

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

Volume 24
37:65 – 39:25



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
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Translator: Ben Abrahamson

Editor: Rebecca Abrahamson

Cover Designer: Husada Tsalitsa Mardiansyah

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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.



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Translation of Classical Qur'anic Commentaries Volume 24 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Ṣāfāt*, and the first verses of *Sūrat l-Zumar*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

Sincerely
Ben Abrahamson

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Surat al-Saffat 37:65

Its appearance is like the heads of devils.

Tafsir al-Jalalayn

65 - **Its fruit** is likened to the fruit of a palm tree **as if it were the heads of devils** ugly-looking snakes

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Its fruit is like the heads of devils**, God Almighty says: It is as if the fruit of this tree, meaning the tree of Zaqqum in its ugliness and hideousness, is like the heads of devils in its ugliness.

He mentioned that in Abdullah's reading, it is a tree growing at the bottom of Hell.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Its emergence was like the heads of devils**, he said: He likened it to that.

If someone were to say: What is the point of likening the growth of this tree to the heads of devils in ugliness? We do not know the extent of the ugliness of the heads of devils. Rather, the thing is represented by the thing as a definition from the represented to the represented, the close similarity of the represented one to the other, while the represented one knows both things, or one of them. It is known that those who were addressed by this verse from the polytheists did not know the tree of Zaqqum, nor the heads of devils, nor did they see them, nor either of them.

It was said to him: As for the tree of Zaqqum, God Almighty described it to them and made it clear so that they knew what it is and what its description is. He said to them, **A tree that springs forth from the bottom of Hellfire, its fruit as if it were the heads of devils**. So He did not leave them in the dark about it. As for his comparison of its fruit as the heads of devils, I say that each of them has an understandable aspect: One of them is that it is likened to the heads of devils in the manner that the addressees of the verse have been using among themselves. This is because people have been using it in their exaggeration when one of them wants to exaggerate in making something ugly, he says: As if it were a devil. This is one of the sayings. The second is that it is likened to the head of a snake known among the Arabs and called a devil, and it is a snake that has a crest, as mentioned, and its face is ugly to look at. This is what the rajaz poet meant when he said:

Anjar swears when I swear like the devil of Hamaat I know

Tafsir al-Qurtubi

Its fruit means its blossom, it is called a blossom because of its blossoming. **As if it were the heads of devils** It was said: He means the devils themselves, he likened them to their heads because of their ugliness, and the heads of devils are imagined in the souls even if they are not visible. And from that is their saying to you, **An ugly one is like the image of a devil**, and for every beautiful image it is like the image of an angel. And from that is the saying of the Almighty, informing about the companions of Joseph: "This is not a human being. This is nothing but a noble angel." This is an imaginative simile, the meaning of which was narrated from Ibn Abbas and Al-Qurazi. And from that is the saying of Imru' Al-Qais:

And sharpened blue teeth like the fangs of wild beasts

Even though the ghoul is unknown, it is because of the ugliness it is perceived in people's souls. God Almighty said: **Devils among mankind and jinn** (al-An'am 6:112), so the rebellious humans are visible devils. And in the authentic hadith: **It is as if the tops of its palm trees were the heads of devils**. Many Arabs claimed to have seen devils and ghouls. Al-Zajaj and Al-Farra' said: Devils are snakes with heads and crests, and they are the ugliest, most malicious and lightest of snakes. The rajaz poet said, comparing a woman to a snake with a crest:

Anjar swears when I swear like the devil of Hamaat I know

The singular is Hamata. The one with a mane is more arif. The poet said, describing his camel:

Muthanna Hadrami played as if he was a devil who had been fooled by the poor castor bean.

To twist: to walk crookedly. A crooked aral-Saff 61:twists as it goes. A snake twists: if it twists as it walks. He said, describing the reins of a camel:

Muthanna Hadrami played as if he were a devil in a deserted place

It was said: He compared this to an ugly plant in Yemen called asten and devil. An-Nahhas said: This was not known among the Arabs. Al-Zamakhshari: It is a rough, stinking, bitter tree with an ugly appearance, and its fruit is called the heads of devils. An-Nahhas: It was said that devils are a kind of ugly snake.

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum**, meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from**

Its appearance is like the heads of devils.

Mount Sinai, which produces oil and a condiment for those who eat, meaning the olive tree. This is supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum**, and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers**. Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire**. It was nourished. From the fire and not from it it was created. Mujahid said, **Indeed, We have made it a trial for the wrongdoers**. Abu Jahl, may God curse him, said, "Zaqqum is only dates and butter. You swallow it." I said, "The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. **And God, the Most High, says**, Indeed, it is a tree that emerges at the bottom of Hellfire," meaning the bottom of its roots in the depths of the Fire. "Its fruit is like the heads of devils," to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: "Then they will eat from it and fill their bellies with it." God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad taste, smell and nature. They will be forced to eat from it because they will not find anything else but it and similar things, as God the Almighty said: "They will have no food except from the thorny plant, which neither nourishes nor avails against hunger." Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And the Almighty said: **Then for them there will be a mixture of scalding water**. Ibn Abbas, may God be pleased with him, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be mixed for them with pus and filth from what flows from their private parts and eyes. And Ibn Abi Hatim told us,

my father told us, Haywah ibn Shuraih al-Hadrami told us, Baqiyah ibn al-Walid told us, on the authority of Safwan ibn Amr, and Ubaydullah ibn Busr told me, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say: "Water will be brought near to the people of Hell and they will hate it. When it is brought near, its face will be burned and the scalp will fall into it. When it drinks it, its intestines will be cut until they come out of its anus." And Ibn Abi Hatim said: My father told us, Amr ibn Rafi' told us, Ya'qub ibn Abdullah told us, on the authority of Ja'far and Harun ibn Antara, on the authority of Sa'id ibn Jubayr, who said: When the people of Hell are hungry, they will seek help from the tree of Zaqqum and eat from it, and the skin of their faces will peel off. So if a passerby were to pass by them He knows them by their faces in it. Then thirst is poured upon them, and they cry out for help, and they are helped with water like molten brass, whose heat has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skins have fallen, is scorched by its heat, and what is in their bellies melts, and they walk with their intestines flowing and their skins falling off. Then they are beaten with iron clubs, and every limb falls down on its own, calling for destruction. And the Almighty said: **Then their return will surely be to Hellfire**. That is, after this separation, their return will be to a blazing Fire, a blazing Hellfire, and a blazing Blaze. Sometimes in this place and sometimes in that, as the Almighty said: **They will circulate between it and scalding water**. This is how Qatada recited this verse, and it is a good and strong interpretation. Al-Suddi said regarding the recitation of Abdullah **may God be pleased with him: Then their return will surely be to Hellfire**. Abdullah **may God be pleased with him** used to say: "By the One in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire." Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest**. Al-Thawri narrated from Maysarah from Al-Minhal bin Amr from Abu Ubaidah from Abdullah **may God be pleased with him** who said: The day will not reach midday on the Day of Resurrection until these people have taken their rest and those have taken their rest. Sufyan said: I think so. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest**. Then their rest will be to Hellfire. I said: According to this interpretation, *then* is a conjunction of one predicate to another. And the Almighty's saying: **Indeed, they found their fathers astray** means that We only punished them with that because they found their fathers astray and followed them in it simply because of that without evidence or proof. That is why He said: **And they hasten in their footsteps**. Mujahid said that it is similar to running, and Saeed bin Jubayr said that it is foolish.

Fath al-Qadir

Then he said 65- **Its fruit is like the heads of devils**, meaning its fruit and what it bears are like the heads of

devils in their extreme ugliness and hideousness. So he likened the tangible to the imaginary, even though it is not visible, to indicate that it is extremely ugly, as you say in likening someone who finds it ugly: as if it were a devil, and in likening someone who finds it beautiful: as if it were an angel, as in his saying: "This is not a human being. This is nothing but a noble angel." And from this is the saying of

Will he kill me while my supervisor is my bed and my blue teeth are sharpened like the fangs of ghouls?

Al-Zajjaj and Al-Farraa said: "Shayateen are snakes with heads and crests. They are the ugliest, most malicious, and lightest of snakes." It is said that **the heads of the shayateen** are the name of an ugly plant known in Yemen called *istan*, and it is also called *shayateen*. An-Nahhas said: **This is not known among the Arabs**. It is also said that it is a rough, stinking, bitter tree with an ugly appearance, and its fruit is called **the heads of the shayateen**.

Tafsir al-Baghawi

65. "Its fruit is called a date palm because of its appearance, **like the heads of devils**. Ibn Abbas, may God be pleased with him, said: They are the devils themselves, and they were likened to it because of their ugliness, because when people describe something as extremely ugly, they say: It is like a devil, even though devils cannot be seen because the ugliness of their appearance is imagined in the mind. This is the meaning of the words of Ibn Abbas and Al-Qurazi. Some of them said: By devils he meant snakes, and the Arabs call an ugly-looking snake a devil.

It was said: It is an ugly, bitter, stinking tree that grows in the desert. The Arabs call it the heads of devils.

Tafsir al-Baidawi

65- **Its emergence** means its bearing is borrowed from the emergence of dates, as it shares the same shape as them, or the emergence from the tree. **As if they were the heads of devils** in the extreme ugliness and horror, and it is a simile for the imaginary, like comparing the extremely beautiful to the angel. It was said that **the devils** are enormous, ugly-looking snakes with crests, and perhaps they were named thus.

Surat al-Saffat 37:66

So indeed, they will eat from it and fill their bellies with it.

Surat al-Saffat 37:66

So indeed, they will eat from it and fill their bellies with it.

Tafsir al-Jalalayn

66 - **Then they** the disbelievers **will eat from it** despite its ugliness due to their intense hunger **and fill their bellies with it**

Tafsir al-Suyuti

Tafsir al-Tabari

And Ajeez narrates. The third: That it is like a plant known as the heads of devils, and it was mentioned that it has an ugly head. **Then they will eat from it and fill their bellies with it.** God Almighty says: These polytheists, for whom God made this tree a trial, will eat from this tree, which is the tree of Zaqqum, and fill their bellies with its Zaqqum.

Tafsir al-Qurtubi

They will eat from it and fill their bellies with it. This is their food and fruit in place of the sustenance of the people of Paradise. And it says in <Al-Ghashiyah> **They will have no food except from the thorny plant,** and it will come later.

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum,** meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from Mount Sinai, which produces oil and a condiment for those who eat,** meaning the olive tree. This is supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum,** and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers.** Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire.** It was nourished. From the fire and from it it was created. Mujahid said, **Indeed, We have made it a trial for the wrongdoers.** Abu Jahl, may God curse him, said, "Zaqqum is only

dates and butter. You swallow it." I said, "The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. **And God, the Most High, says,** Indeed, it is a tree that emerges at the bottom of Hellfire," meaning the bottom of its roots in the depths of the Fire. "Its fruit is like the heads of devils," to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: "Then they will eat from it and fill their bellies with it." God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad taste, smell and nature. They will be forced to eat from it because they will not find anything else but it and similar things, as God the Almighty said: "They will have no food except from the thorny plant, which neither nourishes nor avails against hunger." Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And the Almighty said: **Then for them there will be a mixture of scalding water.** Ibn Abbas, may God be pleased with him, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be mixed for them with pus and filth from what flows from their private parts and eyes. And Ibn Abi Hatim told us, my father told us, Haywah ibn Shuraih al-Hadrami told us, Baqiyah ibn al-Walid told us, on the authority of Safwan ibn Amr, and Ubaydullah ibn Busr told me, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say: "Water will be brought near to the people of Hell and they will hate it. When it is brought near, its face will be burned and the scalp will fall into it. When it drinks it, its intestines will be cut until they come out of its anus." And Ibn Abi Hatim said: My father told us, Amr ibn Rafi' told us, Ya'qub ibn Abdullah told us, on the authority of Ja'far and Harun ibn Antara, on the authority of Sa'id ibn Jubayr, who said: When the

people of Hell are hungry, they will seek help from the tree of Zaqqum and eat from it, and the skin of their faces will peel off. So if a passerby were to pass by them He knows them by their faces in it. Then thirst is poured upon them, and they cry out for help, and they are helped with water like molten brass, whose heat has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skins have fallen, is scorched by its heat, and what is in their bellies melts, and they walk with their intestines flowing and their skins falling off. Then they are beaten with iron clubs, and every limb falls down on its own, calling for destruction. And the Almighty said: **Then their return will surely be to Hellfire.** That is, after this separation, their return will be to a blazing Fire, a blazing Hellfire, and a blazing Blaze. Sometimes in this place and sometimes in that, as the Almighty said: **They will circulate between it and scalding water.** This is how Qatada recited this verse, and it is a good and strong interpretation. Al-Suddi said regarding the recitation of Abdullah **may God be pleased with him: Then their return will surely be to Hellfire.** Abdullah **may God be pleased with him** used to say: "By the One in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire." Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Al-Thawri narrated from Maysarah from Al-Minhal bin Amr from Abu Ubaidah from Abdullah **may God be pleased with him** who said: The day will not reach midday on the Day of Resurrection until these people have taken their rest and those have taken their rest. Sufyan said: I think so. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Then their rest will be to Hellfire. I said: According to this interpretation, *then* is a conjunction of one predicate to another. And the Almighty's saying: **Indeed, they found their fathers astray** means that We only punished them with that because they found their fathers astray and followed them in it simply because of that without evidence or proof. That is why He said: **And they hasten in their footsteps.** Mujahid said that it is similar to running, and Saeed bin Jubayr said that it is foolish.

