Qatada said: Her mother was a jinn, and the back of her feet was like the hoof of an animal from the house of a kingdom. Zuhair bin Muhammad said: She is Bilqis bint Shuraheel bin Malik bin Al-Rayyan, and her mother is Far'ah the jinn. Ibn Jurayj said: Bilqis bint Dhi Sharkh and her mother is Balta'ah.

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for the kingdom of Yemen, and God knows best.

His statement: **And she has been given of all things** meaning of the worldly pleasures that a powerful king needs. **And she has a mighty throne** meaning a huge bed on which she sits, decorated with gold and all kinds of jewels and pearls. Zuhair ibn Muhammad said: It was made of gold and its panels were lined with rubies and chrysolite. Its length was eighty cubits and its width was forty cubits. Muhammad ibn Ishaq said: It was made of gold inlaid with rubies, chrysolite and pearls. Only women served her, and she had six hundred women in charge of her service. Historians said: This bed was in a huge, lofty, and well-built palace. It had three hundred and sixty windows in its east and a similar number in its west. Its construction was arranged so that the sun would enter from one window every day and set opposite it, so they would prostrate to it morning and evening. For this reason, God said: **She found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way meaning from the path of truth so they are not guided.**

His statement: **that they should not prostrate to God** means, "And Satan has made their deeds pleasing to them and averted them from the path, so they are not guided. That they should not prostrate to God" meaning they do not know the path of truth, which is to sincerely prostrate to God alone, without what He created of planets and others, as God the Most High said: "And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if you should worship Him." Some of the reciters read, **that they should not prostrate to God**, making it the opening *ala* and the *ya* for the call, and the vocative was deleted, meaning, **O my people, prostrate to God.**

And His statement: **Who brings forth what is hidden in the heavens and the earth.** Ali ibn Abi Talha said on the authority of Ibn Abbas: He knows every hidden thing in the heaven and the earth. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Qatadah and others said. Sa'id ibn al-Musayyab said: The hidden thing is water. This is what Abd al-Rahman ibn Zayd ibn Aslam said: The hidden thing in the heavens and the earth is what He has placed within them of provisions: rain from the sky and vegetation from the earth. This is appropriate from the words of the hoopoe, in which God endowed with the characteristic mentioned by Ibn Abbas and others, that he sees water running within the boundaries of the earth and within it.

And His statement: **And He knows what you conceal and what you declare** meaning, He knows what His servants conceal and what they declare of words and deeds. This is like His statement: **It is the same among you whether you conceal your speech or declare it aloud, whether you hide it by night or go forth by day** and His statement: **God - there is no deity except Him, Lord of the Mighty Throne** meaning, He is the One called upon, and He is God, there is no deity except Him, Lord of the Mighty Throne, than whom there is no creation greater. Since the hoopoe calls to goodness, to the worship of God alone and to prostrate to Him, it was forbidden to kill it, as narrated by Imam Ahmad,

Abu Dawud, and Ibn Majah on the authority of Abu Hurayrah **may God be pleased with him**, who said: "The Prophet (blessings and peace of God be upon him) forbade the killing of four types of creatures: the ant, the bee, the hoopoe, and the shrike", and its chain of transmission is authentic.

Fath al-Qadir

He said: **I have found a woman ruling them.** She is Bilqis bint Shurahbil, whose grandfather was the hoopoe, ruling the people of Sheba. This sentence is like a statement and explanation of the sentence before it: that is, the certain report is that this woman rules these people. **And she has been given of everything.** There is an exaggeration in this, meaning that she has been given of everything that she needs. It was also said that the meaning is: she has been given something of everything in her time, so something was omitted because the speech had already indicated it. **And she has a mighty throne**, meaning a great bed. He described it as great because, as was said, it was made of gold, eighty cubits long, forty cubits wide, and thirty cubits high in the sky, crowned with pearls, red rubies, and green chrysolite. It was also said that what is meant by the throne here is the kingdom, and the former is more appropriate because of His saying: **Which of you will bring me her throne?** Ibn Atiyyah said: What is necessary from the verse is that she was a woman who was queen over the cities of Yemen, with a great kingdom and a great bed, and she was an unbeliever from an unbeliever people.

Tafsir al-Baghawi

So Suleiman said: What is that? He said:

23- **I found a woman to rule them.** Her name was Bilqis bint Sharaheel, from the lineage of Ya'rub bin Qahtan. Her father was a king of great importance, and forty kings were born to him, and he was the last of them. He ruled the entire land of Yemen. He used to say to the kings of the outskirts: **None of you is equal to me.** He refused to marry among them, so they married him to a woman from the jinn called Rayhana bint al-Sakn, and she bore him Bilqis. He had no other children besides her. It was mentioned in the hadith: One of Bilqis's parents was a jinn. When Abu Bilqis died, she coveted the kingdom, so she asked her people to pledge allegiance to her. Some obeyed her, while others disobeyed. They made a man king over them, and they split into two groups, each group taking over a part of the land of Yemen. Then the man they made king behaved badly toward the people of his kingdom, to the point that he would extend his hand to the women of his subjects and commit adultery with them. His people wanted to depose him, but they could not. When Bilqis saw that, jealousy overcame her, so she sent to him offering herself to him. The king responded to her and said: **Nothing prevented me from initiating the marriage proposal to you except despair of you.** She said: "I do not desire you. You are a worthy and generous man. Gather the men of my people and propose to them for her hand." So he gathered them

Surat al-Naml 27:23

Indeed, I found a woman ruling them, and she has been given of all things, and she has a great throne.

and proposed to them for her hand. They said: **We do not see her doing this.** He said to them: **She initiated the marriage proposal, so I would like you to hear her words.** So they came to her and mentioned it to her, and she said: **Yes, I love the child.** So they married her to him. When she was brought to him, she went out with many of her servants. When she came to him, she gave him wine to drink until he became drunk. Then she cut off his head and went back to her house at night. When morning came, the people saw the king dead and his head hung at the door of her house. They knew that this marriage was a trick and deception on her part. They gathered around her and said: You have more right to this kingship than anyone else. So they made her their queen.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Uthman bin Al-Haitham told us, Aouf told us, on the authority of Al-Hasan, on the authority of Abu Bakra, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, heard that the people of Persia had made the daughter of Kisra their king, he said: **A people who appoint a woman as their ruler will never prosper.**

God Almighty says: **And she has been given of all things**, which kings need in terms of tools and equipment, **and she has a mighty throne**, a huge bed that was made of gold and crowned with pearls, rubies, and emeralds, and its legs were made of rubies and emeralds, and over it were seven doors, each with a closed door.

Ibn Abbas said: The throne of Bilqis was thirty cubits by thirty cubits, and its height in the sky was thirty cubits.

Muqatil said: Its length was eighty cubits and its height in the sky was eighty cubits.

It was said: Its length was eighty cubits, its width was forty cubits, and its height was thirty cubits.

Tafsir al-Baidawi

23 - **I found a woman ruling them**, meaning Bilqis bint Shuraheel bin Malik bin Rayyan, and the pronoun refers to Sheba or its people. **And she has been given of everything**, that kings need. **And she has a great throne**, its greatness in relation to her or to thrones like hers. It was said that it was thirty cubits long by thirty cubits wide and thick, or eighty, of gold and silver, crowned with jewels.

Surat al-Naml 27:24

I found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way, so they were not guided.

Tafsir al-Jalalayn

24 - **She found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the path** the path of truth **so they are not guided**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **I found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way, so they were not guided.**

Tafsir al-Qurtubi

The twelfth: The Almighty said: **I found her and her people prostrating to the sun instead of God.** It is said: This nation was among those who worshipped the sun, because they were heretics, as is narrated. It was also said: They were Magians who worshipped lights. It was narrated from Nafi' that the pause is on *throne*. Al-Mahdawi said: So, great in this case is related to what comes after it, and in this case, it should have been great that I found her, meaning that I found her a disbeliever. Ibn al-Anbari said: **And she had a mighty throne** is a good pause, and it is not permissible to pause on a throne and begin with **great is her face** except for someone who opens it, because great is an attribute of the throne, so if it were related to her face, you would have said great I found her, and this is impossible from every angle. Abu Bakr Muhammad bin Al-Husayn bin Shahrayer narrated to me, saying: Abu Abdullah Al-Husayn bin Al-Aswad Al-Ajli narrated to us, on the authority of some of the people of knowledge, that he said: The pause at **the throne** and the beginning with *great* indicates the greatness of their worship of the sun and the moon. He said: Many have been said to support this doctrine, and they argue that her throne is more insignificant and insignificant in status than that which God describes as great. Ibn Al-Anbari said: What I prefer is what I mentioned first, because there is no evidence for implying the worship of the sun and the moon. It is not strange for the hoopoe to describe her throne as great when he saw it of infinite length and width, and its being in the same *i'rab* as *throne* is evidence that he described it. **And Satan made their deeds pleasing to them** meaning what they were in of disbelief. **So he averted them from the path** meaning from the path of monotheism. And by this he explained that what is not the path of monotheism is not a path from which any benefit can

be derived in reality. **So they are not guided** to God and His Oneness.

Tafsir Ibn Kathir

God Almighty says: **So he stayed** the hoopoe **not long** meaning he was absent for a short time, then he came and said to Solomon: **I have encompassed that which you have not encompassed** meaning I have seen that which you and your soldiers have not seen **and I have come to you from Sheba with certain report** meaning with true, real, certain report, and Sheba is Himyar and they are the kings of Yemen, then he said: **Indeed, I have found a woman ruling over them** Al-Hasan Al-Basri said: She is Bilqis bint Shuraheel, the Queen of Sheba. Qatada said: Her mother was a jinn, and the back of her feet was like the hoof of an animal from the house of a kingdom. Zuhair bin Muhammad said: She is Bilqis bint Shuraheel bin Malik bin Al-Rayyan, and her mother is Far'ah the jinn. Ibn Jurayj said: Bilqis bint Dhi Sharkh and her mother is Balta'ah.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Musaddad told us, Sufyan bin Uyaynah told us, on the authority of Ata bin Al-Sa'ib, on the authority of Mujahid, on the authority of Ibn Abbas, who said: There were with the companion of Solomon a thousand qails, under each qail a hundred thousand fighters. Al-A'mash said: On the authority of Mujahid, there were under the control of the Queen of Sheba twelve thousand qails, under each qail a hundred thousand fighters. Abd Al-Razzaq said: Muammar told us, on the authority of Qatada, regarding the words of God Almighty: **I found a woman ruling them**, she was from a royal family, and her advisors were three hundred and twelve men, each man over ten thousand men, and she was in a land called Ma'rib, three miles from Sana'a. This statement is more likely to be a lot for the kingdom of Yemen, and God knows best.