Fath al-Qadir

66- **So they will eat from it** meaning from the tree or from its pollen, and the feminine gender is due to the pollen acquiring the feminine gender from its addition to the tree. **And they will fill their bellies with it** meaning that they are forced to eat it until their bellies are full, so this is their food and fruit in place of the sustenance of the people of Paradise.

Tafsir al-Baghawi

66. **They will eat from it and fill their bellies with it.** Filling means stuffing a vessel so that it cannot be filled with more.

Tafsir al-Baidawi

66- "Then they will eat from it" from the tree or from its fruit. "And fill their bellies with it" because of the overwhelming hunger or the compulsion to eat it.

Surat al-Saffat 37:67

Then indeed, they will have over it a mixture of scalding water.

Surat al-Saffat 37:67

Then indeed, they will have over it a mixture of scalding water.

Tafsir al-Jalalayn

67 - **Then they will have a mixture of scalding water** boiling water that they will drink, and it will mix with what they eat and become a mixture of it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then for them is a mixture of scalding water.** Then for these polytheists, what they eat from this tree, the tree of Zaqqum, is a mixture, from the Arabs' saying: So-and-so mixed his food with scalding water, so he mixes it with scalding water. The scalding water is hot water, which is heated until its heat is extreme, and its root is maf'ul, which is converted to fa'il.

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, **Then they will have a mixture of scalding water**, meaning: a mixture.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **Then they will have a mixture of scalding water** means: drinking scalding water on the Zaqqum.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Then they will have a mixture of scalding water.** He said: A mixture of scalding water.

Muhammad bin Al-Hussein told us: Ahmad bin Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **Then they will have a mixture of scalding water over it.** He said: Mixture means mingling, which is blending.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Then they will have a mixture of scalding water**, he said: Scalding water will be mixed for them with pus from what makes their eyes pus, and pus from their oozing blood from what comes out of their bodies.

Tafsir al-Qurtubi

Then for them there will be a mixture of scalding water meaning after eating from the tree **a mixture of boiling water.** Mixture means mingling. Shub and shub are two words like faqr and faqr and fathah, which are more famous. Al-Farra' said: He mixed his food and drink if he mixed them with something that mixed them with mingling and shabbiness. So he informed that it will be mixed for them. And the scalding water is hot water to make it more horrible. God the Most High said: **And they will be given to drink scalding water, and it will rip apart their intestines.** (Muhammad 47:15) Al-Suddi said: The scalding water will be mixed for them with the clots of their eyes and the pus from their oozing blood. It was said: Zaqqum will be mixed with the scalding water to combine for them the bitterness of Zaqqum and the heat of the scalding water, to intensify their torment and renew their affliction.

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum**, meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from Mount Sinai, which produces oil and a condiment for those who eat**, meaning the olive tree. This is supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum**, and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers.** Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire.** It was nourished. From the fire and from it it was created. Mujahid said, **Indeed, We have made it a trial for the wrongdoers.** Abu Jahl, may God curse him, said, "Zaqqum is only dates and butter. You swallow it." I said, "The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. **And God, the Most High, says**, Indeed, it is a tree that emerges at the bottom of Hellfire," meaning the bottom of its roots in the depths of the Fire. "Its fruit is like the heads of devils," to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those

addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: "Then they will eat from it and fill their bellies with it." God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad taste, smell and nature. They will be forced to eat from it because they will not find anything else but it and similar things, as God the Almighty said: "They will have no food except from the thorny plant, which neither nourishes nor avails against hunger." Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And the Almighty said: **Then for them there will be a mixture of scalding water.** Ibn Abbas, may God be pleased with him, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be mixed for them with pus and filth from what flows from their private parts and eyes. And Ibn Abi Hatim told us, my father told us, Haywah ibn Shuraih al-Hadrami told us, Baqiyah ibn al-Walid told us, on the authority of Safwan ibn Amr, and Ubaydullah ibn Busr told me, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say: "Water will be brought near to the people of Hell and they will hate it. When it is brought near, its face will be burned and the scalp will fall into it. When it drinks it, its intestines will be cut until they come out of its anus." And Ibn Abi Hatim said: My father told us, Amr ibn Rafi' told us, Ya'qub ibn Abdullah told us, on the authority of Ja'far and Harun ibn Antara, on the authority of Sa'id ibn Jubayr, who said: When the people of Hell are hungry, they will seek help from the tree of Zaqqum and eat from it, and the skin of their faces will peel off. So if a passerby were to pass by them He knows them by their faces in it. Then thirst is poured upon them, and they cry out for help, and they are helped with water like molten brass, whose heat has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skins have fallen, is scorched by its heat, and what is in their bellies melts, and they walk with their intestines flowing and their skins falling off. Then they are beaten with iron clubs, and every limb falls down on its own, calling for destruction. And the Almighty said: **Then their return will surely be to Hellfire.** That is, after this separation, their return will be to a blazing Fire, a blazing Hellfire, and a blazing Blaze. Sometimes in this place and sometimes in that, as the Almighty said: **They will circulate between it and scalding water.** This

is how Qatada recited this verse, and it is a good and strong interpretation. Al-Suddi said regarding the recitation of Abdullah **may God be pleased with him: Then their return will surely be to Hellfire.** Abdullah **may God be pleased with him** used to say: "By the One in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire." Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Al-Thawri narrated from Maysarah from Al-Minhal bin Amr from Abu Ubaidah from Abdullah **may God be pleased with him** who said: The day will not reach midday on the Day of Resurrection until these people have taken their rest and those have taken their rest. Sufyan said: I think so. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Then their rest will be to Hellfire. I said: According to this interpretation, *then* is a conjunction of one predicate to another. And the Almighty's saying: **Indeed, they found their fathers astray** means that We only punished them with that because they found their fathers astray and followed them in it simply because of that without evidence or proof. That is why He said: **And they hasten in their footsteps.** Mujahid said that it is similar to running, and Saeed bin Jubayr said that it is foolish.

Fath al-Qadir

67- **Then for them, after eating from it, is a mingling of scalding water.** Mixing is mixing. Al-Farra' said: It is said that he mixed his food and drink with something that mingles them with something that mingles them with something, and scalding water is hot water. So the Almighty informed us that their food from that tree will be mixed with scalding water to make their punishment more terrible and their condition more horrible, as in His statement: **And they will be given to drink scalding water, so it will sever their intestines.** The majority of scholars read *mixing* with a fatha on the sheen, and it is a verbal noun. Shaiban the grammarian read it with a damma. Al-Zajaj said: The fatha is a verbal noun, and the damma is a noun meaning mixed, like naqs means the diminished.

Tafsir al-Baghawi

67. **Then they will have a mixture of boiling water:** a mixture and a blend, **of scalding water,** of very hot water. It is said to them when they eat Zaqqum: **Drink boiling water with it,** so the boiling water mixes with Zaqqum in their stomachs and it becomes a mixture for them.

Tafsir al-Baidawi

67- "Then they will have it" meaning after they have had their fill of it and thirst has overcome them and their request for water has been prolonged. It is possible that "then" is because of the additional distaste and hideousness of their drinking. "A drink of

Surat al-Saffat 37:67

Then indeed, they will have over it a mixture of scalding water.

scalding water" is a drink of pus or boiled pus mixed with scalding water that will cut up their intestines. It was read with the dammah and it is the name of what it is mixed with and the first is a source that it is named after.

Surat al-Saffat 37:68

Then indeed, their return will be to Hellfire.

Tafsir al-Jalalayn

68 - **Then their return will be to Hell** indicates that they will be brought out of it with a boiling drink and that he is outside of it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then their return will be to Hellfire**, God Almighty says: Then their return and destiny will be to Hellfire.

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

Then their return will be to Hellfire means they will be in suffering and torment from the fire of Hellfire, and he recited this verse: **They will circulate between it and scalding water** (al-Rahman 55:44).

Muhammad bin Al-Husayn told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement, **Then their return will surely be to Hellfire**, he said in Abdullah's reading, **Then their return will surely be to Hellfire**. Abdullah used to say, "By Him in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire." Then he said, **The companions of Paradise, that Day, will be best in settlement and best in resting place.** (al-Furqan 25:24)

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then their return will be to Hellfire**, he said: Their death.

Tafsir al-Qurtubi

Then their return will be to Hellfire. It was said: This indicates that when they ate Zaqqum, they were in a punishment other than the Fire, then they will be returned to it. Muqatil said: The boiling water is outside Hellfire, so they will be brought to the boiling water to drink it, then they will be returned to Hellfire, based on the statement of God the Most High: "This is Hellfire, which the criminals deny. They will circulate between it and scalding water." (Ar-Rahman 55:43-44) Ibn Mas'ud recited: **Then their return will be to Hellfire.** Abu Ubaidah said: It is possible for *then* to have the meaning of *and*. Al-Qushayri said: Perhaps the boiling water is in a place in Hellfire, on the edge of it.

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the

delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum**, meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from Mount Sinai, which produces oil and a condiment for those who eat**, meaning the olive tree. This is supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum**, and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers.** Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire.** It was nourished. From the fire and from it it was created. Mujahid said, **Indeed, We have made it a trial for the wrongdoers.** Abu Jahl, may God curse him, said, "Zaqqum is only dates and butter. You swallow it." I said, "The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. **And God, the Most High, says**, Indeed, it is a tree that emerges at the bottom of Hellfire," meaning the bottom of its roots in the depths of the Fire. "Its fruit is like the heads of devils," to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: "Then they will eat from it and fill their bellies with it." God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad taste, smell and nature. They will be forced to eat from it because they will not find anything else but it and similar things, as God the Almighty said: "They will have no food except from the thorny plant, which neither nourishes nor avails against hunger." Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And

Then indeed, their return will be to Hellfire.

the Almighty said: **Then for them there will be a mixture of scalding water.** Ibn Abbas, may God be pleased with him, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be mixed for them with pus and filth from what flows from their private parts and eyes. And Ibn Abi Hatim told us, my father told us, Haywah ibn Shuraih al-Hadrami told us, Baqiyah ibn al-Walid told us, on the authority of Safwan ibn Amr, and Ubaydullah ibn Busr told me, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say: "Water will be brought near to the people of Hell and they will hate it. When it is brought near, its face will be burned and the scalp will fall into it. When it drinks it, its intestines will be cut until they come out of its anus." And Ibn Abi Hatim said: My father told us, Amr ibn Rafi' told us, Ya'qub ibn Abdullah told us, on the authority of Ja'far and Harun ibn Antara, on the authority of Sa'id ibn Jubayr, who said: When the people of Hell are hungry, they will seek help from the tree of Zaqqum and eat from it, and the skin of their faces will peel off. So if a passerby were to pass by them He knows them by their faces in it. Then thirst is poured upon them, and they cry out for help, and they are helped with water like molten brass, whose heat has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skins have fallen, is scorched by its heat, and what is in their bellies melts, and they walk with their intestines flowing and their skins falling off. Then they are beaten with iron clubs, and every limb falls down on its own, calling for destruction. And the Almighty said: **Then their return will surely be to Hellfire.** That is, after this separation, their return will be to a blazing Fire, a blazing Hellfire, and a blazing Blaze. Sometimes in this place and sometimes in that, as the Almighty said: **They will circulate between it and scalding water.** This is how Qatada recited this verse, and it is a good and strong interpretation. Al-Suddi said regarding the recitation of Abdullah **may God be pleased with him: Then their return will surely be to Hellfire.** Abdullah **may God be pleased with him** used to say: "By the One in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire." Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Al-Thawri narrated from Maysarah from Al-Minhal bin Amr from Abu Ubaidah from Abdullah **may God be pleased with him** who said: The day will not reach midday on the Day of Resurrection until these people have taken their rest and those have taken their rest. Sufyan said: I think so. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Then their rest will be to Hellfire. I said: According to this interpretation, *then* is a conjunction of one predicate to another. And the Almighty's saying: **Indeed, they found their fathers astray** means that We only punished them with that because they found their fathers astray and followed them in it simply because of that without evidence or

proof. That is why He said: **And they hasten in their footsteps.** Mujahid said that it is similar to running, and Saeed bin Jubayr said that it is foolish.

Fath al-Qadir

68- **Then their return will surely be to Hellfire** meaning their return after drinking the boiling water and eating the Zaqqum will be to Hellfire. This is because they will be brought to drink the boiling water, which is outside Hellfire, just as camels are brought to drink. Then they will be returned to Hellfire, as in the words of the Most High: **They will circulate between it and scalding water.** It was said that the Zaqqum and the scalding water were brought down to them before they entered it. Abu Ubaidah said: *Then* means *and*. Ibn Mas'ud read: **Then their resting place will surely be to Hellfire.**

Tafsir al-Baghawi

68. **Then their return**, after drinking the boiling water, [**is to Hellfire**, and that is because they will be brought to the boiling water] to drink it while it is coming out of the boiling water, just as camels are brought to water, then they will be returned to Hellfire. This is indicated by the Almighty's statement: **They will circulate between it and scalding water** Ar-Rahman 44, and Ibn Mas'ud recited: **Then their resting place will be to Hellfire.**

Tafsir al-Baidawi

68- "Then their return" is their destiny. "To Hell" to its levels or to itself, for Zaqqum and boiling water descend before them before they enter it. It was said that boiling water is outside of it, based on the Almighty's statement: "This is Hell, which the criminals deny. They will circulate between it and boiling water." They will be brought to it as camels are brought to water, then they will be brought back to Hell. This is supported by the fact that it was recited: "Then their return will be."

Surat al-Saffat 37:69

Indeed, they found their fathers astray.