His statement: **And she has been given of all things** meaning of the worldly pleasures that a powerful king needs. **And she has a mighty throne** meaning a huge bed on which she sits, decorated with gold and all kinds of jewels and pearls. Zuhair ibn Muhammad said: It was made of gold and its panels were lined with rubies and chrysolite. Its length was eighty cubits and its width was forty cubits. Muhammad ibn Ishaq said: It was made of gold inlaid with rubies, chrysolite and pearls. Only women served her, and she had six hundred women in charge of her service. Historians said: This bed was in a huge, lofty, and well-built palace. It had three hundred and sixty windows in its east and a similar number in its west. Its construction was arranged so that the sun would enter from one window every day and set opposite it, so they would prostrate to it morning and evening. For this reason, God said: **She found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way** meaning from the path of truth **so they are not guided.**

His statement: **that they should not prostrate to God** means, "And Satan has made their deeds pleasing to them and averted them from the path, so they are not

Surat al-Naml 27:24

I found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way, so they were not guided.

guided. That they should not prostrate to God” meaning they do not know the path of truth, which is to sincerely prostrate to God alone, without what He created of planets and others, as God the Most High said: “And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if you should worship Him.” Some of the reciters read, **that they should not prostrate to God**, making it the opening *ala* and the *ya* for the call, and the vocative was deleted, meaning, **O my people, prostrate to God.**

And His statement: **Who brings forth what is hidden in the heavens and the earth.** Ali ibn Abi Talha said on the authority of Ibn Abbas: He knows every hidden thing in the heaven and the earth. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Qatadah and others said. Sa'id ibn al-Musayyab said: The hidden thing is water. This is what Abd al-Rahman ibn Zayd ibn Aslam said: The hidden thing in the heavens and the earth is what He has placed within them of provisions: rain from the sky and vegetation from the earth. This is appropriate from the words of the hoopoe, in which God endowed with the characteristic mentioned by Ibn Abbas and others, that he sees water running within the boundaries of the earth and within it.

And His statement: **And He knows what you conceal and what you declare** meaning, He knows what His servants conceal and what they declare of words and deeds. This is like His statement: **It is the same among you whether you conceal your speech or declare it aloud, whether you hide it by night or go forth by day** and His statement: **God - there is no deity except Him, Lord of the Mighty Throne** meaning, He is the One called upon, and He is God, there is no deity except Him, Lord of the Mighty Throne, than whom there is no creation greater. Since the hoopoe calls to goodness, to the worship of God alone and to prostrate to Him, it was forbidden to kill it, as narrated by Imam Ahmad, Abu Dawud, and Ibn Majah on the authority of Abu Hurayrah **may God be pleased with him**, who said: "The Prophet (blessings and peace of God be upon him) forbade the killing of four types of creatures: the ant, the bee, the hoopoe, and the shrike", and its chain of transmission is authentic.

Fath al-Qadir

24- **I found her and her people prostrating to the sun instead of God** meaning they worshipped it, transgressing the worship of God Almighty. It was said that they were Magians, and it was said that they were heretics. **And Satan made their deeds pleasing to them** that they were doing, which was worshipping the sun and all other acts of disbelief. **So he averted them from the way** meaning that Satan averted them because of that beautification from the clear path, which is belief in God and His Oneness. **So they are not guided** to that.

Tafsir al-Baghawi

24- “I found her and her people prostrating to the sun instead of God. Satan has made their deeds pleasing to them and averted them from the way, so they are not guided.”

Tafsir al-Baidawi

24 - **I found her and her people prostrating to the sun instead of God** as if they were worshipping it. **And Satan made their deeds pleasing to them** worshipping the sun and other ugly deeds. **So he averted them from the path** from the path of truth and righteousness. **So they are not guided** to it.

Surat al-Naml 27:25

That they not prostrate to God, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare.

Tafsir al-Jalalayn

25 - **That they should not prostrate to God** meaning that they should prostrate to Him, so the letter *la* was added and the letter *nun* of *an* was assimilated into it, as in the Almighty's saying, **lest the People of the Scripture know**. The sentence is in the place of the object of **they are guided** by dropping *to* **Who brings forth the hidden** a source meaning the hidden of rain and plants **in the heavens and the earth and knows what you conceal** in their hearts **and what you declare** with their tongues.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement: **that they should not prostrate to God**. Some of the Meccans, some of the Medinans, and the Kufians read *ala* with a light pronunciation, meaning: **O these people, prostrate**. They omitted *these* as it was sufficient to indicate *ya* over it. Some of them mentioned that they heard it from the Arabs: **O have mercy on us, will you not give us charity?** They also cited as evidence the verse of Al-Akhtal:

Oh, Aslami, oh Hind, Hind of the Banu Badr, even if Hayyan is alive until the end of time

According to this reading, *askudu* is in the jussive mood in this case, and there is no place for the saying *ala* in the syntax. The majority of the reciters of Medina, Kufa, and Basra read it as **an la yusjudu** with a shaddah on *ala*, meaning: Satan made their deeds pleasing to them so that they would not prostrate to God. *ala* is in the accusative case because I mentioned its meaning that **so that**, and *yusjudu* is in the accusative case because of *an*.

The correct thing to say about this is that they are two widely used readings in the regions, and each one of them has been read by scholars among the reciters, with their meanings being correct.

The Arabists differed about the reason for the inclusion of *Ya* in the reading of those who read it as a command. Some of the grammarians of Basra said: Whoever reads it like that has made it a command, as if he said to them: *Prostrate*, and he added *Ya* between them, which is for emphasis. Then he removed the alif of connection in *isjudu*, and removed the alif in *Ya* because it is quiescent and meets the seen, so it became **ala yasjudu**. Some of the grammarians of Kufa said: This *Ya* that is used for calling is sufficient with the noun, and the noun is sufficient from it, so you say: *Ya aqbal*, and *Zayd aqbal*, and whatever is omitted from the quiescents is based on this.

What he means by his saying: **He brings forth what is hidden** is that He brings forth what is hidden in the heavens and the earth, such as rain in the sky, plants on the earth, and the like.

And what we said about that, the people of interpretation said, even though their expression of it differed.

Who said that?

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Ibn Jurayj, reading on the authority of Mujahid: **He brings forth what is hidden in the heavens**. He said: The rain.

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

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Who brings forth what is hidden in the heavens and the earth**, he said: The hidden of the heavens and the earth is what God has placed in them of provisions, and the rain from the sky, and the vegetation from the earth. They were joined together, neither of them raining nor of them growing. Then He split the heavens and sent down rain from them, and brought forth the vegetation.

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Ismail bin Abi Khalid, on the authority of Hakim bin Jabir, regarding His statement: **That they should not prostrate to God, who brings forth what is hidden in the heavens and the earth** and knows everything hidden in the heavens and the earth.

Muhammad ibn Amara told me: Ubaydullah ibn Musa told us: Usamah ibn Zayd told us, on the authority of Muadh ibn Abdullah: I saw Ibn Abbas on a mule asking Tubba' ibn Aunt Ka'b: Did you ask Ka'b about the seed that grows in the earth one year but does not grow the next? He said: I heard Ka'b say: The seed descends from the sky and comes out of the earth. He said: You have spoken the truth.

Abu Ja'far said: It is actually *tabi'*, but this is what Muhammad said. It was said: He brings forth what is hidden in the heavens and the earth, because the Arabs place *min* in place of *fi* and *in* in place of *istikhrāj*. "And He knows what you conceal and what you declare," meaning: He knows the secret of those of His creation, to whom Satan has made their deeds pleasing, and the public of them. This is according to the reading of those who read *ala* with a shaddah. As for the reading of those who read it with a tafsir, its meaning is: He knows what His creation conceals, whom He commanded to prostrate with His saying: **O you, prostrate**. It has been mentioned that in Abu's reading this is: **Do you not prostrate to God, who knows your secret and what you declare?**

And His statement: **God, there is no god but Him, Lord of the Mighty Throne**, the Most High says: God is the One to whom worship is only appropriate. There is no god but Him, there is no deity worthy of worship other

That they not prostrate to God, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare.

than Him, for whom worship is only appropriate. So, devote your worship to Him, single out Him in obedience, and do not associate anything with Him. **Lord of the Mighty Throne** means by that: the Owner of the Mighty Throne, to whom every throne, however great, is inferior. No throne of His kingdom, Sheba, or any other, resembles Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **I have encompassed that which you have not encompassed** to His statement: **There is no god but He, Lord of the Mighty Throne**, all of this is the speech of the hoopoe.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, something similar.

Tafsir al-Qurtubi

Thirteenth: The Almighty's saying: **that they do not prostrate to God**. Abu Amr, Nafi', Asim, and Hamzah read: **that they do not prostrate to God** with a shaddah on *ala*. Ibn al-Anbari said: **so they are not guided** is incomplete for those who stress *ala* because the meaning is: Satan made it seem good to them that they should not prostrate. An-Nahhas said: It is *an* with *la* entered upon it, and *an* is in the accusative case. Al-Akhash said: With *zayna* means and made it seem good to them that they should not prostrate to God. Al-Kisa'i said: With *fasdahum* means he made them not prostrate. In both versions, it is an object for it. Al-Yazidi and Ali ibn Sulayman said: *an* is a substitute for **their deeds** in the accusative case. Abu Amr said: *an* is in the genitive case as a substitute for **the way**. It was said that the factor in it is **they are not guided** meaning they are not guided to prostrate to God, meaning they do not know that it is obligatory upon them. According to this saying, *La* is redundant, like His saying: **What prevented you from prostrating?** (al-A'raf 7:12) meaning what prevented you from prostrating. According to this reading, it is not in the place of a prostration, because it is obligatory upon them. According to this saying, *La* is redundant, like His saying: **What prevented you from prostrating?** (al-A'raf 7:12) meaning what prevented you from prostrating. According to this reading, it is not in the place of a prostration, because that is report about them leaving prostration, either by adornment, or by turning away, or by preventing guidance. Az-Zuhri, Al-Kisa'i, and others read: **Not to prostrate to God** meaning **Not to these people, prostrate**, because *Ya* is used to call out nouns, not verbs. Sibawayh recited:

May the curse of God and all people and the righteous be upon Simon from Jar

Sibawayh said: *O* is not for the curse, because if it was for the curse, he would have put it in the accusative case, because it would have become a vocative with a genitive complement. But its meaning is: O these people, the curse of God and the people is upon Simeon. Some of them narrated that they heard it from the Arabs: **O have mercy, O truthful ones**. They mean:

O people, have mercy, O truthful ones. So according to this reading, *prostrate* is in the jussive mood with the command, and you stop at **O, O**, then you begin and say: *prostrate*. Al-Kisa'i said: I did not hear the elders recite it except with the light recitation with the intention of the command. In the recitation of Abdullah: **O, do you prostrate to God** with the ta' and the nun. In the recitation of Abu: **O, do you not prostrate to God?** These two recitations are an argument for those who prefer the light recitation. Al-Zajaj: The light recitation requires prostration without the stressed recitation. Abu Hatim and Abu Ubaidah chose the stressed recitation and said: The lightening is a good way to say it, except that it interrupts the story of Saba', then returns to mentioning them. The reading with the shaddah is a piece of report that follows one another, with no interruption in the middle. An-Nahhas said something similar: The lightening reading is far-fetched, because the statement would be interrupted, while the shaddah reading would make the statement consistent. Also, the reading of the word in the sukoon is not like this reading, because two alifs have been deleted from it. Rather, something like this is shortened by deleting one alif, like *Ya 'Eesa*, son of Maryam. Ibn al-Anbari said: The alif of *sujud* was dropped, as it is dropped with these when it appears. When the alif of *ya* was dropped and the alif of *sujud* was connected to it, it was dropped, so its dropping was considered an indication of shortening and a preference for what is light and has fewer words. Al-Jawhari said at the end of his book: Some of them said: *Ya* in this place is for emphasis, as if he said: **Should you not prostrate to God?** So when *Ya* was introduced to it in this place, it is for emphasis, as if he said: **Should you not prostrate to God?** So when *Ya* was introduced to it for emphasis, the alif in *asjudū* was dropped because it is an alif of connection, and the alif in *Ya* was lost because of the meeting of two quiescent letters, because it and the seen are both quiescent. Dhu al-Rummah said:

Oh, Aslami, O home of Mai, be safe from decay, and may the rain still flow from your gardens.