Tafsir al-Jalalayn

69 - **They found** their fathers astray.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, they found their fathers astray**, means: These polytheists, who, when it is said to them, "Say, 'There is no god but God,' are arrogant, found their fathers astray from the right path, not following the path of truth. "So they hasten in their footsteps," meaning: These people hasten in their path, to follow in their footsteps and their way. It is said from this: So-and-so hastened, meaning he walked briskly, in a manner resembling trembling.

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 the statement, **Indeed, they found their fathers astray**: meaning, they found their fathers astray.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They found their fathers**: meaning they found their fathers.

And similar to what we said about **they rush**, the people of interpretation said.

Tafsir al-Qurtubi

God Almighty says: **They found their fathers astray**. That is, they encountered them in this manner and followed their example.

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum**, meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from Mount Sinai, which produces oil and a condiment for those who eat**, meaning the olive tree. This is

supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum**, and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers**. Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire**. It was nourished. From the fire and from it it was created. Mujahid said, "Indeed, We have made it a trial for the wrongdoers. **Abu Jahl, may God curse him, said**, Zaqqum is only dates and butter. You swallow it. **I said**, The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression." And God, the Most High, says, **Indeed, it is a tree that emerges at the bottom of Hellfire**, meaning the bottom of its roots in the depths of the Fire. **Its fruit is like the heads of devils**, to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: **Then they will eat from it and fill their bellies with it**. God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad taste, smell and nature. They will be forced to eat from it because they will not find anything else but it and similar things, as God the Almighty said: **They will have no food except from the thorny plant, which neither nourishes nor avails against hunger**. Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And the Almighty said: **Then for them there will be a mixture of scalding water**. Ibn Abbas, **may God be pleased with him**, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be mixed for them with pus and filth from what flows from their private parts and eyes. And Ibn Abi Hatim told us, my father told us, Haywah ibn Shuraih al-Hadrami told us, Baqiyah ibn al-Walid told us, on the authority of Safwan ibn Amr, and Ubaydullah ibn Busr told me, on the authority of Abu Umamah al-Bahili, **may God be**

Surat al-Saffat 37:69

Indeed, they found their fathers astray.

pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say: "Water will be brought near to the people of Hell and they will hate it. When it is brought near, its face will be burned and the scalp will fall into it. When it drinks it, its intestines will be cut until they come out of its anus." And Ibn Abi Hatim said: My father told us, Amr ibn Rafi' told us, Ya'qub ibn Abdullah told us, on the authority of Ja'far and Harun ibn Antara, on the authority of Sa'id ibn Jubayr, who said: When the people of Hell are hungry, they will seek help from the tree of Zaqqum and eat from it, and the skin of their faces will peel off. So if a passerby were to pass by them He knows them by their faces in it. Then thirst is poured upon them, and they cry out for help, and they are helped with water like molten brass, whose heat has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skins have fallen, is scorched by its heat, and what is in their bellies melts, and they walk with their intestines flowing and their skins falling off. Then they are beaten with iron clubs, and every limb falls down on its own, calling for destruction. And the Almighty said: **Then their return will surely be to Hellfire.** That is, after this separation, their return will be to a blazing Fire, a blazing Hellfire, and a blazing Blaze. Sometimes in this place and sometimes in that, as the Almighty said: **They will circulate between it and scalding water.** This is how Qatada recited this verse, and it is a good and strong interpretation. Al-Suddi said regarding the recitation of Abdullah **may God be pleased with him: Then their return will surely be to Hellfire.** Abdullah **may God be pleased with him** used to say: "By the One in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire." Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Al-Thawri narrated from Maysarah from Al-Minhal bin Amr from Abu Ubaidah from Abdullah **may God be pleased with him** who said: The day will not reach midday on the Day of Resurrection until these people have taken their rest and those have taken their rest. Sufyan said: I think so. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Then their rest will be to Hellfire. I said: According to this interpretation, *then* is a conjunction of one predicate to another. And the Almighty's saying: **Indeed, they found their fathers astray** means that We only punished them with that because they found their fathers astray and followed them in it simply because of that without evidence or proof. That is why He said: **And they hasten in their footsteps.** Mujahid said that it is similar to running, and Saeed bin Jubayr said that it is foolish.

Fath al-Qadir

And the sentence 69 - **They found** that is, they found **their fathers astray** is an explanation for why they deserved what was mentioned above, that is, they encountered them like that, so they followed them out of imitation and misguidance, without any proof at all.

Tafsir al-Baghawi

69. **They found their fathers astray.**

Tafsir al-Baidawi

69- **They found their fathers astray.**

Surat al-Saffat 37:70

So they hasten in their footsteps.

Tafsir al-Jalalayn

70 - **They hasten in their footsteps** They are disturbed by their followers and they hasten to them.

Tafsir al-Suyuti

Tafsir al-Tabari

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And they hasten on their footsteps**, he said: In the form of running.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they hasten in their footsteps**: meaning they hasten in that.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement: **They hasten**, he said: They hurry.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They hasten to it** (Hud 11:78), he said: They rush to it.

Tafsir al-Qurtubi

They are rushing on their heels meaning they are hurrying, on the authority of Qatada. Mujahid said: Like running. Al-Farra' said: Ihraam is to hasten with a tremor. Abu Ubaidah said: <they rush>they urge on those behind them. Al-Mubarrad said something similar. He said: The one who rushes is the one who is urged on. It is said: So-and-so came rushing to the fire if the cold urged him on to it. It was also said: They are disturbed by the intensity of the haste, said Al-Fadl. Al-Zajjaj: It is said that he rushed and rushed if he urged and disturbed.

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum**, meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is

meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from Mount Sinai, which produces oil and a condiment for those who eat**, meaning the olive tree. This is supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum**, and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers**. Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire**. It was nourished. From the fire and from it was created. Mujahid said, **Indeed, We have made it a trial for the wrongdoers**. Abu Jahl, may God curse him, said, "Zaqqum is only dates and butter. You swallow it." I said, "The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. **And God, the Most High, says**, Indeed, it is a tree that emerges at the bottom of Hellfire," meaning the bottom of its roots in the depths of the Fire. "Its fruit is like the heads of devils," to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: "Then they will eat from it and fill their bellies with it." God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad taste, smell and nature. They will be forced to eat from it because they will not find anything else but it and similar things, as God the Almighty said: "They will have no food except from the thorny plant, which neither nourishes nor avails against hunger." Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And the Almighty said: **Then for them there will be a mixture of scalding water**. Ibn Abbas, may God be pleased with him, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be mixed for them with pus and filth from what flows from their private parts and eyes. And Ibn Abi Hatim told us,

Surat al-Saffat 37:70

So they hasten in their footsteps.

my father told us, Haywah ibn Shuraih al-Hadrami told us, Baqiyah ibn al-Walid told us, on the authority of Safwan ibn Amr, and Ubaydullah ibn Busr told me, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say: "Water will be brought near to the people of Hell and they will hate it. When it is brought near, its face will be burned and the scalp will fall into it. When it drinks it, its intestines will be cut until they come out of its anus." And Ibn Abi Hatim said: My father told us, Amr ibn Rafi' told us, Ya'qub ibn Abdullah told us, on the authority of Ja'far and Harun ibn Antara, on the authority of Sa'id ibn Jubayr, who said: When the people of Hell are hungry, they will seek help from the tree of Zaqqum and eat from it, and the skin of their faces will peel off. So if a passerby were to pass by them He knows them by their faces in it. Then thirst is poured upon them, and they cry out for help, and they are helped with water like molten brass, whose heat has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skins have fallen, is scorched by its heat, and what is in their bellies melts, and they walk with their intestines flowing and their skins falling off. Then they are beaten with iron clubs, and every limb falls down on its own, calling for destruction. And the Almighty said: **Then their return will surely be to Hellfire.** That is, after this separation, their return will be to a blazing Fire, a blazing Hellfire, and a blazing Blaze. Sometimes in this place and sometimes in that, as the Almighty said: **They will circulate between it and scalding water.** This is how Qatada recited this verse, and it is a good and strong interpretation. Al-Suddi said regarding the recitation of Abdullah **may God be pleased with him: Then their return will surely be to Hellfire.** Abdullah **may God be pleased with him** used to say: "By the One in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire." Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Al-Thawri narrated from Maysarah from Al-Minhal bin Amr from Abu Ubaidah from Abdullah **may God be pleased with him** who said: The day will not reach midday on the Day of Resurrection until these people have taken their rest and those have taken their rest. Sufyan said: I think so. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Then their rest will be to Hellfire. I said: According to this interpretation, *then* is a conjunction of one predicate to another. And the Almighty's saying: **Indeed, they found their fathers astray** means that We only punished them with that because they found their fathers astray and followed them in it simply because of that without evidence or proof. That is why He said: **And they hasten in their footsteps.** Mujahid said that it is similar to running, and Saeed bin Jubayr said that it is foolish.

with a tremor. Abu Ubaidah said: They are urging those behind them on. It is said: So-and-so came rushing to the fire, if the cold urged him to it. Al-Mufaddal said: They are disturbed by the intensity of the haste. Al-Zajjaj said: He rushed and rushed, if he urged and was disturbed, and the meaning is: They follow their fathers quickly as if they are disturbed to follow their fathers.

Tafsir al-Baghawi

70. **They hasten in their footsteps.** They hasten. Al-Kalbi said: They do the same as their deeds.

Tafsir al-Baidawi

70- "They hasten in their footsteps" is an explanation for their deserving of those hardships by imitating their fathers in misguidance. Hastening means extreme haste as if they are being disturbed by hastening in "their footsteps", and it indicates that they hastened to do that without stopping to consider and investigate.

Fath al-Qadir

70- "They are running after them." Running means hastening. Al-Farra' said: Running means hastening

went astray. Before your people.

Surat al-Saffat 37:71

And indeed, before them, most of the former peoples had gone astray.

Tafsir al-Jalalayn

71 - **And indeed, most of the ancients had gone astray before them** of the past nations.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O Muhammad, most of the nations before them have strayed from the straight path and the right way before the polytheists of your people, the Quraysh.

Tafsir al-Qurtubi

God Almighty says: **And indeed, most of the former peoples went astray before them**, meaning of the past nations.

Tafsir Ibn Kathir

God Almighty tells us about the past nations that most of them were astray and used to associate other gods with God. God Almighty mentioned that He sent among them warners who warned of God's wrath and warned them of His power and punishment against those who disbelieved in Him and worshipped other than Him. They persisted in disobeying and denying His messengers, so He destroyed and annihilated the disbelievers and saved the believers, granted them victory and made them triumphant. For this reason God Almighty said: **Then see how was the end of those who were warned, except for the chosen servants of God.**

Fath al-Qadir

71- **And indeed, before them, most of the former peoples had gone astray.** That is, before these people mentioned, most of the former peoples of the past nations had gone astray.

Tafsir al-Baghawi

71. **And indeed, most of the former peoples had gone astray before them**, of the past nations.

Tafsir al-Baidawi

71- **And indeed, before them, most of the ancients**

Surat al-Saffat 37:72

And We had certainly sent among them warners.

Surat al-Saffat 37:72

And We had certainly sent among them warners.

Tafsir al-Jalalayn

72 - **And We have certainly sent among them warners** from among the messengers to frighten.

Tafsir al-Suyuti

Tafsir al-Tabari

And We had certainly sent among them warners. He says: And We had certainly sent among the nations that passed before your nation, and before your people who denied you, warners to warn them of Our punishment for their disbelief in Us, but they denied them and did not accept their advice, so We brought down upon them Our punishment and chastisement.

Tafsir al-Qurtubi

And We had certainly sent among them warners, meaning messengers who warned them of the punishment, but they disbelieved.

Tafsir Ibn Kathir

God Almighty tells us about the past nations that most of them were astray and used to associate other gods with God. God Almighty mentioned that He sent among them warners who warned of God's wrath and warned them of His power and punishment against those who disbelieved in Him and worshipped other than Him. They persisted in disobeying and denying His messengers, so He destroyed and annihilated the disbelievers and saved the believers, granted them victory and made them triumphant. For this reason God Almighty said: **Then see how was the end of those who were warned, except for the chosen servants of God.**

Fath al-Qadir

72- **And We had certainly sent among them warners.** That is, We sent among these first people messengers who warned them of the punishment and explained the truth to them, but that did not work with them.

Tafsir al-Baghawi

72. **And We had certainly sent among them warners.**

Tafsir al-Baidawi

72- **And We had certainly sent among them warners** prophets who warned them of the consequences.

Surat al-Saffat 37:73

Then see how was the end of those who were warned.

Tafsir al-Baidawi

73- **So see how was the end of those who were warned** of severity and horror.

Tafsir al-Jalalayn

73 - **So see how was the end of those who were warned** the disbelievers, meaning their end was torment.

Tafsir al-Suyuti

Tafsir al-Tabari

Then see how was the end of those who were warned. He says: So reflect and understand what was the end of those whom Our prophets warned, and what their situation became, and what followed their disbelief in God. Did We not destroy them and make them an example for the servants and a lesson for those after them?

Tafsir al-Qurtubi

So see how was the end of those who were warned. That is, the end of their claim.

Tafsir Ibn Kathir

God Almighty tells us about the past nations that most of them were astray and used to associate other gods with God. God Almighty mentioned that He sent among them warners who warned of God's wrath and warned them of His power and punishment against those who disbelieved in Him and worshipped other than Him. They persisted in disobeying and denying His messengers, so He destroyed and annihilated the disbelievers and saved the believers, granted them victory and made them triumphant. For this reason God Almighty said: **Then see how was the end of those who were warned, except for the chosen servants of God.**

Fath al-Qadir

73- **Then see how was the end of those who were warned.** That is, those who were warned by the messengers, for they ended up in the Fire. Muqatil said: He is saying that their end was torment, warning the disbelievers of Mecca.