Al-Jurjani said: It is an interrupted statement from the hoopoe, or Solomon, or from God. That is, except that they prostrate, as God Almighty says: **Say to those who believe to forgive those who do not expect the days of God** [al-Ja'iyah 14]. It was said: It is a command, that is, to forgive. The writing of the Qur'an is organized on this basis, that is, there is no call here. Ibn Atiyyah said: It was said that it is from the speech of the hoopoe until he says **the Great**, and this is the opinion of Ibn Zayd and Ibn Ishaq. It is objected that he is not addressed, so how can he speak in the sense of legislated? It is possible that it is from the statement of Solomon when the hoopoe told him about the people. It is possible that it is from the statement of God Almighty, so it is an interruption between the two statements, and this is proven with contemplation. The double reading of *ala* indicates that the speech is from the hoopoe, and the soft reading prevents it, and the soft reading requires the command to prostrate to God Almighty for the command, as we have explained.

Al-Zamakhshari said: If you say, is the prostration of recitation obligatory in both readings or in one of them? I said it is obligatory in both of them, because the subject of prostration is either a command to prostrate, or praise for the one who performs it, or blame for the one who leaves it. One of the two readings is a command to prostrate and the other is a blame for the one who leaves it. I said: God has informed us about the disbelievers not prostrating, as in *Al-Inshiqaq*, and the Prophet (peace and blessings of God be upon him) prostrated in it, as proven in Al-Bukhari and others. The same applies to *Al-Naml*. And God knows best. Al-Zamakhshari: What Al-Zajaj mentioned about the obligation of prostration with a light pronunciation without emphasis is not valid. **He who brings forth the hidden** He concealed the sky's rain, and He concealed the earth's treasures and plants. Qatada said: The hidden is the secret. Al-Nahhas: This is Ikrimah and Malik ibn Dinar: *Al-Khab* with a fat-ha on the ba' without a hamza. Al-Mahdawi said: This is the standard light pronunciation, and he mentioned those who omit the hamza at the time. Al-Nahhas said: Abu Hatim narrated that Ikrimah read: **the one who brings forth the hidden** with an unhamzed alif. He claimed that this is not permissible in Arabic. He argued that if he lightens the hamza, he puts its vowel on the ba' and says: **the hidden in the heavens and the earth**. And if he changes the hamza, he says: the hidden with a sukoon on the ba' and after it a ya'. Al-Nahhas said: I heard Ali bin Sulayman say: I heard Muhammad bin Yazid say: Abu Hatim was less than his companions in grammar and he did not catch up with them except that if he left his country, he did not find anyone more knowledgeable than him. Sibawayh narrated from the Arabs that they replace the hamza with an alif if it is preceded by a sukoon and it is kasra. So you say: this wathu i.e., **I am amazed at the wathī** and ra' al-wathā i.e., **his hand was tied down**. Likewise this khubū i.e., **I am amazed at the hidden** and ra' al-khubā i.e., **I saw the hidden**. He only did this because the hamza is light, so these letters were replaced with it. Sibawayh narrated on the authority of some of Banu Tamim and Banu Asad that they would say: this is the hiding place, adding a damma to the sukoon if the hamza is a damma, keeping the hamza intact and kasra the sukoon if the hamza is a kasra, and fatha on the sukoon if the hamza is a fatha. Sibawayh also narrated that they add a kasra even if the hamza is a damma, except that this is on the authority of Banu Tamim, so they say: the inferior. He claimed that they did not add a damma to the dal because they disliked a damma preceded by a kasra, as there is no verb in the sentence. All of these are dialects that entered into the language recited by the group. In the recitation of Abdullah and **who brings forth the hidden from the heavens**, *min* and *fi* alternate, so the Arabs say: I will extract knowledge among you, meaning from you, as Al-Farra' said. **And He knows what they conceal and what they declare** The general reading of both of them is with the third person singular pronoun *yaa*, and this reading indicates that the verse is from the speech of the hoopoe, and that God, the Most High, has singled him out with knowledge of the Oneness of God and the obligation of prostrating to him, and the denial of their prostration to the sun, and his attribution to Satan, and his making it appear attractive to them, as He has singled out other birds and other animals with, of the

subtle knowledge that sound minds can hardly reach. Al-Jahdary, Isa bin Omar, Hafs, and Al-Kisa'i read: *khiffun* and *ta'lanun* with the taa' indicating address, and this reading indicates that the verse is from God, the Most High, addressing the nation of Muhammad, may God's prayers and peace be upon him.

Tafsir Ibn Kathir

God Almighty says: **So he stayed** the hoopoe **not long** meaning he was absent for a short time, then he came and said to Solomon: **I have encompassed that which you have not encompassed** meaning I have seen that which you and your soldiers have not seen **and I have come to you from Sheba with certain report** meaning with true, real, certain report, and Sheba is Himyar and they are the kings of Yemen, then he said: **Indeed, I have found a woman ruling over them** Al-Hasan Al-Basri said: She is Bilqis bint Shuraheel, the Queen of Sheba. Qatada said: Her mother was a jinn, and the back of her feet was like the hoof of an animal from the house of a kingdom. Zuhair bin Muhammad said: She is Bilqis bint Shuraheel bin Malik bin Al-Rayyan, and her mother is Far'ah the jinn. Ibn Jurayj said: Bilqis bint Dhi Sharkh and her mother is Balta'ah.

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His statement: **And she has been given of all things** meaning of the worldly pleasures that a powerful king needs. **And she has a mighty throne** meaning a huge bed on which she sits, decorated with gold and all kinds of jewels and pearls. Zuhair ibn Muhammad said: It was made of gold and its panels were lined with rubies and chrysolite. Its length was eighty cubits and its width was forty cubits. Muhammad ibn Ishaq said: It was made of gold inlaid with rubies, chrysolite and pearls. Only women served her, and she had six hundred women in charge of her service. Historians said: This bed was in a huge, lofty, and well-built palace. It had three hundred and sixty windows in its east and a similar number in its west. Its construction was arranged so that the sun would enter from one window every day and set opposite it, so they would prostrate to it morning and evening. For this reason, God said: **She found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way** meaning from the path of truth **so they are not guided**.

That they not prostrate to God, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare.

His statement: **that they should not prostrate to God** means, "And Satan has made their deeds pleasing to them and averted them from the path, so they are not guided. That they should not prostrate to God" meaning they do not know the path of truth, which is to sincerely prostrate to God alone, without what He created of planets and others, as God the Most High said: "And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if you should worship Him." Some of the reciters read, **that they should not prostrate to God**, making it the opening *ala* and the *ya* for the call, and the vocative was deleted, meaning, **O my people, prostrate to God.**

And His statement: **Who brings forth what is hidden in the heavens and the earth.** Ali ibn Abi Talha said on the authority of Ibn Abbas: He knows every hidden thing in the heaven and the earth. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Qatadah and others said. Sa'id ibn al-Musayyab said: The hidden thing is water. This is what Abd al-Rahman ibn Zayd ibn Aslam said: The hidden thing in the heavens and the earth is what He has placed within them of provisions: rain from the sky and vegetation from the earth. This is appropriate from the words of the hoopoe, in which God endowed with the characteristic mentioned by Ibn Abbas and others, that he sees water running within the boundaries of the earth and within it.

And His statement: **And He knows what you conceal and what you declare** meaning, He knows what His servants conceal and what they declare of words and deeds. This is like His statement: **It is the same among you whether you conceal your speech or declare it aloud, whether you hide it by night or go forth by day** and His statement: **God - there is no deity except Him, Lord of the Mighty Throne** meaning, He is the One called upon, and He is God, there is no deity except Him, Lord of the Mighty Throne, than whom there is no creation greater. Since the hoopoe calls to goodness, to the worship of God alone and to prostrate to Him, it was forbidden to kill it, as narrated by Imam Ahmad, Abu Dawud, and Ibn Majah on the authority of Abu Hurayrah **may God be pleased with him**, who said: "The Prophet (blessings and peace of God be upon him) forbade the killing of four types of creatures: the ant, the bee, the hoopoe, and the shrike", and its chain of transmission is authentic.

Fath al-Qadir

25- **that they should not prostrate themselves.** The majority of reciters read the word with a shaddah on *ala*. Ibn al-Anbari said: The pause at **fahm la yahtidun** is incomplete according to those who stress *ala*, because the meaning is: **And Satan made it seem good to them that they should not prostrate themselves.** An-Nahhas said: It is if *la* is added to it, and it is in the accusative case. Al-Akhfash said: That is, he made it seem good to them that they should not prostrate themselves to God, meaning lest they prostrate themselves to God. Al-Kisa'i said: It is in the accusative case due to *sadahum*: that is, he prevented

them from prostrating themselves, meaning lest they prostrate themselves, so in both cases it is an object for it. Al-Yazidi said: It is a substitute for their actions in the accusative case. Abu Amr said: It is in the genitive case as a substitute for *as-sabil*. It was said that the factor in it is **they are not guided**: meaning they are not guided to prostrate to God, and *la* in this case is redundant like his saying: **What prevented you from prostrating?** According to the reading of the majority, this verse is not a place for prostration, because that is informing about them leaving al-Sajdah 32: either by beautification or by being turned away, or by being prevented from being guided. Al-Zajjaj preferred that it be the reason for turning away, and Al-Farra' preferred that it be the reason for *zayd*, as he said: Their deeds were made beautiful for them so that they would not prostrate, then the *lam* was deleted. Al-Zuhri and Al-Kisa'i read *ala* with a light *ala* sound. Al-Kisa'i said: I did not hear the elders recite it except with a light emphasis on the intention of command, so *ala* in this reading is a letter of warning and opening, and what follows it is a letter of calling, and *asjuddu* is a verb of command. The correct writing in this reading should have been like this: **ala ya isjuddu**, but the companions, may God be pleased with them, dropped the alif from *ya* and the hamzat al-wasl from *asjuddu* by mistake and connected the *ya* to the seen of *asjuddu*, so the written form became **ala yasjuddu**, and the called out is deleted, and its interpretation is: **ala ya ha'alihu' isjuddu**. The Arabs have often deleted the called out in their speech, and from this is the saying of the poet:

Oh Aslami, oh Darami, despite the decay, the rain still flows from your necks.

And the other said:

Oh, Islam, then Islam, then Islam, three times.
Greetings, even if you do not speak.