Tafsir al-Baghawi

73. **Then see how was the end of those who were warned**, the disbelievers, meaning: their end was torment.

Surat al-Saffat 37:74

Except the chosen servants of God.

Surat al-Saffat 37:74

Except the chosen servants of God.

Tafsir al-Jalalayn

74 - **Except the sincere servants of God** the believers, for they were saved from punishment because of their sincerity in worship, or because God made them sincere in it, according to the reading of the opening of the lam.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Except the chosen servants of God**, the Almighty says: So see how was the end of those who were warned, except for the servants of God whom We made sincere in belief in God and His messengers. He excluded the servants of God from those who were warned, because the meaning of the statement is: So see how We destroyed those who were warned, except for the believing servants of God. Therefore, it was appropriate to exclude them from them.

And similar to what we said about His statement, **Except the sincere servants of God**, the people of interpretation said.

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding the statement, **Except the sincere servants of God**, he said: Those whom God has chosen.

Tafsir al-Qurtubi

Except the sincere servants of God meaning those whom God has saved from disbelief. This has been mentioned previously. Then it was said: This is an exception from **the warners**. It was also said that it is from the words of God the Most High: **Indeed, most of the former peoples went astray before them** (al-Saffat 37:71).

Tafsir Ibn Kathir

God Almighty tells us about the past nations that most of them were astray and used to associate other gods with God. God Almighty mentioned that He sent among them warners who warned of God's wrath and warned them of His power and punishment against those who disbelieved in Him and worshipped other than Him. They persisted in disobeying and denying His messengers, so He destroyed and annihilated the

disbelievers and saved the believers, granted them victory and made them triumphant. For this reason God Almighty said: **Then see how was the end of those who were warned, except for the chosen servants of God.**

Fath al-Qadir

Then He excepted His believing servants, saying: 74- **Except the sincere servants of God**, meaning except those whom God has made sincere by guiding them to faith and monotheism. **The sincere** is read with a kasra on the lam, meaning those who have made their obedience sincere to God and have not mixed it with anything that would change it.

Ibn Abi Shaybah, Hannad and Ibn Al-Mundhir narrated on the authority of Ibn Mas'ud, regarding the statement, **Then he looked and saw him in the midst of Hellfire**, that he said: He looked and then turned to his companions and said: **I have seen the skulls of the people boiling**. 'Abd ibn Humayd narrated on the authority of Ibn 'Abbas, who said: God's statement to the people of Paradise, **Eat and drink at ease for what you used to do**, "at ease" means you will not die in it. Then they said: **Then will we not die? Except for our first death, and we will not be punished? Indeed, this is the great attainment**. He said: This is God's statement, **For the likes of this let the workers work**. Ibn Mardawayh narrated on the authority of Al-Bara' ibn 'Azib, who said: I was walking with the Messenger of God, may God bless him and grant him peace, his hand in mine, and he saw a funeral procession, so he walked quickly until he reached the grave, then he knelt on his knees and began to weep until the earth was wet, then he said: **For the likes of this let the workers work**. Ibn Mardawayh narrated on the authority of Anas who said: I entered with the Prophet (peace and blessings of God be upon him) upon a sick person who was dying, and he said: **For the sake of such things let the workers work**. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: Abu Jahl passed by the Messenger of God (peace and blessings of God be upon him) while he was sitting. When he had gone away, the Messenger of God (peace and blessings of God be upon him) said: **It is more fitting for you, then more fitting, then more fitting for you, then more fitting**. When Abu Jahl heard this, he said: **Who do you threaten, O Muhammad?** He said: *You*. He said: **What do you threaten me with?** He said: **I have threatened you with the Almighty, the Generous**. Abu Jahl said: **Am I not the Almighty, the Generous?** Then God revealed: **Indeed, the tree of Zaqqum * is the food of the sinful** until His saying: "Taste. Indeed, you are the Almighty, the Generous." When Abu Jahl heard what was revealed about him, he gathered his companions and brought out to them butter and dates and said: "Drink some of this. By God, Muhammad threatens you with nothing but this." Then God revealed: **It is a tree that springs from the bottom of Hellfire** until His saying: **Then they will have a mixture of scalding water on it**. Ibn Abi Shaybah narrated from him that he said: If a drop of Zaqqum from Hell were sent down to the earth, it would ruin people's livelihood. Ibn Jarir and Ibn Al-Mundhir also narrated from him:

Then for them there will be a mixture thereof. He said: It will be mixed. Ibn Al-Mundhir also narrated from him that he said regarding His statement: **A mixture of scalding water.** It will mix with their food and be mixed with the scalding water. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Mas'ud that he said: Midday will not come until these people and those people have had their rest, the people of Paradise and the people of Hell. He recited: Then their resting place will be in Hell. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding His statement: **Indeed, they found their fathers astray.** He said: They found their fathers.

Tafsir al-Baghawi

74. **Except the sincere servants of God,** the monotheists, who were saved from punishment.

Tafsir al-Baidawi

74- **Except the sincere servants of God** except those who heeded their warning and made their religion sincere to God. It was read with the fat-ha, meaning those whom God made sincere to His religion. The address is to the Messenger, may God bless him and grant him peace, and the intended address is to his people, for they also heard their report and saw their traces.

Surat al-Saffat 37:75

And Noah had certainly called upon Us, and excellent is the respondent.

Surat al-Saffat 37:75

And Noah had certainly called upon Us, and excellent is the respondent.

Tafsir al-Jalalayn

75 - **And Noah called upon Us** saying, **My Lord, I am overcome, so grant me victory. And excellent are We to respond to him.** That is, he called upon Us against his people, so We destroyed them by drowning.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Noah called upon Us, asking Us to destroy his people, saying: **My Lord, I have called upon my people night and day, * But my call has only increased them in flight** (Nuh 71:16). . until His saying: **My Lord, leave not upon the earth from among the disbelievers a single dweller** (Nuh 71:26). And His statement: **The best of responders** means: The best of responders we were to him when he called upon Us, so We answered his call, and destroyed his people. **And We saved him and his family** meaning: the people of Noah who boarded the ship with him. We have mentioned them previously, and explained the scholars' disagreement over their number.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And Noah called upon Us, and excellent is the respondent.** He said: God answered him.

Tafsir al-Qurtubi

The Almighty said: **And Noah called upon Us** [The root word for calling is seeking help], and it was said that he called upon Us regarding the destruction of his people. He said: **My Lord, leave not upon the earth from among the disbelievers a single dweller** (Nuh: 26). **How excellent are we to respond.** Al-Kisa'i said: That is, **How excellent are we to respond** to him.

Tafsir Ibn Kathir

When God the Almighty mentioned that most of the ancients had strayed from the path of salvation, He began to explain that in detail. He mentioned Noah, peace be upon him, and what he encountered from his people of denial, and that only a few of them believed despite the long period of time he lived among them for a thousand years minus fifty years. When that

became long and their denial became intense, and whenever he called upon them they became more averse, he called upon his Lord, **Indeed, I am defeated, so grant me victory.** So God the Almighty became angry with them, and for this reason the Almighty said: **And Noah called upon Us, and excellent are the respondent.** That is, excellent are the respondent to him. **And We saved him and his family from the great distress,** which is the denial and harm. **And We made his descendants the survivors.** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, saying: Only the descendants of Noah, peace be upon him, remained. Sa'id ibn Abi 'Aruba said on the authority of Qatada regarding the words of God Almighty: **And We made his descendants the survivors,** he said: All people are from the descendants of Noah, peace be upon him. At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sa'id ibn Bashir on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made his descendants the survivors,** he said: Sam, Ham, and Japheth. Imam Ahmad said: Abdul Wahhab told us on the authority of Sa'id on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, that the Prophet of God, may God bless him and grant him peace, said: **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans.** At-Tirmidhi narrated it on the authority of Bishr ibn Mu'adh Al-'Aqdi on the authority of Yazid ibn Zari' on the authority of Sa'id, who is Ibn Abi 'Aruba, on the authority of Qatada with it. Al-Hafiz Abu 'Umar ibn 'Abd Al-Barr said: It was narrated on the authority of 'Imran ibn Husayn, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, something similar. What is meant by the Romans here are the first Romans, and they are the Greeks who are descended from Rumi ibn Lati ibn Yunan ibn Japheth, son of Noah, peace be upon him. Then it was narrated from the hadith of Ismail bin Ayyash, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said: Noah, peace be upon him, had three children: Shem, Japheth, and Ham. Each of these three had children. Shem gave birth to the Arabs, Persians, and Romans, and Japheth gave birth to the Turks, Slavs, Gog and Magog, and Ham gave birth to the Copts, Sudanese, and Berbers. Something similar to this was narrated from Wahb bin Munabbih, and God knows best. And the words of God Almighty: **And We left for him among later generations** Ibn Abbas, may God be pleased with them both, said: He is mentioned with goodness. Mujahid said: It means a tongue of truth for all the prophets. Qatada and As-Suddi said: May God preserve for him good praise among later generations. Ad-Dahhak said: Peace and good praise. The Almighty's saying: "Peace be upon Noah among the worlds" explains why He preserved the beautiful remembrance and good praise for him, that he is greeted in all groups and nations. **Thus do We reward the doers of good,** meaning, this is how We reward whoever among the servants does good in obeying

God Almighty, and We make for him a tongue of truth by which he is remembered after him according to his rank in that. Then the Almighty said: **Indeed, he was of Our believing servants**, meaning, the ones who believed, believed in God, and were certain. **Then We drowned the others**, meaning, We destroyed them, so that not a single eye of them remained, nor a memory, nor an eye, nor a trace, and they are not known except by this ugly description.

Fath al-Qadir

When He, the Almighty, mentioned that He sent warners to the past nations, He mentioned the details of some of what He had summarized, saying: **And Noah called upon Us**. The lam is the particle that introduces an oath, and likewise the lam in His statement: **Then excellent are we who respond**, meaning we are. What is meant is that Noah called upon his Lord against his people when they disobeyed him, so God answered his call and destroyed his people with the flood. So the call here is a call to supplication to God and seeking His aid, like His statement: **My Lord, leave not upon the earth from among the disbelievers a single dweller**, and His statement: **Indeed, I am overcome, so aid**. Al-Kisa'i said: meaning, excellent are we who respond to Him.

Tafsir al-Baghawi

75. The Almighty said: **And Noah called upon Us**, he called upon his Lord against his people and said: **Indeed, I am overcome, so help** (Al-Qamu': 10). **So excellent are the responders** We are, meaning: We answered his call and destroyed his people.

Tafsir al-Baidawi

75- **And Noah called upon Us** is a beginning of detailing the stories after summarizing them, meaning, **And he called upon Us when he despaired of his people**. "And excellent are the responders. **Meaning**, So We answered him with the best answer. By God, we are excellent responders." What was omitted from it was omitted because of the existence of evidence to indicate it.

Surat al-Saffat 37:76

And We saved him and his family from the great distress.

Surat al-Saffat 37:76

And We saved him and his family from the great distress.

Tafsir al-Jalalayn

76 - **And We saved him and his family from the great distress** meaning drowning.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **from the great distress**, means: from the harm and distress that he experienced from the disbelievers, and from the distress of the flood and drowning by which the people of Noah perished.

As Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, **And We saved him and his family from the great distress**, he said: from drowning.

Tafsir al-Qurtubi

And We saved him and his family meaning the people of his religion, who were those who believed with him, and they were eighty according to what was mentioned above **from the great distress** which was drowning.

Tafsir Ibn Kathir

When God the Almighty mentioned that most of the ancients had strayed from the path of salvation, He began to explain that in detail. He mentioned Noah, peace be upon him, and what he encountered from his people of denial, and that only a few of them believed despite the long period of time he lived among them for a thousand years minus fifty years. When that became long and their denial became intense, and whenever he called upon them they became more averse, he called upon his Lord, **Indeed, I am defeated, so grant me victory**. So God the Almighty became angry with them, and for this reason the Almighty said: **And Noah called upon Us, and excellent are the respondent**. That is, excellent are the respondent to him. **And We saved him and his family from the great distress**, which is the denial and harm. **And We made his descendants the survivors**. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, saying: Only the descendants of Noah, peace be upon him, remained. Sa'id ibn Abi 'Aruba said on the authority of Qatada regarding the words of God Almighty: **And We made his descendants the survivors**, he said: All people are from the descendants of Noah, peace be upon him. At-Tirmidhi,

Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sa'id ibn Bashir on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made his descendants the survivors**, he said: Sam, Ham, and Japheth. Imam Ahmad said: Abdul Wahhab told us on the authority of Sa'id on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, that the Prophet of God, may God bless him and grant him peace, said: **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans**. At-Tirmidhi narrated it on the authority of Bishr ibn Mu'adh Al-'Aqdi on the authority of Yazid ibn Zari' on the authority of Sa'id, who is Ibn Abi 'Aruba, on the authority of Qatada with it. Al-Hafiz Abu 'Umar ibn 'Abd Al-Barr said: It was narrated on the authority of 'Imran ibn Husayn, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, something similar. What is meant by the Romans here are the first Romans, and they are the Greeks who are descended from Rumi ibn Lati ibn Yunan ibn Japheth, son of Noah, peace be upon him. Then it was narrated from the hadith of Ismail bin Ayyash, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said: Noah, peace be upon him, had three children: Shem, Japheth, and Ham. Each of these three had children. Shem gave birth to the Arabs, Persians, and Romans, and Japheth gave birth to the Turks, Slavs, Gog and Magog, and Ham gave birth to the Copts, Sudanese, and Berbers. Something similar to this was narrated from Wahb bin Munabbih, and God knows best. And the words of God Almighty: **And We left for him among later generations** Ibn Abbas, may God be pleased with them both, said: He is mentioned with goodness. Mujahid said: It means a tongue of truth for all the prophets. Qatada and As-Suddi said: May God preserve for him good praise among later generations. Ad-Dahhak said: Peace and good praise. The Almighty's saying: "Peace be upon Noah among the worlds" explains why He preserved the beautiful remembrance and good praise for him, that he is greeted in all groups and nations. **Thus do We reward the doers of good**, meaning, this is how We reward whoever among the servants does good in obeying God Almighty, and We make for him a tongue of truth by which he is remembered after him according to his rank in that. Then the Almighty said: **Indeed, he was of Our believing servants**, meaning, the ones who believed, believed in God, and were certain. **Then We drowned the others**, meaning, We destroyed them, so that not a single eye of them remained, nor a memory, nor an eye, nor a trace, and they are not known except by this ugly description.