And another said:

Oh, Aslami, oh Hind, Hind of Bani Bakr

It is common in their poetry. Al-Zajjaj said: The takfir reading requires prostration, while the tadkif reading does not. Abu Hatim and Abu Ubaid preferred the tadkif reading. Al-Zajjaj said: The takfir reading has a good aspect, except that it interrupts the story of Sheba and then returns to mentioning them. The tadkif reading is a piece of report that follows one another with no interruption in the middle. An-Nahhas said the same thing: According to this reading, the phrase **would you not prostrate** is an interruption from the words of the hoopoe, or from the words of Solomon, or from the words of God, the Most High. In this reading, Abdullah ibn Masoud reads **would you not prostrate** with the tafsir, and in Abu's reading, **would you not prostrate** with the tafsir also **Who brings forth the hidden in the heavens and the earth** meaning He reveals what is hidden and concealed in them. It is said: I hid the thing, I hid it, and the hidden is what I concealed. Al-Zajjaj said: It was mentioned in the interpretation that the hidden here means rain from the sky and plants from the earth. It was said that the hidden of the earth is its treasures and plants. Qatada

said: The hidden is the secret. An-Nahhas said: It means what is hidden in the heavens and the earth. Abi and Isa bin Omar read al-Khab with a fat-ha on the ba' without a hamza for ease. Abdullah, Ikrimah and Malik bin Dinar read al-Khaba with an alif. Abu Hatim said: This is not permissible in Arabic. He was refuted by the fact that Sibawayh narrated from the Arabs that the alif is replaced by a hamza if it is preceded by a sukoon. In Abdullah's reading, al-Khaba comes out of the heavens and the earth. Al-Farra' said: Min and wa alternate, and the relative pronoun may be in the genitive case as an attribute of God, the Most High, or as a substitute for Him, or as an explanation of Him. It is permissible for it to be in the accusative case as a praise, or it is permissible for it to be in the nominative case as the predicate of a deleted subject. The phrase **And He knows what you conceal and what you declare** is conjoined with **He brings forth**. The majority of scholars read the two verbs with the subjunctive ending, while Al-Jahdary, Isa ibn Umar, Hafs, and Al-Kisa'i read them with the superjunctive ending for address. As for the first reading, it is because the preceding pronouns are absent pronouns. As for the second reading, it is because the reading of Al-Zuhri and Al-Kisa'i contains the command to prostrate and addresses them with that. This, according to them, is part of that address. The meaning is that God, the Exalted, brings forth what is hidden in this human world with His knowledge of it, just as He brings forth what is hidden in the heavens and the earth. Then, after describing the Lord, the Exalted, with what came before, which indicates His great power and sublime authority, and the necessity of making Him One and dedicating worship to Him alone.

Tafsir al-Baghawi

25- **That they should not prostrate themselves**, Abu Ja'far and Al-Kisa'i read: **that they should not prostrate themselves** with a light pronunciation, and if they stop they stop. **Ala ya: Ala ya`thim** then they begin: **Prostrate yourself** with the meaning: **Ala ya ya`thim** and they made it a renewed command from God, and they deleted *these* as they were satisfied with the indication of *ya* on it, and some of them mentioned hearing from the Arabs: **Ala ya irhamuna**, meaning **Ala ya qawm**, and Al-Akhtal said:

Oh, Aslami, oh Hind, oh Hind of Bani Bakr, even if Hayyan is an enemy until the end of time

He means: O Aslami, O Hind. Based on this, his saying *O* is an interjection from outside the story, either from the hoopoe or from Solomon. Abu Ubaidah said: This is a renewed command from God, meaning: O people, prostrate.

Others read: **that they should not prostrate** with emphasis, meaning: Satan made their deeds seem good to them so that they would not prostrate, **to God who brings forth what is hidden**, meaning: the hidden, concealed, **in the heavens and the earth**, meaning: what is hidden.

Most commentators said: Khaba' al-Sama' means rain, and Khaba' al-Ard means plants.

In Abdullah's reading: He brings forth the hidden from the heavens and the earth, and *from* and *in* alternate. The Arabs say: I will extract knowledge from you, meaning: from you.

It was said: The meaning of *Al-Khaba'* is **the unseen**, meaning: He knows the unseen of the heavens and the earth.

And He knows what you conceal and what you declare.

Al-Kisa'i and Hafs, on the authority of Asim, read it with a ta' in both of them, because the beginning of the verse is an address according to Al-Kisa'i's reading with a light ala, and the others read it with a ya'.

Tafsir al-Baidawi

25 - **That they should not prostrate to God**. So He prevented them from prostrating, or He made it seem good to them that they should not prostrate, as a substitute for **their deeds**, or **that they should not be guided** to prostrating with the addition of *la*. Al-Kisa'i and Ya'qub read *illa* with a light pronunciation, as it is for emphasis, and *ya* is for calling, and the one being called is omitted, meaning: O my people, prostrate, as He said:

She said, **Listen, I will advise you on a plan**. I said, **I am all-hearing, so speak and be right**.

And on this basis, it is correct that it is a resumption from God or from Solomon and the pause is at **they are not guided**, so it is an order to prostrate. And on the first, it is a blame for leaving it. And on both faces, it requires the obligation of prostration in the sentence, not when reciting it. And *Hala* and *Hala* were read by changing the hamza to a ha, and **ala tasjudun** and **hala tasjudun** are addressed. **Who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare** is a description of Him, the Most High, with what necessitates that He be singled out for the deserving of prostration, from His uniqueness in perfect power and knowledge, urging prostration to Him and responding to whoever prostrates to someone other than Him. *Hidden* is what is hidden in something, and bringing it forth is revealing. It includes the shining of the stars, the sending down of rain, the sprouting of plants, and even creation, for it is bringing forth what is in something potentially to actuality and innovation. It is bringing forth what is in possibility and nonexistence to necessity and existence. And it is known that it is specific to what is necessary in and of itself. Hafs and Al-Kisa'i read **what you conceal and what you declare** with a *ta'*.

Surat al-Naml 27:26

God - there is no god but He, Lord of the Mighty Throne.

Surat al-Naml 27:26

God - there is no god but He, Lord of the Mighty Throne.

Tafsir al-Jalalayn

26 - **God, there is no god but He, Lord of the Mighty Throne** Resuming a sentence of praise that includes the throne of the Most Merciful in contrast to the throne of Bilqis, and there is a great gulf between them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **God, there is no god but He, Lord of the Mighty Throne.**

Tafsir al-Qurtubi

The Almighty said: **God, there is no god but He, Lord of the Mighty Throne.** Ibn Muhaisin read **the Great**, raising it as an attribute of God. The rest read it in the accusative case as an attribute of the Throne. It was specifically mentioned because it is the greatest of creations, and everything else is within its grasp and control.

Tafsir Ibn Kathir

God Almighty says: **So he stayed** the hoopoe **not long** meaning he was absent for a short time, then he came and said to Solomon: **I have encompassed that which you have not encompassed** meaning I have seen that which you and your soldiers have not seen **and I have come to you from Sheba with certain report** meaning with true, real, certain report, and Sheba is Himyar and they are the kings of Yemen, then he said: **Indeed, I have found a woman ruling over them** Al-Hasan Al-Basri said: She is Bilqis bint Shuraheel, the Queen of Sheba. Qatada said: Her mother was a jinn, and the back of her feet was like the hoof of an animal from the house of a kingdom. Zuhair bin Muhammad said: She is Bilqis bint Shuraheel bin Malik bin Al-Rayyan, and her mother is Far'ah the jinn. Ibn Jurayj said: Bilqis bint Dhi Sharkh and her mother is Balta'ah.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Musaddad told us, Sufyan bin Uyaynah told us, on the authority of Ata bin Al-Sa'ib, on the authority of Mujahid, on the authority of Ibn Abbas, who said: There were with the companion of Solomon a thousand qails, under each qail a hundred thousand fighters. Al-A'mash said: On the authority of Mujahid, there were under the control of the Queen of Sheba twelve thousand qails, under each qail a hundred

thousand fighters. Abd Al-Razzaq said: Muammar told us, on the authority of Qatada, regarding the words of God Almighty: **I found a woman ruling them**, she was from a royal family, and her advisors were three hundred and twelve men, each man over ten thousand men, and she was in a land called Ma'rib, three miles from Sana'a. This statement is more likely to be a lot for the kingdom of Yemen, and God knows best.

His statement: **And she has been given of all things** meaning of the worldly pleasures that a powerful king needs. **And she has a mighty throne** meaning a huge bed on which she sits, decorated with gold and all kinds of jewels and pearls. Zuhair ibn Muhammad said: It was made of gold and its panels were lined with rubies and chrysolite. Its length was eighty cubits and its width was forty cubits. Muhammad ibn Ishaq said: It was made of gold inlaid with rubies, chrysolite and pearls. Only women served her, and she had six hundred women in charge of her service. Historians said: This bed was in a huge, lofty, and well-built palace. It had three hundred and sixty windows in its east and a similar number in its west. Its construction was arranged so that the sun would enter from one window every day and set opposite it, so they would prostrate to it morning and evening. For this reason, God said: **She found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way** meaning from the path of truth **so they are not guided.**

His statement: **that they should not prostrate to God** means, "And Satan has made their deeds pleasing to them and averted them from the path, so they are not guided. That they should not prostrate to God" meaning they do not know the path of truth, which is to sincerely prostrate to God alone, without what He created of planets and others, as God the Most High said: "And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if you should worship Him." Some of the reciters read, **that they should not prostrate to God**, making it the opening *ala* and the *ya* for the call, and the vocative was deleted, meaning, **O my people, prostrate to God.**

And His statement: **Who brings forth what is hidden in the heavens and the earth.** Ali ibn Abi Talha said on the authority of Ibn Abbas: He knows every hidden thing in the heaven and the earth. This is what Ikrimah, Mujahid, Sa'id ibn Jubayr, Qatadah and others said. Sa'id ibn al-Musayyab said: The hidden thing is water. This is what Abd al-Rahman ibn Zayd ibn Aslam said: The hidden thing in the heavens and the earth is what He has placed within them of provisions: rain from the sky and vegetation from the earth. This is appropriate from the words of the hoopoe, in which God endowed with the characteristic mentioned by Ibn Abbas and others, that he sees water running within the boundaries of the earth and within it.

And His statement: **And He knows what you conceal and what you declare** meaning, He knows what His servants conceal and what they declare of words and deeds. This is like His statement: **It is the same among**

you whether you conceal your speech or declare it aloud, whether you hide it by night or go forth by day and His statement: **God - there is no deity except Him, Lord of the Mighty Throne** meaning, He is the One called upon, and He is God, there is no deity except Him, Lord of the Mighty Throne, than whom there is no creation greater. Since the hoopoe calls to goodness, to the worship of God alone and to prostrate to Him, it was forbidden to kill it, as narrated by Imam Ahmad, Abu Dawud, and Ibn Majah on the authority of Abu Hurayrah **may God be pleased with him**, who said: "The Prophet (blessings and peace of God be upon him) forbade the killing of four types of creatures: the ant, the bee, the hoopoe, and the shrike", and its chain of transmission is authentic.