Fath al-Qadir

76- **And We saved him and his family from the great distress**. What is meant by his family are the people of his religion, and they are those who believed with him and they were eighty, and the great distress is drowning, and it was said that it was his people's

denial of him and the types of harm they did to him.

Tafsir al-Baghawi

76. **And We saved him and his family from the great distress**, [the great grief] that befell his people, which was drowning.

Tafsir al-Baidawi

76- **And We saved him and his family from the great distress** from drowning or harm from his people.

Surat al-Saffat 37:77

And We made his descendants the survivors.

Surat al-Saffat 37:77

And We made his descendants the survivors.

Tafsir al-Jalalayn

77 - **And We made his descendants the survivors** So all people are from his descendants, peace be upon him, and he had three sons: Sam, who is the father of the Arabs, Persians, and Romans; Ham, who is the father of the Blacks; Japheth, the father of the Turks and Khazars; and Gog and Magog, and so on.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We made his descendants the survivors**, means: And We made the descendants of Noah the ones who remained on the earth after the destruction of Lot, and that is because all people from the destruction of Noah until today are the descendants of Noah, so the Persians and the Arabs are the descendants of Sam, son of Noah, and the Turks, Slavs, and Khazars are the descendants of Japheth, son of Noah, and the Sudanese are the descendants of Ham, son of Noah, and this is what the traces came with, and the scholars said.

Muhammad ibn Bashir told us, he said: Ibn Uthma told us, he said: Saeed ibn Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Samurah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **And We made his descendants the survivors**, he said: Shem, Ham, and Japheth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And We made his descendants the survivors**, he said: So all people are from the descendants of Noah.

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, regarding his statement, **And We made his descendants the survivors**, he said: Only the descendants of Noah remained.

Tafsir al-Qurtubi

And We made his descendants the survivors. Ibn Abbas said: When Noah left the ark, all the men and women with him died except his children and wives. This is what He said: **And We made his descendants the survivors.** Saeed bin Al-Musayyab said: Noah's children were three, and all people are from Noah's children: Shem, the father of the Arabs, the Persians, the Romans, the Jews, and the Christians. Ham, the father of the Blacks from the East to the West: the

Sindhis, the Indians, the Nubians, the Zanj, the Abyssinians, the Copts, the Berbers, and others. Japheth, the father of the Slavs, the Turks, the Alans, the Kharaz, Gog and Magog, and others. Some people said: Others than Noah's children also had descendants, as evidenced by His statement: **The descendants of those We carried with Noah** (Al-Isra': 3). And His saying: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon peoples from among those with you. And [there are] peoples whom We will grant enjoyment, then a painful punishment will touch them from Us.'" (Hud 11:48) So based on this, the meaning of the verse: **And We made his descendants the survivors** is not the descendants of those who disbelieved, for We drowned those.

Tafsir Ibn Kathir

When God the Almighty mentioned that most of the ancients had strayed from the path of salvation, He began to explain that in detail. He mentioned Noah, peace be upon him, and what he encountered from his people of denial, and that only a few of them believed despite the long period of time he lived among them for a thousand years minus fifty years. When that became long and their denial became intense, and whenever he called upon them they became more averse, he called upon his Lord, **Indeed, I am defeated, so grant me victory.** So God the Almighty became angry with them, and for this reason the Almighty said: **And Noah called upon Us, and excellent are the respondent.** That is, excellent are the respondent to him. **And We saved him and his family from the great distress**, which is the denial and harm. **And We made his descendants the survivors.** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, saying: Only the descendants of Noah, peace be upon him, remained. Sa'id ibn Abi 'Aruba said on the authority of Qatada regarding the words of God Almighty: **And We made his descendants the survivors**, he said: All people are from the descendants of Noah, peace be upon him. At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sa'id ibn Bashir on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made his descendants the survivors**, he said: Sam, Ham, and Japheth. Imam Ahmad said: Abdul Wahhab told us on the authority of Sa'id on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, that the Prophet of God, may God bless him and grant him peace, said: **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans.** At-Tirmidhi narrated it on the authority of Bishr ibn Mu'adh Al-'Aqdi on the authority of Yazid ibn Zari' on the authority of Sa'id, who is Ibn Abi 'Aruba, on the authority of Qatada with it. Al-Hafiz Abu 'Umar ibn 'Abd Al-Barr said: It was narrated on the authority of 'Imran ibn Husayn, may God be pleased with him,

on the authority of the Prophet, may God bless him and grant him peace, something similar. What is meant by the Romans here are the first Romans, and they are the Greeks who are descended from Rumi ibn Lati ibn Yunan ibn Japheth, son of Noah, peace be upon him. Then it was narrated from the hadith of Ismail bin Ayyash, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said: Noah, peace be upon him, had three children: Shem, Japheth, and Ham. Each of these three had children. Shem gave birth to the Arabs, Persians, and Romans, and Japheth gave birth to the Turks, Slavs, Gog and Magog, and Ham gave birth to the Copts, Sudanese, and Berbers. Something similar to this was narrated from Wahb bin Munabbih, and God knows best. And the words of God Almighty: **And We left for him among later generations** Ibn Abbas, may God be pleased with them both, said: He is mentioned with goodness. Mujahid said: It means a tongue of truth for all the prophets. Qatada and As-Suddi said: May God preserve for him good praise among later generations. Ad-Dahhak said: Peace and good praise. The Almighty's saying: "Peace be upon Noah among the worlds" explains why He preserved the beautiful remembrance and good praise for him, that he is greeted in all groups and nations. **Thus do We reward the doers of good**, meaning, this is how We reward whoever among the servants does good in obeying God Almighty, and We make for him a tongue of truth by which he is remembered after him according to his rank in that. Then the Almighty said: **Indeed, he was of Our believing servants**, meaning, the ones who believed, believed in God, and were certain. **Then We drowned the others**, meaning, We destroyed them, so that not a single eye of them remained, nor a memory, nor an eye, nor a trace, and they are not known except by this ugly description.

Fath al-Qadir

77- **And We made his descendants the survivors** alone, without others, as indicated by the separating pronoun, because God destroyed the disbelievers by his supplication and none of them remained, and those who were with him in the ship from the believers died, as it was said, and none remained except his children. Saeed bin Al-Musayyab said: Noah had three sons, and all people are from the descendants of Noah. Shem is the father of the Arabs, Persians, Romans, Jews, and Christians. Ham is the father of the Blacks from the East to the West: Sindh, India, Nubia, Zanj, Abyssinia, Copts, Berbers, and others. Japheth is the father of the Slavs, Turks, Kharaz, Gog and Magog, and others. It was said that those with Noah had offspring, as is indicated by his statement, **offspring of those We carried with Noah**, and his statement, "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon peoples from among those with you. And peoples We will grant enjoyment to, then a painful punishment will touch them from Us.'" So based on this, the meaning of **and We made his offspring the survivors** is his offspring and the offspring of those with him, not the offspring of those who disbelieved, for God drowned them and left them no offspring.

Tafsir al-Baghawi

77. **And We made his descendants the survivors**, meaning that all people are descendants of Noah.

Ad-Dahhak narrated on the authority of Ibn Abbas, who said: When Noah left the ship, all the men and women who were with him died, except for his children and their wives.

Saeed bin Al-Musayyab said: Noah had three sons: Shem, Ham, and Japheth. Shem was the father of the Arabs, Persians, and Romans. Ham was the father of the Blacks, and Japheth was the father of the Turks, Khazars, Gog and Magog, and so on.

Tafsir al-Baidawi

77- **And We made his descendants the survivors** as those other than them perished and they remained procreating until the Day of Resurrection, as it was narrated that everyone who was with him on the ship died except for his children and their wives.

Surat al-Saffat 37:78

And We left for him among later generations

Surat al-Saffat 37:78

And We left for him among later generations

Tafsir al-Jalalayn

78 - **And We left** We preserved **for him** good praise **among later generations** of the prophets and nations until the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **And We left for him among later generations**, and We kept for him, meaning for Noah, a beautiful memory and good praise among later generations, meaning: among those who came after him from among the people who remember him by it.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding the statement, **And We left for him among later generations**, meaning: he will be remembered with goodness.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And We left for him among later generations**, he said: We made a tongue of truth for all the prophets.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We left for him among later generations**, he said: God left for him good praise among later generations.

Muhammad bin Al-Hussein told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And We left for him among later generations**, he said: Good praise.

Tafsir al-Qurtubi

The Almighty's statement: **And We left for him among later generations** means that We left for him good praise among every nation, for he is beloved by everyone, to the point that there are those among the Magians who say he is Afridun. Its meaning was narrated from Mujahid and others. Al-Kisa'i claimed that there are two interpretations of it: One of them is <And We left for him among later generations>.

Tafsir Ibn Kathir

When God the Almighty mentioned that most of the ancients had strayed from the path of salvation, He began to explain that in detail. He mentioned Noah, peace be upon him, and what he encountered from his people of denial, and that only a few of them believed despite the long period of time he lived among them for a thousand years minus fifty years. When that became long and their denial became intense, and whenever he called upon them they became more averse, he called upon his Lord, **Indeed, I am defeated, so grant me victory**. So God the Almighty became angry with them, and for this reason the Almighty said: **And Noah called upon Us, and excellent are the respondent**. That is, excellent are the respondent to him. **And We saved him and his family from the great distress**, which is the denial and harm. **And We made his descendants the survivors**. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, saying: Only the descendants of Noah, peace be upon him, remained. Sa'id ibn Abi 'Aruba said on the authority of Qatada regarding the words of God Almighty: **And We made his descendants the survivors**, he said: All people are from the descendants of Noah, peace be upon him. At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sa'id ibn Bashir on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made his descendants the survivors**, he said: Sam, Ham, and Japheth. Imam Ahmad said: Abdul Wahhab told us on the authority of Sa'id on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, that the Prophet of God, may God bless him and grant him peace, said: **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans**. At-Tirmidhi narrated it on the authority of Bishr ibn Mu'adh Al-'Aqdi on the authority of Yazid ibn Zari' on the authority of Sa'id, who is Ibn Abi 'Aruba, on the authority of Qatada with it. Al-Hafiz Abu 'Umar ibn 'Abd Al-Barr said: It was narrated on the authority of 'Imran ibn Husayn, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, something similar. What is meant by the Romans here are the first Romans, and they are the Greeks who are descended from Rumi ibn Lati ibn Yunan ibn Japheth, son of Noah, peace be upon him. Then it was narrated from the hadith of Ismail bin Ayyash, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said: Noah, peace be upon him, had three children: Shem, Japheth, and Ham. Each of these three had children. Shem gave birth to the Arabs, Persians, and Romans, and Japheth gave birth to the Turks, Slavs, Gog and Magog, and Ham gave birth to the Copts, Sudanese, and Berbers. Something similar to this was narrated from Wahb bin Munabbih, and God knows best. And the words of God Almighty: **And We left for him among later generations** Ibn Abbas, may God be pleased with them both, said: He is mentioned with goodness. Mujahid said: It means a tongue of truth for all the

prophets. Qatada and As-Suddi said: May God preserve for him good praise among later generations. Ad-Dahhak said: Peace and good praise. The Almighty's saying: "Peace be upon Noah among the worlds" explains why He preserved the beautiful remembrance and good praise for him, that he is greeted in all groups and nations. **Thus do We reward the doers of good**, meaning, this is how We reward whoever among the servants does good in obeying God Almighty, and We make for him a tongue of truth by which he is remembered after him according to his rank in that. Then the Almighty said: **Indeed, he was of Our believing servants**, meaning, the ones who believed, believed in God, and were certain. **Then We drowned the others**, meaning, We destroyed them, so that not a single eye of them remained, nor a memory, nor an eye, nor a trace, and they are not known except by this ugly description.

Fath al-Qadir

78- **And We left for him a legacy among later generations** meaning among the nations who will come after him until the Day of Resurrection.

Tafsir al-Baghawi

78. **And We left for him among later generations**, meaning: We left for him good praise and a beautiful memory among the prophets and nations who came after him until the Day of Resurrection.

Tafsir al-Baidawi

78- **And We left for him guidance among later nations.**

Surat al-Saffat 37:79

Peace be upon Noah among the worlds.

Surat al-Saffat 37:79

Peace be upon Noah among the worlds.

Tafsir al-Jalalayn

79 - (Peace) from us **to Noah among the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying "Peace be upon Noah among the worlds" means: a security from God to Noah among the worlds that no one would speak ill of him, and peace is raised with the preposition 'ala. Some of the Arab scholars from Kufa used to say: its meaning is: and we left for him among the others, "Peace be upon Noah" meaning we left this word for him, just as you say you read from the Qur'an, **Praise be to God, Lord of the worlds**, so the sentence is in the accusative case, and you raise it with the preposition lam. Likewise, peace be upon Noah, you raise it with the preposition 'ala, and it is in the interpretation of the accusative case. He said: If it had been: we left for him peace, it would have been correct.