Fath al-Qadir

He said: 26- **God, there is no god but He, Lord of the Mighty Throne.** The majority of scholars read **the Mighty** in the accusative case as a description of the Throne, and Ibn Muhaisin read it in the nominative case as a description of the Lord, and he specifically mentioned the Throne because it is the greatest of creations, as is proven in the hadith attributed to the Messenger of God, **may God bless him and grant him peace.**

Ibn Abi Hatim narrated on the authority of Umar ibn Abd al-Aziz that he wrote: "If God bestows a blessing upon a servant and he praises God for it, his praise will be better than the blessing, if only you knew that from the revealed Book of God. God the Almighty said: 'And We had certainly given knowledge to David and Solomon, and they said, 'Praise be to God, who has favored us over many of His believing servants.'" What blessing could be better than what was given to David and Solomon?

I say: There is nothing in the verse that indicates what he **may God have mercy on him** understood. What it indicates is that they praised God, the Exalted, for the blessings He bestowed upon them. So how do you indicate that His praise is better than His blessings? Abd ibn Hamid, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatadah, regarding the statement, **And Solomon inherited David**, that he said: He inherited his prophethood, his kingdom, and his knowledge. Ibn Abi Shaybah, Ahmad in al-Zuhd, and Ibn Abi Hatim narrated on the authority of Abu al-Siddiq al-Naji, who said: Solomon, son of David, went out to pray for rain with the people. He passed by an ant lying on its back, raising its legs to the sky and saying, "O God, we are one of Your creations and we are not independent of Your provision. Either You give us rain or You destroy us." Solomon said to the people, **Go back, for you have been given rain because of the supplication of someone other than you.** Al-Hakim narrated in Al-Mustadrak on the authority of Ja'far ibn Muhammad who said: Solomon was given the kingdom of the East and the West. Solomon ruled for seven hundred years and six months. He ruled over all the people of the world, from the jinn, humans, animals, birds, and wild beasts. He was given everything and the ability to speak everything. During his time, amazing deeds were done, until when God wanted to take him, He revealed to him to entrust God's

knowledge and wisdom to his brother. The sons of David were four hundred and eighty men, prophets without a message. Al-Dhahabi said: This is false. Stories have been narrated about the greatness of Solomon's kingdom, and mentioning any of them is not pleasing to the soul, so refraining from mentioning them is better. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the statement: **And they are distributed**, he said: They are pushed. Ibn Jarir narrated on his authority regarding the statement: **And they are distributed**, he said: He made for each group a distribution, the first of which returns to the last so that it would not precede him in the march as kings do. Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Qatadah, regarding the statement of God, **and inspire me**, that he said: **Inspire me.** Abd ibn Humayd narrated something similar from al-Hasan. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim, who authenticated it, narrated through various chains of narration from Ibn Abbas that he was asked, **How did Solomon miss the hoopoe among the birds?** He said, "Solomon stopped at a place and did not know where the water was. The hoopoe used to guide Solomon to the water, so he wanted to ask it about it but missed it." It was said, **How could that be when the hoopoe sets traps for him, throwing dirt over them, and a boy sets a snare for him, hiding it and catching him?** He said, **When the decree comes, his sight is lost.** Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim, who authenticated it, narrated from Ibn Abbas, regarding the statement of God, **I will surely punish him with a severe punishment**, that he said: **I will pluck out all his feathers.** Something similar was narrated from a group of the Successors. Ibn Abi Hatim narrated from al-Hasan, who said: **The name of Solomon's hoopoe was Ghabar.**

And I say: Where did Al-Hasan **may God have mercy on him** get this knowledge? And so what Ibn Asakir narrated from him that the ant's name was Haras, that it was from a tribe called Banu Shaytan, that it was lame, and that it was the size of a wolf? And he **may God have mercy on him** is the most pious of people when it comes to narrating lies. And we know that nothing has been authenticated from the Messenger of God (blessings and peace of God be upon him) concerning this matter, and we know that Al-Hasan has no chain of transmission that goes back to Solomon or any of his companions. So this knowledge was taken from the People of the Book, and we have been commanded neither to believe them nor to disbelieve them. If someone permits himself to narrate from them something like what he narrated, then narrate from the Children of Israel and there is no blame. This is not in relation to the interpretation of the Book of God, the Exalted, without a doubt, but rather in relation to the stories that happened to them. We have repeatedly drawn attention to such matters when discussing strange interpretations. Ibn Abi Shaybah, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, **Or let him bring me clear authority**, he said: It is clear, truthful report of the truth. Abd bin Hamid and Ibn Jarir narrated on the authority of Ikrimah who said: Ibn Abbas said: Every authority in the Qur'an is a proof. He mentioned this

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verse and then said: What kind of authority did the hoopoe have? Meaning that what is meant by authority is the proof, not the authority that is the king. Ibn Abi Hatim narrated on his authority regarding the statement: **I have encompassed that which you have not encompassed**, he said: I have seen that which you have not seen. Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority: **And I have come to you from Sheba**, he said: Sheba is in the land of Yemen, it is called Ma'rib, between it and Sana'a is a journey of three nights. **With certain report**, he said: With true report. Ibn Abi Shaybah and Ibn Al-Mundhir also narrated on his authority: **Indeed, I found a woman ruling over them**, he said: Her name was Bilqis bint Sharaheel, and the Sulaymans were poets. It was narrated on the authority of Al-Hasan, Qatadah, and Zuhair bin Muhammad that she was Bilqis bint Sharaheel, and on the authority of Ibn Jurayj that she was the daughter of Dhi Sharh. Ibn Jarir, Abu Al-Shaykh in Al-Azmah, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings be upon him) said: One of the parents of Bilqis was a jinn. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement, **And she will have a mighty throne**, that he said: A noble throne of gold, its legs made of precious jewels and pearls, beautifully crafted and very expensive. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority, regarding his statement, **He brings forth what is hidden**, that he said: He knows every hidden thing in the heavens and the earth.

Tafsir al-Baghawi

26- **God, there is no god but He, Lord of the Mighty Throne**, meaning: He is the One who deserves to be worshipped and prostrated to, and no one else. The throne of the Queen of Sheba, although great, is small and insignificant compared to His throne, the Almighty and Majestic. Here the hoopoe's words are complete.

Tafsir al-Baidawi

26 - **God, there is no god but He, Lord of the Mighty Throne**, which is the first and greatest of all bodies and encompasses all of them. So there is a distance between the two great things.

Surat al-Naml 27:27

He said, **We will see whether you have told the truth or are among the liars.**

Tafsir al-Jalalayn

27 - **Solomon said** to the hoopoe **We will see whether you have told the truth** in what you told us **or whether you are among the liars** meaning of this type, which is more eloquent than whether you lied in it. Then he showed them the water, so he brought it out and they quenched their thirst and performed ablution and prayed. Then he wrote a letter, the image of which is from the servant of God, Subaiman, son of David, to Bilqis, Queen of Sheba, in the name of God, the guidance. As for what follows, do not exalt yourselves over me, but come to me in submission. Then he sealed it with musk and sealed it with his ring. Then he said to the hoopoe:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, "Solomon said to the hoopoe, 'We will see.' So what excuse did you offer and what argument did you provide for your absence from us, and what report did you bring us? 'Have you spoken the truth' in all of that, or were you among the liars? 'Go with this letter of mine and deliver it to them, then turn away from them and see what they return.'"

The commentators differed in their interpretation of this. Some of them said: Its meaning is: Go with this letter of mine, throw it to them, and see what they say back, then turn away from them and return to me. He said: It is from the word *mukhdir* which means *advancement*.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: So Sulayman answered him, meaning he answered the hoopoe when he finished, "He said, 'We will see whether you have told the truth or you are among the liars. Go with this letter of mine and throw it down to them and see what they return.' Then he turned away from them and returned to me. And he said: There was a place in Hakawah facing the sun at the time when the sun would rise and it would prostrate to it. So the hoopoe came and fell into it and blocked it. The sun was slow to set, so it stood looking, so he threw the scroll to it from under his wing and flew away until it stood looking at the sun.

Abu Jaafar said: This statement by Ibn Zayd indicates that the hoopoe turned back to Solomon after throwing the letter, and that his looking at the woman to see what she would do was before he threw Solomon's letter to her.

Others said: Rather, the meaning of this is: Go with this letter of mine and deliver it to them, then turn away from them, be close, and see what they return. They said: And the hoopoe did so, and heard the woman's

appeal to the people of her kingdom, and her saying to them: "Indeed, a noble letter has been delivered to me. It is from Solomon, and it is, 'In the name of God, the Most Gracious, the Most Merciful.'" And what followed that of their appeal to one another.

Who said that?

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, regarding His statement: **Then throw it to them and then turn away from them** means: **Be close and see what they return.** This statement is more similar to the interpretation of the verse, because the woman's review of her people occurred after the letter was thrown to her, and the hoopoe would not have turned away after he had been ordered to see what the people were reviewing among themselves and what they were returning to before he did what Solomon had ordered him to do.

Tafsir al-Qurtubi

Fourteenth: The Almighty said: **We will see** from the word *see* which means contemplation and examination. **Have you told the truth or are you among the liars** in your statement. **We were** means **you are**. He said: **We will see whether you have told the truth** and did not say **We will see into your matter**, because when the hoopoe declared his pride in knowledge in his statement: **I have encompassed that which you have not encompassed**, Solomon declared to him by saying: **We will see whether you have told the truth or lied**, and that was sufficient for what he said.

Fifteenth: In his statement, **Have you told the truth or are you among the liars?** there is evidence that the Imam must accept the excuse of his subjects and avert punishment from them for their apparent circumstances by virtue of their inward excuses. This is because Solomon did not punish the hoopoe when it apologized to him. The hoopoe's truthfulness became an excuse because it informed him of what required jihad, and Solomon, peace be upon him, had endeared jihad to him. In the Sahih: **No one loves an excuse more than God, for that reason He sent down the Book and sent the Messengers.** Umar accepted the excuse of Nu'man ibn 'Adi and did not punish him. However, the Imam should test this if it relates to a ruling from the Shari'ah. As did Solomon, when the hoopoe said: **Indeed, I found a woman ruling over them, and she has been given of all things, and she has a great throne**, greed did not provoke him, nor did the desire for an increase in kingdom lead him to approach him until he said: **I found her and her people prostrating to the sun instead of God.** What he heard angered him then, and he sought to finish what he had been told, and to obtain knowledge of what had escaped him of that, so he said: **We will see whether you are truthful or you are among the liars.** Similar to it is what was narrated by Al-Sahih on the authority of Al-Miswar bin Makhramah, when Omar consulted the people about the abortion of a woman, meaning that her stomach is struck so she miscarries her fetus, so Al-Mughirah bin Shu'bah said:

He said, "We will see whether you have told the truth or are among the liars."

I witnessed the Prophet (peace and blessings of God be upon him) making a ruling regarding the blood money of a male or female slave. Umar said: Bring me someone who will testify with you. Muhammad ibn Maslama testified for him. In another narration, he said: Do not leave until you find a way out of it. So I went out and found Muhammad ibn Salamah, so I brought him and he testified. Similar to it is the hadith of Abu Musa about seeking permission and others.

Tafsir Ibn Kathir

God Almighty says, informing us of what Solomon said to the hoopoe when he told him about the people of Sheba and their queen: **He said, 'We will see whether you have told the truth or whether you are among the liars.'** That is, have you told the truth in what you said, **or whether you are among the liars.** In your statement, in order to escape the threat that I have threatened you with? **Go with this letter of mine and deliver it to them, then turn away from them and see what they return.** That is, Solomon, peace be upon him, wrote a letter to Bilqis and her people. And the hoopoe gave it to him, so he carried it. It was said that it was on its wing, as is the custom of birds, and it was said that it was in its beak. He came to their country and came to the palace of Bilqis, to the seclusion in which she was alone, so he threw it to her from a window there in front of her, then he turned aside politely and leadership, so she was confused by what she saw and was terrified by it, then she went to the letter and took it and opened its seal and read it, and if it was in it, it is **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So she gathered her princes and ministers and the notables of her state and kingdom, then she said to them, **O assembly, indeed a noble letter has been thrown to me,** meaning by its nobleness what she saw of its wondrous matter, that a bird brought it and threw it to her, then turned away from her politely, and this is a matter that no king is capable of, and they have no way to do that. Then she read it to them, **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So they knew that it was from the Prophet of God, Solomon, peace be upon him, and that they were unable to do it. This writing is extremely eloquent, concise and articulate, as the meaning is conveyed in the simplest and best expression. Scholars said: No one wrote **In the Name of God, the Most Gracious, the Most Merciful** before Solomon, peace be upon him. Ibn Abi Hatim narrated a hadith in his tafsir, where he said: My father told us, Harun ibn al-Fadl Abu Ya'la al-Khayyat told us, Abu Yusuf told us, on the authority of Salamah ibn Salih, on the authority of Abdul Karim Abu Umayyah, on the authority of Ibn Buraidah, on the authority of his father, who said: I was walking with the Messenger of God, may God bless him and grant him peace, and he said: **I know a verse that was not revealed to any prophet before me after Solomon, son of David.** I said: **O Prophet of God, which verse?** He

said: **I will teach it to you before I leave the mosque.** He said: "Then he reached the door and stuck out one of his feet, and I said: He forgot, then he turned to me and said: It is from Solomon and it is "In the Name of God, the Most Gracious, the Most Merciful." This is a strange hadith, and its chain of transmission is weak. Maymun ibn Mihran said: The Messenger of God, may God bless him and grant him peace, used to write: **In Your Name, O God** until this verse was revealed. So he wrote, **In the name of God, the Most Gracious, the Most Merciful.** And His saying, **Do not be arrogant toward me,** Qatada said: He means do not force yourselves upon me. **And come to me in submission,** Abd al-Rahman ibn Zayd ibn Aslam said: Do not refuse or act arrogant toward me, and come to me in submission. Ibn Abbas said: As monotheists. Another said: Sincerely. Sufyan ibn Uyaynah said: Obediently.

Fath al-Qadir

Sentence 27 - **He said, 'We will see'** is a resumption of the answer to an implied question: that is, Solomon said to the hoopoe: We will see what you have told us of this story. **Have you told the truth** in what you said, **or were you among the liars?** This interrogative sentence is in the accusative case as the object of **We will see**, and *or* is the connected particle. His saying, **Or were you among the liars** is more eloquent than his saying **or did you lie**, because the meaning is: among those who are characterized by lying and it has become their nature. Looking is contemplation and examination, and in it is guidance to search for report and uncover the truths, and not to accept the report of informants by imitating them or relying on them if that is possible in any way. Then Solomon explained this looking that he promised.

Tafsir al-Baghawi

When the hoopoe finished speaking.

27- **He said**, Solomon said to the hoopoe: **We will see whether you have spoken the truth, or whether you are among the liars?** So the hoopoe guided them to the water, so they dug the wells, and watered the people and animals. Then Solomon wrote a letter: From the servant of God, Solomon, son of David, to Bilqis, Queen of Sheba: In the name of God, the Most Gracious, the Most Merciful. Peace be upon him who follows the guidance. As for what follows: Do not exalt yourselves over me, but come to me in submission." Ibn Jurayj said: Solomon did not add anything to what God related in his book. Qatada said: And so the prophets used to write in sentences, neither lengthening nor multiplying. So when he wrote the letter, he sealed it with musk and sealed it with his ring.

Tafsir al-Baidawi

27 - **He said, 'We will look.'** We will know from looking in the sense of contemplation. **Did you tell the truth or**

were you among the liars? That is, did you lie? The change is for emphasis and to preserve the pauses.

Surat al-Naml 27:28

Go with this letter of mine and deliver it to them, then turn away from them and see what they will return.

Surat al-Naml 27:28

Go with this letter of mine and deliver it to them, then turn away from them and see what they will return.

Tafsir al-Jalalayn

28 - **Go with this letter of mine and deliver it to them** meaning Bilqis and her people **then turn away** depart **from them** stand close to them **and see what answer they return** so he took it and came to her and her soldiers surrounded her and threw it in her lap and when she saw it she trembled and submitted in fear then she stood on what was in it

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the words of God Almighty: **Go with this letter of Mine and deliver it to them, then turn away from them and see what they return.**

Tafsir al-Qurtubi

Sixteenth: The Almighty's saying: **Go with this letter of Mine and throw it to them.** Al-Zajaj said: There are five interpretations of this: **Falaqhu ilaihi** with the pronunciation of the ya', and with the deletion of the ya' and the proof of the kasra indicating it **Falaqhu ilaihi** and with the damma of the ha' and the proof of the waw according to the original **Falaqhu wa ilaihim**. And with the deletion of the waw and the proof of the damma **Falaqhu ilaihi**. The fifth language is recited by Hamzah with the sukoon of the ha' **Falaqhu ilaihi**. Al-Nahhas said: According to grammarians, this is not permissible except for a far-fetched ruse that is: a pause is assumed, and I heard Ali bin Sulayman say: Do not pay attention to this reason, and if it were permissible for him to connect while intending to pause, then it would be permissible to delete the i'rab from the nouns. And he said: **to them** in the plural form and did not say to her, because he said: **and her people prostrated to the sun** so it is as if he said: so throw it to those whose religion is this, out of concern for the matter of religion, and being occupied with it to the exclusion of anything else, and the address in the book is in the plural form for that reason. And it was narrated in the stories of this verse that the hoopoe arrived and found in front of this queen a huge wall, so he went to a window that Bilqis had made so that the sun would enter through it when it rose for the purpose of her worship of it, so he entered through it and threw the book on Bilqis while she - according to what is narrated - was asleep, and when she woke up she found it startling her, and she thought that someone had entered upon her, then she got up and found her

condition as she had known, so she looked at the window concerned with the matter of the sun, so she saw the hoopoe and knew. Wahb and Ibn Zayd said: She had a window facing the rising sun. When it rose, she would prostrate herself, but the hoopoe would cover it with his wing. The sun rose and she did not know. When the sun was slow to set, she stood up to look, so he threw the scroll to her. When she saw the seal, she trembled and submitted, because Malik Sulayman, peace be upon him, was in the process of completing his sentence. She read it and gathered the assembly from her station, so she addressed them with what follows. Muqatil said: The hoopoe carried the letter in his beak and flew until he landed on the woman's head, surrounded by soldiers and armies. He fluttered for a while while the people looked at him. Then the woman raised her head, and he threw the letter in her lap.

Seventeenth: This verse is evidence of sending letters to the polytheists, conveying the message to them, and calling them to Islam. The Prophet, may God bless him and grant him peace, wrote to Khosrow, Caesar, and every tyrant, as mentioned previously in **Al Imran**.

Eighteenth: The Almighty's statement: **Then turn away from them.** His command to turn away is good manners, so that he should step aside according to the manners one observes with kings. Meaning: And be close so that you can see their return, as stated by Wahb ibn Mubbah. Ibn Zayd said: His command to be close means to return to him, i.e., throw him and return. He said: His statement: **Then see what they return** has the meaning of precedence over His statement: **Then turn away.** The consistency of the order of speech is more apparent, i.e., throw him away then turn away. In the meantime, **Then see** means wait. It was also said: Know, like His statement: **The Day when a man will see what his hands have put forth** (An-Naba' 78:40), meaning know what they return, i.e., what they will answer and what they will say. It was also said: **Then see what they return** means they will exchange words among themselves.

Tafsir Ibn Kathir

God Almighty says, informing us of what Solomon said to the hoopoe when he told him about the people of Sheba and their queen: **He said, 'We will see whether you have told the truth or whether you are among the liars.'** That is, have you told the truth in what you said, **or whether you are among the liars.** In your statement, in order to escape the threat that I have threatened you with? **Go with this letter of mine and deliver it to them, then turn away from them and see what they return.** That is, Solomon, peace be upon him, wrote a letter to Bilqis and her people. And the hoopoe gave it to him, so he carried it. It was said that it was on its wing, as is the custom of birds, and it was said that it was in its beak. He came to their country and came to the palace of Bilqis, to the seclusion in which she was alone, so he threw it to her from a window there in front

of her, then he turned aside politely and leadership, so she was confused by what she saw and was terrified by it, then she went to the letter and took it and opened its seal and read it, and if it was in it, it is **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So she gathered her princes and ministers and the notables of her state and kingdom, then she said to them, **O assembly, indeed a noble letter has been thrown to me,** meaning by its nobleness what she saw of its wondrous matter, that a bird brought it and threw it to her, then turned away from her politely, and this is a matter that no king is capable of, and they have no way to do that. Then she read it to them, **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So they knew that it was from the Prophet of God, Solomon, peace be upon him, and that they were unable to do it. This writing is extremely eloquent, concise and articulate, as the meaning is conveyed in the simplest and best expression. Scholars said: No one wrote **In the Name of God, the Most Gracious, the Most Merciful** before Solomon, peace be upon him. Ibn Abi Hatim narrated a hadith in his tafsir, where he said: My father told us, Harun ibn al-Fadl Abu Ya'la al-Khayyat told us, Abu Yusuf told us, on the authority of Salamah ibn Salih, on the authority of Abdul Karim Abu Umayyah, on the authority of Ibn Buraidah, on the authority of his father, who said: I was walking with the Messenger of God, may God bless him and grant him peace, and he said: **I know a verse that was not revealed to any prophet before me after Solomon, son of David.** I said: **O Prophet of God, which verse?** He said: **I will teach it to you before I leave the mosque.** He said: "Then he reached the door and stuck out one of his feet, and I said: He forgot, then he turned to me and said: It is from Solomon and it is "In the Name of God, the Most Gracious, the Most Merciful." This is a strange hadith, and its chain of transmission is weak. Maymun ibn Mihran said: The Messenger of God, may God bless him and grant him peace, used to write: **In Your Name, O God** until this verse was revealed. So he wrote, **In the name of God, the Most Gracious, the Most Merciful.** And His saying, **Do not be arrogant toward me,** Qatada said: He means do not force yourselves upon me. **And come to me in submission,** Abd al-Rahman ibn Zayd ibn Aslam said: Do not refuse or act arrogant toward me, and come to me in submission. Ibn Abbas said: As monotheists. Another said: Sincerely. Sufyan ibn Uyaynah said: Obediently.