Tafsir al-Qurtubi

It is said: <Peace be upon Noah>meaning We left this good praise for him. This is the view of Abu al-Abbas al-Mubarrad. That is, We left this word for him to remain, meaning they greet him with peace and pray for him, and it is from the reported speech, like the statement of God the Almighty: **A surah which We have sent down** (al-Nur 24:1). The other statement is that the meaning is and We kept him, and the speech was completed then he began by saying: <Peace be upon Noah>meaning safety for him from being mentioned in a bad way <among others>Al-Kisa'i said: And in the recitation of Ibn Mas'ud, <peace>is accusative with <left>meaning We left upon him good praise, peace. And it was said: <among others>meaning among the nation of Muhammad, may God bless him and grant him peace. It was said: Regarding the prophets, since no prophet was sent after him except that he ordered that his example be followed, God the Most High said: **He has ordained for you of religion what He enjoined upon Noah** (al-Shura 42:13). Saeed bin Al-Musayyab said: I was informed that whoever says it in the evening, "Peace be upon Noah among the worlds," no scorpion will sting him. Abu Omar mentioned it in Al-Tamhid. In Al-Muwatta', it was narrated from Khawlah bin Hakeem that the Messenger of God (peace and blessings of God be upon him) said: A man from the tribe of Aslam said: I did not sleep last night. The Messenger of God (peace and blessings of God be upon him) said: From what? He said: A scorpion stung me. The Messenger of God (peace and blessings of God be upon him) said: If you

had said in the evening, **I seek refuge in the perfect words of God from the evil of what He has created**, it would not have harmed you.

Whoever enters a house, let him say, 'I seek refuge in the perfect words of God from the evil of what He has created,' and nothing will harm him until he departs. And in it, on the authority of Abu Hurairah.

Tafsir Ibn Kathir

When God the Almighty mentioned that most of the ancients had strayed from the path of salvation, He began to explain that in detail. He mentioned Noah, peace be upon him, and what he encountered from his people of denial, and that only a few of them believed despite the long period of time he lived among them for a thousand years minus fifty years. When that became long and their denial became intense, and whenever he called upon them they became more averse, he called upon his Lord, **Indeed, I am defeated, so grant me victory**. So God the Almighty became angry with them, and for this reason the Almighty said: **And Noah called upon Us, and excellent are the respondent**. That is, excellent are the respondent to him. **And We saved him and his family from the great distress**, which is the denial and harm. **And We made his descendants the survivors**. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, saying: Only the descendants of Noah, peace be upon him, remained. Sa'id ibn Abi 'Aruba said on the authority of Qatada regarding the words of God Almighty: **And We made his descendants the survivors**, he said: All people are from the descendants of Noah, peace be upon him. At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sa'id ibn Bashir on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made his descendants the survivors**, he said: Sam, Ham, and Japheth. Imam Ahmad said: Abdul Wahhab told us on the authority of Sa'id on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, that the Prophet of God, may God bless him and grant him peace, said: **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans**. At-Tirmidhi narrated it on the authority of Bishr ibn Mu'adh Al-Aqdi on the authority of Yazid ibn Zari' on the authority of Sa'id, who is Ibn Abi 'Aruba, on the authority of Qatada with it. Al-Hafiz Abu 'Umar ibn 'Abd Al-Barr said: It was narrated on the authority of 'Imran ibn Husayn, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, something similar. What is meant by the Romans here are the first Romans, and they are the Greeks who are descended from Rumi ibn Lati ibn Yunan ibn Japheth, son of Noah, peace be upon him. Then it was narrated from the hadith of Ismail bin Ayyash, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said:

Noah, peace be upon him, had three children: Shem, Japheth, and Ham. Each of these three had children. Shem gave birth to the Arabs, Persians, and Romans, and Japheth gave birth to the Turks, Slavs, Gog and Magog, and Ham gave birth to the Copts, Sudanese, and Berbers. Something similar to this was narrated from Wahb bin Munabbih, and God knows best. And the words of God Almighty: **And We left for him among later generations** Ibn Abbas, may God be pleased with them both, said: He is mentioned with goodness. Mujahid said: It means a tongue of truth for all the prophets. Qatada and As-Suddi said: May God preserve for him good praise among later generations. Ad-Dahhak said: Peace and good praise. The Almighty's saying: "Peace be upon Noah among the worlds" explains why He preserved the beautiful remembrance and good praise for him, that he is greeted in all groups and nations. **Thus do We reward the doers of good**, meaning, this is how We reward whoever among the servants does good in obeying God Almighty, and We make for him a tongue of truth by which he is remembered after him according to his rank in that. Then the Almighty said: **Indeed, he was of Our believing servants**, meaning, the ones who believed, believed in God, and were certain. **Then We drowned the others**, meaning, We destroyed them, so that not a single eye of them remained, nor a memory, nor an eye, nor a trace, and they are not known except by this ugly description.

Fath al-Qadir

And what was omitted is his saying: 79- "Peace be upon Noah" meaning we left this exact statement and raised it to the narration, and peace is good praise: that is, they praise him with good praise and pray for him and have mercy on him. Al-Zajjaj said: We left him with a beautiful remembrance until the Day of Resurrection, and that remembrance is his saying: "Peace be upon Noah." Al-Kisa'i said: There are two aspects to the raising of peace: the first is that we left it with others and said: Peace be upon Noah. The second aspect is that the meaning is: and we kept it, and the speech was completed, then he began and said: Peace be upon Nuh 71: meaning and safety for him from being mentioned badly with others. Al-Mubarrad said: that is, we left this word for him remaining: meaning they greet him with peace and pray for him, and it is from the reported speech like his saying: **A surah we sent down**. It was said that our leaving it included the meaning of we said. The Kufians said: The phrase "Peace be upon Noah among the worlds" is in the accusative case as the object of our leaving it, because it included the meaning of we said. Al-Kisa'i said: In Ibn Mas'ud's recitation, "peace" is in the accusative case because of **we left**: meaning we left good praise for him. It was said that what is meant by **the others** is the nation of Muhammad, may God bless him and grant him peace. **In the worlds** is related to what the prepositional phrase is related to, and it is **upon Nuh 71**: meaning a fixed, continuous, or stable peace upon Noah in the worlds of the angels, jinn, and mankind. This indicates that this is not limited to the nation of Muhammad, may God bless him and grant him peace, as was said.

Tafsir al-Baghawi

79. "Peace be upon Noah among the worlds," [meaning: Peace be upon him from us among the worlds]. It was also said: meaning, we left him among the others so that prayers would be said for him until the Day of Resurrection.

Tafsir al-Baidawi

79- "Peace be upon Noah" This statement was brought as a narration and the meaning is that they greet him with a greeting. It was said that it is peace from God upon him and the object of **left us** is omitted like the praise. **In the worlds** is related to the preposition and its meaning is a supplication for the establishment of this greeting in the angels and the two heavy burdens together.

Surat al-Saffat 37:80

Indeed, thus do We reward the doers of good.

Surat al-Saffat 37:80

Indeed, thus do We reward the doers of good.

Tafsir al-Jalalayn

80 - **Indeed, thus** as We rewarded him **We reward the doers of good**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Thus do We reward the doers of good**, the Almighty says: Indeed, as We did with Noah as a reward for his obedience to Us and his patience in the face of the harm caused to his people in Our pleasure, **And We saved him and his family from the great distress, and made his descendants the survivors**, and We kept him, as praise for others, **Thus do We reward** those who do good, obey Us, comply with Our command, and are patient in the face of the harm caused to them by Us.

Tafsir al-Qurtubi

The Almighty says: **Thus do We reward the doers of good**. That is, We will continue to praise them. The letter *kaf* is in the accusative case, meaning, **thus is the reward**.

Tafsir Ibn Kathir

When God the Almighty mentioned that most of the ancients had strayed from the path of salvation, He began to explain that in detail. He mentioned Noah, peace be upon him, and what he encountered from his people of denial, and that only a few of them believed despite the long period of time he lived among them for a thousand years minus fifty years. When that became long and their denial became intense, and whenever he called upon them they became more averse, he called upon his Lord, **Indeed, I am defeated, so grant me victory**. So God the Almighty became angry with them, and for this reason the Almighty said: **And Noah called upon Us, and excellent are the respondent**. That is, excellent are the respondent to him. **And We saved him and his family from the great distress**, which is the denial and harm. **And We made his descendants the survivors**. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, saying: Only the descendants of Noah, peace be upon him, remained. Sa'id ibn Abi 'Aruba said on the authority of Qatada regarding the words of God Almighty: **And We made his descendants the survivors**, he said: All people are from the descendants of Noah, peace be upon him. At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of

Sa'id ibn Bashir on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made his descendants the survivors**, he said: Sam, Ham, and Japheth. Imam Ahmad said: Abdul Wahhab told us on the authority of Sa'id on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, that the Prophet of God, may God bless him and grant him peace, said: **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans**. At-Tirmidhi narrated it on the authority of Bishr ibn Mu'adh Al-'Aqdi on the authority of Yazid ibn Zari' on the authority of Sa'id, who is Ibn Abi 'Aruba, on the authority of Qatada with it. Al-Hafiz Abu 'Umar ibn 'Abd Al-Barr said: It was narrated on the authority of 'Imran ibn Husayn, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, something similar. What is meant by the Romans here are the first Romans, and they are the Greeks who are descended from Rumi ibn Latî ibn Yunan ibn Japheth, son of Noah, peace be upon him. Then it was narrated from the hadith of Ismail bin Ayyash, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said: Noah, peace be upon him, had three children: Shem, Japheth, and Ham. Each of these three had children. Shem gave birth to the Arabs, Persians, and Romans, and Japheth gave birth to the Turks, Slavs, Gog and Magog, and Ham gave birth to the Copts, Sudanese, and Berbers. Something similar to this was narrated from Wahb bin Munabbih, and God knows best. And the words of God Almighty: **And We left for him among later generations** Ibn Abbas, may God be pleased with them both, said: He is mentioned with goodness. Mujahid said: It means a tongue of truth for all the prophets. Qatada and As-Suddi said: May God preserve for him good praise among later generations. Ad-Dahhak said: Peace and good praise. The Almighty's saying: "Peace be upon Noah among the worlds" explains why He preserved the beautiful remembrance and good praise for him, that he is greeted in all groups and nations. **Thus do We reward the doers of good**, meaning, this is how We reward whoever among the servants does good in obeying God Almighty, and We make for him a tongue of truth by which he is remembered after him according to his rank in that. Then the Almighty said: **Indeed, he was of Our believing servants**, meaning, the ones who believed, believed in God, and were certain. **Then We drowned the others**, meaning, We destroyed them, so that not a single eye of them remained, nor a memory, nor an eye, nor a trace, and they are not known except by this ugly description.

Fath al-Qadir

80- **Thus do We reward the doers of good**. This sentence explains what preceded it, regarding the honoring of Noah by answering his prayer, the continuation of praise from God for him, and the continuation of his offspring: that is, thus do We reward whoever was good in his words and actions, firmly

established in doing good, and known for it. The kaf in *thus* is an adjective of a deleted source: that is, the reward is thus the reward.

Tafsir al-Baghawi

80- **Thus do We reward the doers of good.** Muqatil said: God rewarded him for his good deeds with good praise in the worlds.

Tafsir al-Baidawi

80- **Thus do We reward the doers of good.** This is an explanation for the honor bestowed upon Noah, as it was a reward for his good deeds.

Surat al-Saffat 37:81

Indeed, he is one of Our believing servants.

Surat al-Saffat 37:81

Indeed, he is one of Our believing servants.

Tafsir al-Jalalayn

81 - **He is one of Our believing servants**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **He was one of Our believing servants**, means: Noah was one of Our servants who believed in Us, so he made Us one, devoted worship to Us, and singled Us out as divinity.

Tafsir al-Qurtubi

He is one of Our believing servants. This is a statement of his goodness.

Tafsir Ibn Kathir

When God the Almighty mentioned that most of the ancients had strayed from the path of salvation, He began to explain that in detail. He mentioned Noah, peace be upon him, and what he encountered from his people of denial, and that only a few of them believed despite the long period of time he lived among them for a thousand years minus fifty years. When that became long and their denial became intense, and whenever he called upon them they became more averse, he called upon his Lord, **Indeed, I am defeated, so grant me victory**. So God the Almighty became angry with them, and for this reason the Almighty said: **And Noah called upon Us, and excellent are the respondent**. That is, excellent are the respondent to him. **And We saved him and his family from the great distress**, which is the denial and harm. **And We made his descendants the survivors**. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, saying: Only the descendants of Noah, peace be upon him, remained. Sa'id ibn Abi 'Aruba said on the authority of Qatada regarding the words of God Almighty: **And We made his descendants the survivors**, he said: All people are from the descendants of Noah, peace be upon him. At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sa'id ibn Bashir on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made his descendants the survivors**, he said: Sam, Ham, and Japheth. Imam Ahmad said: Abdul Wahhab told us on the authority of Sa'id on the authority of Qatada on the authority of Al-Hasan on the authority of

Samurah, may God be pleased with him, that the Prophet of God, may God bless him and grant him peace, said: **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans**. At-Tirmidhi narrated it on the authority of Bishr ibn Mu'adh Al-'Aqdi on the authority of Yazid ibn Zari' on the authority of Sa'id, who is Ibn Abi 'Aruba, on the authority of Qatada with it. Al-Hafiz Abu 'Umar ibn 'Abd Al-Barr said: It was narrated on the authority of 'Imran ibn Husayn, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, something similar. What is meant by the Romans here are the first Romans, and they are the Greeks who are descended from Rumi ibn Lati ibn Yunan ibn Japheth, son of Noah, peace be upon him. Then it was narrated from the hadith of Ismail bin Ayyash, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said: Noah, peace be upon him, had three children: Shem, Japheth, and Ham. Each of these three had children. Shem gave birth to the Arabs, Persians, and Romans, and Japheth gave birth to the Turks, Slavs, Gog and Magog, and Ham gave birth to the Copts, Sudanese, and Berbers. Something similar to this was narrated from Wahb bin Munabbih, and God knows best. And the words of God Almighty: **And We left for him among later generations** Ibn Abbas, may God be pleased with them both, said: He is mentioned with goodness. Mujahid said: It means a tongue of truth for all the prophets. Qatada and As-Suddi said: May God preserve for him good praise among later generations. Ad-Dahhak said: Peace and good praise. The Almighty's saying: "Peace be upon Noah among the worlds" explains why He preserved the beautiful remembrance and good praise for him, that he is greeted in all groups and nations. **Thus do We reward the doers of good**, meaning, this is how We reward whoever among the servants does good in obeying God Almighty, and We make for him a tongue of truth by which he is remembered after him according to his rank in that. Then the Almighty said: **Indeed, he was of Our believing servants**, meaning, the ones who believed, believed in God, and were certain. **Then We drowned the others**, meaning, We destroyed them, so that not a single eye of them remained, nor a memory, nor an eye, nor a trace, and they are not known except by this ugly description.