Fath al-Qadir

He said: 28- **Go with this letter of mine and throw it to them** meaning to the people of Saba'. Al-Zajaj said: There are five aspects to throwing it: proving the ya' in the pronunciation and deleting it, proving the kasra to indicate it, pronouncing the ha' with a damma and pronouncing the waw, deleting the waw and pronouncing the damma to indicate it, and pronouncing the ha' with a sukoon. Abu Amr, Hamzah, and Abu Bakr recited with this fifth language. Qalun recited with a kasra on the ha' only without a ya'. Two aspects were narrated from Hisham: pronouncing the ya' in the pronunciation and deleting it with a kasra on

the ha'. The rest read it by confirming the ya' in the wording. His saying **with this letter of mine** could be a demonstrative pronoun describing the letter, or a substitute for it, or an explanation of it. He singled out the hoopoe for sending him the letter because he was the one who informed of the story and because he saw in him signs of understanding and knowledge that required him to be worthy of the message. **Then turn away from them** means move away from them. He ordered him to do that because moving away after delivering the letter is one of the best manners with which messengers of kings are taught. What is meant is moving away to a place where he hears their conversation until he informs Solomon of what he heard. It was said that the meaning of turning away is returning to it, and the first is more appropriate because of his saying: **Then see what they return** meaning order and think about what some of them return to each other in terms of saying and what they exchange among themselves in terms of speech.

Tafsir al-Baghawi

Then he said to the hoopoe:

28- **Go with this letter of mine and throw it to them.** Abu Amr, Asim, and Hamzah read it with a sukoon on the ha', but Abu Ja'far, Ya'qub, and Qalun pronounce it with a kasra, while the others pronounce it with a sukoon, **then turn away from them,** move away from them and be close to them, **and see what they return,** what they respond with. Ibn Zayd said: The verse has an inversion of the original meaning: Go with this letter of mine and throw it to them and see what they return, then turn away from them, meaning: come back to me. So the hoopoe took the letter and brought it to Bilqis, who was in a land called Ma'rib, three days away from Sana'a. He came to her in her palace and the doors were locked. Whenever she slept, she locked the doors and took the keys and placed them under her head. Then the hoopoe came to her while she was sleeping, lying on her back, and threw the letter on her throat. This is the statement of Qatada.

Muqatil said: The hoopoe carried the book in its beak until it landed on the woman's head, surrounded by leaders and soldiers. It fluttered for a while while people watched it, until the woman raised her head and the hoopoe threw the book into her lap.

Ibn Munabbih and Ibn Zayd said: She had a window facing the sun, and the sun would set in it when it rose. When it was slow to approach her, she would prostrate to it. Then the hoopoe came to the window and blocked it with his wings, so the sun rose without her noticing. When the sun was slow to approach, she stood up to look. Then the hoopoe threw the scroll to her, and Bilqis took the scroll, and she could read. When she saw the seal, she trembled and submitted because the kingdom of Solomon was in his seal, and she knew that the one who had sent the letter to her was a greater king than her. So she read the letter, and the hoopoe stayed a short time. She came and sat on the throne of her kingdom and gathered the leaders of her people, who were twelve thousand leaders, with each leader one hundred thousand fighters. Ibn Abbas

Surat al-Naml 27:28

Go with this letter of mine and deliver it to them, then turn away from them and see what they will return.

said: With Bilqis were one hundred thousand leaders, with each leader one hundred thousand, and the king is less than the greatest king. Qatada and Muqatil said: Her advisors were three hundred and thirteen men, each man with ten thousand. He said: So they came and took their seats.

Tafsir al-Baidawi

28 - **Go with this letter of mine and deliver it to them, then turn away from them.** Then move away from them to a nearby place where you can hide. **Then see what they will return.** What they will return to one another in terms of saying.

Surat al-Naml 27:29

She said, **O eminent ones, indeed a noble letter has been delivered to me.**

Tafsir al-Jalalayn

29 - Then she *said* to the nobles of her people **O assembly, indeed I have been** with the two hamzas pronounced and the second facilitated by changing it to a broken waw **a noble letter has been cast to me** sealed

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So the hoopoe went to her with Solomon's letter and threw it to her. When she read it, she said to her people, **O eminent ones, indeed a noble letter has been thrown to me.**

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

Who said that?

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: He wrote, meaning Solomon, son of Dawud, with the hoopoe: In the name of God, the Most Gracious, the Most Merciful, from Solomon, son of Dawud, to Bilqis bint Dhi Sarh and her people. As for what follows: Do not exalt yourselves over me, but come to me in submission. He said: So the hoopoe took the letter with his foot and set off with it until he came to her. She had a window in her house that whenever the sun rose, she would look into it and prostrate to it. Then the hoopoe came back and blocked it with his wings until the sun had risen and she did not know. Then he threw the letter from the window, and it fell on her where she was, so she took it.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Abu Sufyan narrated to us, on the authority of Muammar, on the authority of Qatada, who said: It has reached me that she was a woman called Bilqis, I think he said: Ibn Sharaheel, one of her parents was from the jinn, the back of one of her feet was like the hoof of an animal, and she was in the house of a king, and her advisors were three hundred and twelve, each man of them over ten thousand, and she was in a land called Ma'rib, three days' journey from Sana'a. So when the hoopoe came with her report to Solomon, son of David, he wrote the letter and sent it with the hoopoe. The hoopoe came and the doors were closed, and they used to lock their doors and put their keys under their heads, so the hoopoe came and entered through a window and threw the scroll upon her, and she read it, and in it was: **It is from Solomon, and it is, 'In the name of God, the Most Gracious, the Most Merciful, that you not exalt yourselves over me, but come to me in submission.'** And that is how the

prophets used to write, they did not elaborate, they only wrote in sentences.

He said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Solomon did not add anything to what God related in His Book: He and he.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement: **Go with this letter of mine and deliver it to them.** So the hoopoe went with the letter until he reached the queen while she was on her throne, and he delivered the letter to her.

And His saying, **She said, 'O eminent ones, indeed a noble letter has been delivered to me.'** The eminent ones are the nobles of her people. God Almighty says: The Queen of Sheba said to the nobles of her people, **O eminent ones, indeed a noble letter has been delivered to me.**

Scholars differed about the reason for describing the book as noble. Some of them said: She described it thus because it was sealed.

Others said: I described him thus because he was a king, so I described him as generous because of the generosity of his master. Among those who said this was Ibn Zayd.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Indeed, a noble letter has been delivered to me,** he said: It is the letter of Solomon when he wrote to her.

And his saying, **It is from Solomon, and it is, 'In the name of God, the Most Gracious, the Most Merciful.'** The first and second *in* were broken in response to / from his saying, **Indeed, a noble letter has been delivered to me.** The meaning of the statement is: She said, **O assembly, a letter has been delivered to me, and it is from Solomon.**

His saying, **Do not be arrogant to me, but come to me in submission,** means: A noble letter was given to me, **Do not be arrogant to me.**

There are two aspects of Arabic: If it is used as a substitute for the book, it is nominative, as the book was raised as a substitute for it. If the meaning of the statement is made: **A noble letter has been delivered to me, do not be arrogant to me,** it is accusative, and the book is connected to it.

What he meant by his saying, **Do not be arrogant towards me** is that you should not be arrogant or act haughty towards what I have called you to.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **And do not exalt yourselves over me,** that is, that you do not refuse to do what I have called you to. If you refuse, I will fight you. So I said to Ibn Zayd, **And do not exalt yourselves over me,** that is, do not act arrogantly towards me? He said, Yes. He said, **And Ibn Zayd said, "And do not exalt yourselves over me, but come to me in submission,** that is in the letter of Solomon to her. And His statement, **And come to me in submission,** means: And come to me submitting to God's Oneness and

She said, "O eminent ones, indeed a noble letter has been delivered to me."

obedience.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **She said, 'O assembly!'** There is an ellipsis in the speech, and the meaning is: So he went and threw it to them and he heard her say: **O assembly!** Then He described the book as noble, either because it was from someone who was great in her heart and their souls, so she held it in high esteem out of reverence for Solomon, peace be upon him, and this is the saying of Ibn Zayd N. Or it indicated that it was sealed with a seal, so the nobility of the book lies in its seal, and this was narrated from the Messenger of God, peace and blessings be upon him. It was said: Because he began it with **In the name of God, the Most Gracious, the Most Merciful**, and he, peace and blessings be upon him, said: **Every statement that does not begin with 'In the name of God, the Most Gracious, the Most Merciful' is leprous.** It was also said: Because he began it with himself, and only the great do that. In the hadith of Ibn Umar, he wrote to Abd al-Malik ibn Marwan pledging allegiance to him: From Abdullah to Abd al-Malik ibn Marwan, Commander of the Faithful, I acknowledge to you hearing and obeying as much as I am able, and my children have acknowledged that to you. It was said: I imagined that it was a book that came from the sky, if the one who carries it was a bird. It was said: *generous* is good, like His saying: **And a noble position** (Ash-Shu'ara': 58), meaning a sitting place. It was said: He described it thus because it includes gentle speech and preaching in calling to the worship of God, the Almighty, and good sympathy and kindness without including insults or cursing, nor anything that would change the soul, and without low and obscure speech, as was the custom of the Messengers in calling to God, the Almighty. Do you not see the saying of God, the Almighty, to His Prophet, may God's prayers and peace be upon him: **Invite to the way of your Lord with wisdom and good instruction** (al-Nahl 16:125) and His saying to Moses and Aaron: **So speak to him with gentle speech that perhaps he may be reminded or fear** (Ta-Ha: 44). All of these are good aspects, and this is the best of them. It has been narrated that no one wrote **In the name of God, the Most Gracious, the Most Merciful** before Solomon. In the reading of Abdullah: **And it is from Solomon** with an additional waw.

Second: The description of the Book as noble is the ultimate description. Do you not see the words of God the Almighty: **Indeed, it is a noble Qur'an** (al-Waqi'ah 56:77)? The people of this time describe the Book as important, beloved, and blessed. If it belongs to a king, they say: **the noble**, and they omit **the noble** out of negligence, although it is the best characteristic. As for the description of **the noble**, the Qur'an has been described with it in the words of God the Almighty: "And indeed, it is a noble Book. Falsehood cannot approach it from before it or from behind it." (Fussilat 41:41-42) This is its noble status, and it is not for

anyone but Him. So avoid it in your books, and replace it with **the lofty**, in fulfillment of the right of guardianship and protection of religion. This was said by Judge Abu Bakr Ibn Al-Arabi.

Third: It was the custom of the ancients, when they wrote, to start with themselves, from so-and-so to so-and-so, and this is what the narrations came with. Al-Rabi' narrated on the authority of Anas, who said: "No one was more revered than the Prophet, peace and blessings be upon him, and when his companions wrote, they started with themselves." Ibn Sirin said: The Prophet, peace and blessings be upon him, said: **When the people of Persia wrote, they started with their leaders, and a man should not start with anyone but himself.** Abu Laith said in his book Al-Bustan: "If he had started with the one to whom the letter was written, it would have been permissible, because the nation had agreed upon it and did it for a benefit they saw in it, or it abrogated what was before. So, what is best in our time is to start with the one to whom the letter is written, then with himself, because starting with himself is considered belittling and arrogant towards the one to whom the letter is written, unless he is writing to one of his slaves or one of his slaves."

Fourth: If a person receives a letter with a greeting or something similar, he should respond, because a letter from someone who is absent is like a greeting from someone who is present. It was narrated on the authority of Ibn Abbas that he considered returning a letter obligatory, just as he considered returning a greeting. And God knows best.

Fifth: They agreed to write **In the name of God, the Most Gracious, the Most Merciful** in all letters and letters, and to seal them, because that is further from suspicion. This is how the script was written, and it was narrated from Umar ibn al-Khattab that he said: **Any letter that is not stamped with a fathah is unsealed.** In the hadith: **The most honorable letter is its seal.** Some of the men of letters, Ibn al-Muqaffa', said: **Whoever writes a letter to his brother without sealing it has treated him lightly, because a seal is a seal.** Anas said: "When the Prophet (peace and blessings of God be upon him) wanted to write to the dictionary, it was said to him: 'They only accept a letter that has a seal on it.' So he made a seal and engraved on its stone: 'There is no god but God, Muhammad is the Messenger of God.' It is as if I can see its whiteness and brightness on his hand."

Tafsir Ibn Kathir

God Almighty says, informing us of what Solomon said to the hoopoe when he told him about the people of Sheba and their queen: **He said, 'We will see whether you have told the truth or whether you are among the liars.'** That is, have you told the truth in what you said, **or whether you are among the liars.** In your statement, in order to escape the threat that I have threatened you with? **Go with this letter of mine and deliver it to them, then turn away from them and see what they return.** That is, Solomon, peace be upon him, wrote a

letter to Bilqis and her people. And the hoopoe gave it to him, so he carried it. It was said that it was on its wing, as is the custom of birds, and it was said that it was in its beak. He came to their country and came to the palace of Bilqis, to the seclusion in which she was alone, so he threw it to her from a window there in front of her, then he turned aside politely and leadership, so she was confused by what she saw and was terrified by it, then she went to the letter and took it and opened its seal and read it, and if it was in it, it is **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So she gathered her princes and ministers and the notables of her state and kingdom, then she said to them, **O assembly, indeed a noble letter has been thrown to me,** meaning by its nobleness what she saw of its wondrous matter, that a bird brought it and threw it to her, then turned away from her politely, and this is a matter that no king is capable of, and they have no way to do that. Then she read it to them, **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So they knew that it was from the Prophet of God, Solomon, peace be upon him, and that they were unable to do it. This writing is extremely eloquent, concise and articulate, as the meaning is conveyed in the simplest and best expression. Scholars said: No one wrote **In the Name of God, the Most Gracious, the Most Merciful** before Solomon, peace be upon him. Ibn Abi Hatim narrated a hadith in his tafsir, where he said: My father told us, Harun ibn al-Fadl Abu Ya'la al-Khayyat told us, Abu Yusuf told us, on the authority of Salamah ibn Salih, on the authority of Abdul Karim Abu Umayyah, on the authority of Ibn Buraidah, on the authority of his father, who said: I was walking with the Messenger of God, may God bless him and grant him peace, and he said: **I know a verse that was not revealed to any prophet before me after Solomon, son of David.** I said: **O Prophet of God, which verse?** He said: **I will teach it to you before I leave the mosque.** He said: "Then he reached the door and stuck out one of his feet, and I said: He forgot, then he turned to me and said: It is from Solomon and it is "In the Name of God, the Most Gracious, the Most Merciful." This is a strange hadith, and its chain of transmission is weak. Maymun ibn Mihran said: The Messenger of God, may God bless him and grant him peace, used to write: **In Your Name, O God** until this verse was revealed. So he wrote, **In the name of God, the Most Gracious, the Most Merciful.** And His saying, **Do not be arrogant toward me,** Qatada said: He means do not force yourselves upon me. **And come to me in submission,** Abd al-Rahman ibn Zayd ibn Aslam said: Do not refuse or act arrogant toward me, and come to me in submission. Ibn Abbas said: As monotheists. Another said: Sincerely. Sufyan ibn Uyaynah said: Obediently.

Fath al-Qadir

29- **She said,** meaning Bilqis, **O assembly, indeed a noble letter has been thrown to me.** There is an omission in the speech, and the meaning is: So the hoopoe went and threw it to them, and he heard her say: O assembly, etc., and she described the letter as noble because it was from someone great in her soul,

out of reverence for Solomon. It was said that she described it thus because it contained beautiful words, and it was said that she described it thus because it reached her sealed with the seal of Solomon, and the nobleness of the letter is its seal, as was narrated with a chain of transmission traceable to the Prophet. Then she explained what this letter contained.

Tafsir al-Baghawi

29- **She said,** Bilqis to them: **O assembly,** and they were the nobles and leaders of the people, **Indeed, a noble letter has been delivered to me.** Ata' and Ad-Dahhak said: She called it noble because it was sealed. Ibn Jurayj narrated on the authority of Ata' on the authority of Ibn Abbas on the authority of the Prophet, peace and blessings be upon him, who said: **The nobleness of the letter is its seal.** Qatada and Muqatil said: A noble letter means: good, and this is the choice of Az-Zajaj, who said: What is in it is good. It was narrated on the authority of Ibn Abbas: Noble, meaning: noble because of the nobility of its owner. It was said: She called it noble because it was initiated by **In the name of God, the Most Gracious, the Most Merciful.**

Tafsir al-Baidawi

29 - **She said,** meaning after he had thrown it to her. **O assembly, indeed a noble letter has been thrown to me,** because of the nobility of its content or its sender, or because it was sealed, or because of the strangeness of its matter, as she was lying down in a house with closed doors, and the hoopoe entered through a window and threw it on her throat so that she did not feel it.

Surat al-Naml 27:30

Indeed, it is from Solomon, and indeed, it is, In the name of God, the Most Gracious, the Most Merciful.

Surat al-Naml 27:30

Indeed, it is from Solomon, and indeed, it is, In the name of God, the Most Gracious, the Most Merciful.

Tafsir al-Jalalayn

30 - **It is from Solomon and it is guaranteed in the name of God, the Most Gracious, the Most Merciful**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **It is from Solomon, and it is, 'In the name of God, the Most Gracious, the Most Merciful.'**

Tafsir al-Qurtubi

Sixth: The Almighty's saying: "Indeed, it is from Solomon, and indeed, it is: In the name of God, the Most Gracious, the Most Merciful." **And indeed, it with the kasra in both of them, meaning that the speech, or indeed, the subject of the speech, In the name of God, the Most Gracious, the Most Merciful.** Al-Farra' permitted that it is from Solomon and that it is with the fatha on both of them, on the condition that they are in the nominative case instead of the book, meaning that it was thrown to it that it is from Solomon. He permitted them to be in the accusative case with the deletion of the preposition, meaning because it is from Solomon and because it is, as if she explained his generosity by it being from Solomon and beginning it with **In the name of God.** Al-Ashhab Al-Uqaili and Muhammad bin Al-Suma'iqi read: **Do not transgress** with the voiced ghayn, and it was narrated from Wahb bin Munabbih, and from *ghala* it means to transgress and be arrogant. It goes back to the meaning of the group's reading.

Tafsir Ibn Kathir

God Almighty says, informing us of what Solomon said to the hoopoe when he told him about the people of Sheba and their queen: **He said, 'We will see whether you have told the truth or whether you are among the liars.'** That is, have you told the truth in what you said, or whether you are among the liars. In your statement, in order to escape the threat that I have threatened you with? **Go with this letter of mine and deliver it to them, then turn away from them and see what they return.** That is, Solomon, peace be upon him, wrote a letter to Bilqis and her people. And the hoopoe gave it to him, so he carried it. It was said that it was on its wing, as is the custom of birds, and it was said that it was in its beak. He came to their country and came to

the palace of Bilqis, to the seclusion in which she was alone, so he threw it to her from a window there in front of her, then he turned aside politely and leadership, so she was confused by what she saw and was terrified by it, then she went to the letter and took it and opened its seal and read it, and if it was in it, it is **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So she gathered her princes and ministers and the notables of her state and kingdom, then she said to them, **O assembly, indeed a noble letter has been thrown to me,** meaning by its nobleness what she saw of its wondrous matter, that a bird brought it and threw it to her, then turned away from her politely, and this is a matter that no king is capable of, and they have no way to do that. Then she read it to them, **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So they knew that it was from the Prophet of God, Solomon, peace be upon him, and that they were unable to do it. This writing is extremely eloquent, concise and articulate, as the meaning is conveyed in the simplest and best expression. Scholars said: No one wrote **In the Name of God, the Most Gracious, the Most Merciful** before Solomon, peace be upon him. Ibn Abi Hatim narrated a hadith in his tafsir, where he said: My father told us, Harun ibn al-Fadl Abu Ya'la al-Khayyat told us, Abu Yusuf told us, on the authority of Salamah ibn Salih, on the authority of Abdul Karim Abu Umayyah, on the authority of Ibn Buraidah, on the authority of his father, who said: I was walking with the Messenger of God, may God bless him and grant him peace, and he said: **I know a verse that was not revealed to any prophet before me after Solomon, son of David.** I said: **O Prophet of God, which verse?** He said: **I will teach it to you before I leave the mosque.** He said: "Then he reached the door and stuck out one of his feet, and I said: He forgot, then he turned to me and said: It is from Solomon and it is "In the Name of God, the Most Gracious, the Most Merciful." This is a strange hadith, and its chain of transmission is weak. Maymun ibn Mihran said: The Messenger of God, may God bless him and grant him peace, used to write: **In Your Name, O God** until this verse was revealed. So he wrote, **In the name of God, the Most Gracious, the Most Merciful.** And His saying, **Do not be arrogant toward me,** Qatada said: He means do not force yourselves upon me. **And come to me in submission,** Abd al-Rahman ibn Zayd ibn Aslam said: Do not refuse or act arrogant toward me, and come to me in submission. Ibn Abbas said: As monotheists. Another said: Sincerely. Sufyan ibn Uyaynah said: Obediently.

Fath al-Qadir

She said: 30- **It is from Solomon and it is in the name of God, the Most Gracious, the Most Merciful.** That is, what it contained of speech and what it included of saying began with the name of God and after the name of God.

Tafsir al-Baghawi

Then she explained who wrote the book and said:

30- **It is from Solomon**, and she explained what was written and said: **And it is in the name of God, the Most Gracious, the Most Merciful.**

Tafsir al-Baidawi

30 - **It is from Solomon** is a resumption as if she was asked who it is from and what it is, so she said it is, meaning the book or title is from Solomon. **And it is** meaning that what is written or what is contained. It was read with the fat-ha as a substitution for *book* or as an explanation of his generosity. **In the name of God, the Most Gracious, the Most Merciful.**