Fath al-Qadir

81- **He is one of Our believing servants.** This is a statement that he is one of the righteous and an explanation for it by saying that he was a faithful and sincere servant of God.

Tafsir al-Baghawi

81. **He is one of Our believing servants.**

Tafsir al-Baidawi

81- **He is one of Our believing servants.** This is an explanation of his good faith, demonstrating the majesty of His power and the authenticity of His command.

Surat al-Saffat 37:82
Then We drowned the others.

Surat al-Saffat 37:82

Then We drowned the others.

Tafsir al-Jalalayn

82 - **Then We drowned the others** the infidels of his people.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then We drowned the others**, God Almighty says: Then, when We saved Noah and his family from the great distress, We drowned those who remained of his people.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Then We drowned the others**. He said: God saved him and those with him in the ship, and drowned the rest of his people.

Tafsir al-Qurtubi

The Almighty said: **Then We drowned the others** meaning those who disbelieved. The plural is *akhr*. The default is for it to be accompanied by *min* except that it was deleted because the meaning is well-known, and there is no *akhr* except before it something of the same type. <thumma>here is not for delay but rather for enumerating the blessings, like His statement: **Or a poor man covered in dust * Then he was among those who believed** (al-Balad 90:16-17) meaning then I will inform you that I have drowned the others, and they are those who held back from believing.

Tafsir Ibn Kathir

When God the Almighty mentioned that most of the ancients had strayed from the path of salvation, He began to explain that in detail. He mentioned Noah, peace be upon him, and what he encountered from his people of denial, and that only a few of them believed despite the long period of time he lived among them for a thousand years minus fifty years. When that became long and their denial became intense, and whenever he called upon them they became more averse, he called upon his Lord, **Indeed, I am defeated, so grant me victory**. So God the Almighty became angry with them, and for this reason the Almighty said: **And Noah called upon Us, and excellent are the respondent**. That is, excellent are the respondent to him. **And We saved him and his family from the great**

distress, which is the denial and harm. **And We made his descendants the survivors**. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both, saying: Only the descendants of Noah, peace be upon him, remained. Sa'id ibn Abi 'Aruba said on the authority of Qatada regarding the words of God Almighty: **And We made his descendants the survivors**, he said: All people are from the descendants of Noah, peace be upon him. At-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sa'id ibn Bashir on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made his descendants the survivors**, he said: Sam, Ham, and Japheth. Imam Ahmad said: Abdul Wahhab told us on the authority of Sa'id on the authority of Qatada on the authority of Al-Hasan on the authority of Samurah, may God be pleased with him, that the Prophet of God, may God bless him and grant him peace, said: **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans**. At-Tirmidhi narrated it on the authority of Bishr ibn Mu'adh Al-'Aqdi on the authority of Yazid ibn Zari' on the authority of Sa'id, who is Ibn Abi 'Aruba, on the authority of Qatada with it. Al-Hafiz Abu 'Umar ibn 'Abd Al-Barr said: It was narrated on the authority of 'Imran ibn Husayn, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, something similar. What is meant by the Romans here are the first Romans, and they are the Greeks who are descended from Rumi ibn Lati ibn Yunan ibn Japheth, son of Noah, peace be upon him. Then it was narrated from the hadith of Ismail bin Ayyash, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said: Noah, peace be upon him, had three children: Shem, Japheth, and Ham. Each of these three had children. Shem gave birth to the Arabs, Persians, and Romans, and Japheth gave birth to the Turks, Slavs, Gog and Magog, and Ham gave birth to the Copts, Sudanese, and Berbers. Something similar to this was narrated from Wahb bin Munabbih, and God knows best. And the words of God Almighty: **And We left for him among later generations** Ibn Abbas, may God be pleased with them both, said: He is mentioned with goodness. Mujahid said: It means a tongue of truth for all the prophets. Qatada and As-Suddi said: May God preserve for him good praise among later generations. Ad-Dahhak said: Peace and good praise. The Almighty's saying: "Peace be upon Noah among the worlds" explains why He preserved the beautiful remembrance and good praise for him, that he is greeted in all groups and nations. **Thus do We reward the doers of good**, meaning, this is how We reward whoever among the servants does good in obeying God Almighty, and We make for him a tongue of truth by which he is remembered after him according to his rank in that. Then the Almighty said: **Indeed, he was of Our believing servants**, meaning, the ones who believed, believed in God, and were certain. **Then We drowned the others**, meaning, We destroyed them, so that not a single eye of them remained, nor a memory, nor an eye, nor a trace, and they are not known except

by this ugly description.

Fath al-Qadir

82- **Then We drowned the others**, meaning the disbelievers who did not believe in God nor believe in Noah.

Tafsir al-Baghawi

82. **Then We drowned the others**, [meaning the disbelievers].

Tafsir al-Baidawi

82- **Then We drowned the others**, meaning the infidels of his people.

Surat al-Saffat 37:83

And indeed, among his followers is Abraham.

Surat al-Saffat 37:83

And indeed, among his followers is Abraham.

Tafsir al-Jalalayn

83 - **And among his followers** of those who followed him in the origin of the religion **was Abraham** even though the time between them was long, and it was two thousand six hundred and forty years, and between them were Hud and Salih.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed, among the followers of Noah were those who followed his way and his religion. And God was with Abraham, the friend of the Most Merciful.

And the people of interpretation said something similar to what I 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, his statement, **And among his followers is Abraham**, meaning: among the people of his religion.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **And among his followers is Abraham**, he said: On the path and Sunnah of Noah.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And among his followers is Abraham**, he said: On his path and his Sunnah.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And among his followers is Abraham**. He said: Of his religion and his faith.

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And among his followers is Abraham**, he said: Among the people of his religion.

Some Arabists have claimed that the meaning of this is: And among the followers of Muhammad are Abraham. He said that this contradicts his statement, **And a sign for them is that We carried their offspring** (Ya-Sin 36:41) meaning: We carried the offspring of those who are from him, so He made them their offspring, and

they preceded them.

Tafsir al-Qurtubi

God the Almighty said: **And indeed, among his followers was Abraham**. Ibn Abbas said: **Meaning, among the people of his religion**. Mujahid said: **Meaning, following his path and his ways**. Al-Asma'i said: **The followers of the Shi'a are helpers, and it is derived from the word 'shi'a', which refers to small firewood that is lit alongside the larger ones until it is lit**. Al-Kalbi and Al-Farra' said: "The meaning is: And among the followers of Muhammad was Abraham." According to this, the *ha*' in <his followers> refers to Muhammad, peace be upon him. According to the first, it refers to Noah, and this is more evident because he is the one mentioned first. And there were no prophets between Noah and Abraham except two prophets, Hud and Salih. And there were two thousand six hundred and forty years between Noah and Abraham, as Al-Zamakhshari related.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both And among his Shi'a is Abraham** meaning from the people of his religion. Mujahid said on his path and his Sunnah **When he came to his Lord with a sound heart** Ibn Abbas **may God be pleased with them both** said: meaning the testimony that there is no god but God. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Awf, I said to Muhammad bin Sirin: What is a sound heart? He said: It knows that God is true and that the Hour is coming without a doubt and that God will resurrect those in the graves. Al-Hasan said: It is free from polytheism. Urwah said: It is not a curser.

And the Almighty's saying: **When he said to his father and his people, 'What do you worship?'** He denounced their worship of idols and rivals. For this reason, the Almighty said: **Do you seek gods other than God? Then what do you think of the Lord of the worlds?** Qatada said: It means what do you think He will do to you if you meet Him and you have worshipped other gods along with Him.

Fath al-Qadir

Then the Almighty mentioned the story of Abraham and explained that he was one of those who followed Noah, saying: **And indeed, among his followers was Abraham**, meaning among the people of his religion and among those who followed him and agreed with him in calling for helpers. This is taken from the word *shiaa*, which refers to small firewood that is lit with the big ones until it is lit. Al-Farra' said: The meaning is, **And among his followers was Muhammad, Abraham**, so the *ha* in *shiaa* in this case refers to Muhammad, may God bless him and grant him peace. Al-Kalbi said the same. The weakness and contradiction of the

context in this is not hidden.

Tafsir al-Baghawi

83. The Almighty says: **And among his followers** [meaning: the people of his religion and his Sunnah], **is Abraham.**

Tafsir al-Baidawi

83- **And among his followers** are those who followed him in faith and the principles of the Sharia. **of Abraham** and it is not far-fetched that their Sharias would agree on the branches or most of them, and there were between them two thousand six hundred and forty years, and between them were two prophets, Hud and Salih, peace and blessings be upon them.

Surat al-Saffat 37:84

When he came to his Lord with a sound heart

Surat al-Saffat 37:84

When he came to his Lord with a sound heart

Tafsir al-Jalalayn

84 - **When his Lord came** meaning he followed Him at the time of His coming **with a heart sound** free of doubt and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **When he came to his Lord with a sound heart**, God Almighty says: When Abraham came to his Lord with a heart free from polytheism, devoted to monotheism.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **When he came to his Lord with a sound heart** and God from polytheism.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement, **When he came to his Lord with a sound heart**, he said: Sound from polytheism.

Ibn Hamid told us: Jarir told us, on the authority of Layth, on the authority of Mujahid: **With a sound heart**. He said: There is no doubt. Others said about that as follows:

Abu Kurayb told us, he said: Uthman bin Ali told us, he said: Hisham told us, on the authority of his father, he said: O my sons, do not curse. Have you not seen that Abraham never cursed anything? Then God said, **When he came to his Lord with a sound heart**.

Tafsir al-Qurtubi

God the Almighty says: **When he came to his Lord with a sound heart** meaning, free from polytheism and doubt. Aouf Al-A'rabî said: I asked Muhammad ibn Sirin what a sound heart is. He said: The one who sincerely advises God the Almighty regarding His creation. Al-Tabari narrated on the authority of Ghalib Al-Qattan, Aouf and others on the authority of Muhammad ibn Sirin that he used to say to Al-Hajjaj: Poor Abu Muhammad! If God punishes him, it is because of his sin, and if He forgives him, then congratulations to him, and if his heart is sound, then sins have befallen those better than him. Aouf said: So I said to Muhammad, what is a sound heart? He said: To know that God is true, that the Hour will occur, and that God will resurrect those in the graves. Hisham ibn Urwah said: My father used to say to us: O my sons, do not curse. Have you not seen that Abraham never cursed anything? Then God the Almighty said: **When he came to his Lord with a sound heart**. There are two possible ways in which he will come to his Lord: one is

when he is called to His Oneness and obedience, and the other is when he is thrown into the Fire.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both And among his Shi'a is Abraham** meaning from the people of his religion. Mujahid said on his path and his Sunnah **When he came to his Lord with a sound heart** Ibn Abbas **may God be pleased with them both** said: meaning the testimony that there is no god but God. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of A'waf, I said to Muhammad bin Sirin: What is a sound heart? He said: It knows that God is true and that the Hour is coming without a doubt and that God will resurrect those in the graves. Al-Hasan said: It is free from polytheism. Urwah said: It is not a curser.

And the Almighty's saying: **When he said to his father and his people, 'What do you worship?'** He denounced their worship of idols and rivals. For this reason, the Almighty said: **Do you seek gods other than God? Then what do you think of the Lord of the worlds?** Qatada said: It means what do you think He will do to you if you meet Him and you have worshipped other gods along with Him.

Fath al-Qadir

The adverbial phrase in His statement: 84- **When he came to his Lord with a sound heart** is in the accusative case due to an omitted verb: i.e. remember. It was also said that it refers to what is in the Shi'a meaning of following. Abu Hayyan said: It is not permissible because it separates the agent and the acted from a foreigner, which is Ibrahim. The first is to say: The lam of initiation prevents what comes after it from acting on what comes before it. The sound heart is the one free from polytheism and doubt. It was also said that it refers to the sincere advisor to God in His creation. It was also said that it refers to the one who knows that God is the Truth, that the Hour will come, and that God will resurrect those in the graves. The meaning of his coming to his Lord has two possible meanings: One is when he is called to His Oneness and obedience. The second is when he is thrown into the fire.

Tafsir al-Baghawi

84. **When he came to his Lord with a sound heart**, free from polytheism and doubt.

Tafsir al-Baidawi

84- **When his Lord came** is related to what is in the Shari'ah of the meaning of association or to something omitted, which is *remember*: "With a sound heart" from

the afflictions of the heart or from relationships, pure for God or sincere to Him. It was said that he was sad from the sound in the sense of the bitten, and the meaning of bringing him to his Lord: his sincerity to Him, as if he brought him as a gift to Him.

Surat al-Saffat 37:85

When he said to his father and his people, "What do you worship?"

Surat al-Saffat 37:85

When he said to his father and his people, **What do you worship?**

Tafsir al-Jalalayn

85 - **When he said** in this continuous state of his **to his father and his people** rebuking *what* **what do you worship**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **When he said to his father and his people, 'What do you worship?'** He says: When he said, meaning Abraham, to his father and his al-Nas 114:What do you worship?

Tafsir al-Qurtubi

When he said to his father - who was Azar, and we have already discussed him - **and his people, what do you worship?** <ma>is in the nominative case as the subject and <dha>is its predicate. It is also permissible for <ma>and <dha>to be in the accusative case with <worship>.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both And among his Shi'a is Abraham** meaning from the people of his religion. Mujahid said on his path and his Sunnah **When he came to his Lord with a sound heart** Ibn Abbas **may God be pleased with them both** said: meaning the testimony that there is no god but God. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Awf, I said to Muhammad bin Sirin: What is a sound heart? He said: It knows that God is true and that the Hour is coming without a doubt and that God will resurrect those in the graves. Al-Hasan said: It is free from polytheism. Urwah said: It is not a curser.

And the Almighty's saying: **When he said to his father and his people, 'What do you worship?'** He denounced their worship of idols and rivals. For this reason, the Almighty said: **Do you seek gods other than God? Then what do you think of the Lord of the worlds?** Qatada said: It means what do you think He will do to you if you meet Him and you have worshipped other gods along with Him.

Fath al-Qadir

And His saying: 85- **When he said to his father and his**

people, 'What do you worship?' is a substitute for the first sentence, or a circumstance for Sulaym, or a circumstance for Ja'a, and the meaning is: when he said to his father Azar and his people of the infidels: What do you worship?

Tafsir al-Baghawi

85. **When he said to his father and his people, 'What do you worship?'** A question of rebuke.

Tafsir al-Baidawi

85- **When he said to his father and his people, 'What do you worship?'** is a substitute for the first or an adverbial phrase for *came* or *safe*.

Surat al-Saffat 37:86

Do you desire false gods other than God?

Tafsir al-Jalalayn

86 - *Al'ifka* in its two hamzas what came before **gods besides God you desire** and ifka is the object of the verb and gods is the object of the verb you desire and the lie is the worst lie, meaning do you worship other than God?

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Do you desire gods other than God?** He says, **Do you desire a false god other than God?**

Tafsir al-Qurtubi

كألف is in the accusative case as a direct object, meaning do you want to slander? Al-Mubarrad said: **Slander is the worst lie, it is that which is not proven and is unstable, and from this the earth was destroyed by them.** "Gods is in apposition to slander Do you want to worship other than God?" It is also permissible for it to be a state meaning do you want to slander other than God?

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both** "And among his Shi'a is Abraham" meaning from the people of his religion. Mujahid said on his path and his Sunnah "When he came to his Lord with a sound heart" Ibn Abbas **may God be pleased with them both** said: meaning the testimony that there is no god but God. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Awf, I said to Muhammad bin Sirin: What is a sound heart? He said: It knows that God is true and that the Hour is coming without a doubt and that God will resurrect those in the graves. Al-Hasan said: It is free from polytheism. Urwah said: It is not a curser.

And the Almighty's saying: **When he said to his father and his people, 'What do you worship?'** He denounced their worship of idols and rivals. For this reason, the Almighty said: **Do you seek gods other than God? Then what do you think of the Lord of the worlds?** Qatada said: It means what do you think He will do to you if you meet Him and you have worshipped other gods along with Him.

Fath al-Qadir

86- "Do you desire gods other than God?" Ifkkan is in the accusative case as a direct object for which, and

gods is in the accusative case as the object of you desire. The meaning is: Do you desire gods other than God for the lie? And without is an adverb for you desire. The presentation of these objects of the verb before it is for emphasis. It was said that Ifkkan is in the accusative case as a direct object for you desire, and gods is a substitute for it, making the lie itself an exaggeration. This is more appropriate than the first interpretation. It was said that it is in the accusative case as a state of the subject of you desire: that is, do you desire gods who are slanderers or those who slander? Al-Mubarrad said: Ifk is the worst lie, it is that which does not stand firm and is unstable, and from it the earth was destroyed by them.

Tafsir al-Baghawi

86. **Do you desire gods other than God?** Meaning: Do you fabricate a lie, which is the worst kind of lie, and worship gods other than God?

Tafsir al-Baidawi

86- **Do you desire false gods besides God?** That is, you desire gods besides God with a falsehood. The object is presented for emphasis, then the object for it, because what is more important is to establish that they are on falsehood and that their affair is based on falsehood. It is possible that *falsehood* is the object and *gods* is a substitute for it, as it is falsehood in itself for emphasis, or what is meant by it is their worship by deleting the complement, or it is a state meaning falsehood.

Surat al-Saffat 37:87

So what do you think of the Lord of the worlds?

Surat al-Saffat 37:87

So what do you think of the Lord of the worlds?

Tafsir al-Jalalayn

87 - **What do you think of the Lord of the worlds** when you worshipped other than Him? That He would leave you without punishment. They were astrologers, so they went out to a festival of theirs and left their food at their idols, claiming to seek blessings from it. Then when they returned, they ate it and said to our master Abraham, **Come out with us.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Abraham said to his father and his al-Nas 114: **Then what do you think of the Lord of the worlds?** He says: What do you think, O people, that He will do to you if you meet Him and you have worshipped other than Him?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **What then do you think of the Lord of the worlds?** He said: If you meet Him and you have worshipped other than Him.

Tafsir al-Qurtubi

So what do you think of the Lord of the worlds? That is, what would you think of Him if you met Him and you had worshipped someone other than Him? It is a warning, like His statement: **What has deceived you concerning your Lord, the Generous?** (al-Infitar 82:6). It was also said: What did you think of Him to the point that you associated others with Him?

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both And among his Shi'a is Abraham** meaning from the people of his religion. Mujahid said on his path and his Sunnah **When he came to his Lord with a sound heart** Ibn Abbas **may God be pleased with them both** said: meaning the testimony that there is no god but God. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us on the authority of Awf, I said to Muhammad bin Sirin: What is a sound heart? He said: It knows that God is true and that the Hour is coming without a doubt and that God will resurrect those in the graves. Al-Hasan said: It is free from polytheism. Urwah said: It is not a curser.

And the Almighty's saying: **When he said to his father and his people, 'What do you worship?'** He denounced

their worship of idols and rivals. For this reason, the Almighty said: **Do you seek gods other than God? Then what do you think of the Lord of the worlds?** Qatada said: It means what do you think He will do to you if you meet Him and you have worshipped other gods along with Him.

Fath al-Qadir

87- **So what do you think of the Lord of the worlds?** That is, what do you think of Him when you meet Him, and you have worshipped other than Him and what do you see Him doing to you? It is a warning like His statement, **What has deceived you concerning your Generous Lord?** It was also said that the meaning is: what did you think of as being in relation to God until you associated others with Him.

Tafsir al-Baghawi

87. **What do you think of the Lord of the Worlds** - if you meet Him and you have worshipped someone other than Him - what He will do to you?

Tafsir al-Baidawi

87- **What then do you think of the Lord of the worlds** about the One who is truly worthy of worship because He is the Lord of the worlds until you abandoned His worship, or associated others with Him, or felt secure from His punishment? The meaning is denying what necessitates a suspicion, let alone a cut, that turns people away from His worship, or allows associating others with Him, or necessitates security from His punishment in a compulsory manner, and it is like an argument for what preceded it.

Surat al-Saffat 37:88

Then he looked at the stars.

Tafsir al-Jalalayn

88 - **He looked at the stars** to make them believe that he relied on them so that they would rely on him.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So he looked at the stars and said, 'Indeed, I am sick.'** He mentioned that his people were people of astrology, so he saw a star rise, so he bandaged his head and said, **I am afflicted.** His people were fleeing from the plague, so he wanted them to leave him in the house of their gods and leave it, so that he would oppose them to it and break it.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Then he looked at the stars and said, 'Indeed, I am ill.'** He said: They said to him while he was in the house of their gods: Go out, and he said: I am plagued. So they left him for fear of the plague.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Sa'id ibn al-Musayyab, **Then he looked at the stars and said, 'Indeed, I am ill.'** He saw a star rise.

Tafsir al-Qurtubi

God the Almighty says: **So he looked at the stars and said, 'Indeed, I am ill.'** Ibn Zayd said on the authority of his father: Their king sent him word that tomorrow is our festival, so come out with us. So he looked at a rising star and said, 'This rises with my illness.' Astrology was a subject they used and were being studied, but he misled them in that regard and made them see their belief as an excuse for himself. They were people of shepherds and farmers, and these two livelihoods require looking at the stars. Ibn Abbas said: Astrology was prophetic knowledge, but when God the Almighty stopped the sun from rising for Joshua bin Nun, this was nullified. So Abraham's looking at it was prophetic knowledge. Jubair narrated on the authority of Ad-Dahhak: Astrology remained until the time of Jesus, peace be upon him, when they entered upon him in a place from which he could not see him. Mary said to them, 'How did you know where he was?' They said, 'From the stars.'" Then he called upon his Lord and said: O God, do not make them understand its knowledge, for no one knows the knowledge of the

stars, so its ruling in the Sharia became forbidden, and its knowledge was unknown to the people. Al-Kalbi said: They were in a village between Basra and Kufa called Hormuz Jarud, and they used to look at the stars. This is one saying. Al-Hasan said: The meaning is that when they ordered him to go out with them, he thought about what he should do. So the meaning according to this is that he considered what appeared to him of the opinion, that is, what appeared to him from it, and he knew that every living being gets sick, so he said: **I am sick.** Al-Khalil and Al-Mubarrad said: When a man thinks about something and plans it, it is said: He looked at the stars. It was also said: The hour in which they called him to go out with them was an hour in which he was overcome by fever. It was said: The meaning is that he looked at what came into existence of things and knew that they have a Creator and Manager, and that He changes as they change, so he said: **Indeed, I am sick.** Ad-Dahhak said: The meaning of *sick* is that I will fall ill with the illness of death, because whoever is destined to die usually falls ill and then dies. This is an allusion and an insinuation, as he said to the king when he asked him about Sarah, **She is my sister**, meaning sisterhood in faith. Ibn Abbas, Ibn Jubayr, and Ad-Dahhak also said: He indicated to them an illness and a disease that is contagious like the plague, and they used to flee from the plague.

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat.** Qatada said: The Arabs say to someone who thinks, **He looked at the stars.** Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick**, meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunans through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be

upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High**, "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister**. Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out**. He said, **Indeed, I have been stricken with plague**. So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill**. The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand. Qatadah and Al-Jawhari said, **Then he attacked them with his right hand**. He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste**. Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your**

work. It is possible that it means *who*, and its meaning is **And God created you and what you do**. Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft**. Some of them read, **And God created you and what you do**. Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire**. And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to...** "We plotted against them, but We made them the lowest."

Fath al-Qadir

88- **So he looked at the stars and said, 'Indeed, I am ill.'** Al-Wahidi said: The commentators said: They were engaged in astrology, so he dealt with them in that way so that they would not criticize him. This was because he wanted to spite them with regard to their idols, so that they would have proof that they were not worshipped. They had a festival the next day to go out to, and he wanted to stay away from them, so he claimed to be ill. This was because they asked him to go out with them to their festival, so he looked at the stars to show them that he was using them as evidence of his condition. When he looked at them, he said, **I am ill**, meaning, **I will become ill**. Al-Hasan said: When they asked him to go out with them, he thought about what he should do. The meaning of this is that he looked at what appeared to him of his opinion, meaning what appeared to him from it, so he knew that everything is ill.

Tafsir al-Baghawi

88. **Then he looked at the stars.**

Tafsir al-Baidawi

88- **So he looked at the stars** and saw their positions and connections, or in their knowledge or in their book, and there was no objection to that even though his intention was to mislead them, and that was when they asked that he be worshipped with them.

Surat al-Saffat 37:89

Then he said, **Indeed, I am ill.**

Tafsir al-Jalalayn

89 - **He said, Indeed, I am ill** ill, meaning I will become ill.

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, that he saw a star rise and said, **I am sick.** He said: He plotted against the Prophet of God about his religion, and he said, **I am sick.**

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 he looked at the stars and said, 'Indeed, I am ill.'** They said to Abraham while he was in the house of their gods: Come out with us. He said to them: I am stricken with disease. So they left him for fear that he would infect them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, on the authority of his father, regarding the statement of God, **Then he looked at the stars and said, 'Indeed, I am ill.'** He said: Their king sent to him and said, **Tomorrow is our festival, so come with us.** He said: So he looked at a star and said, **That star has never risen except that it has risen with an illness for me.** So he said, **Indeed, I am ill.**

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, **Then he looked at the stars and said, 'Indeed, I am ill,'** meaning God's words, **So they turned away from him, fleeing.** His statement, **Indeed, I am ill,** means stabbed, or because of an illness from which they would flee when they heard about it. Abraham only wanted them to leave him so that he could achieve what he wanted from their idols.

There is a difference of opinion about the reason why Abraham said to his al-Nas 114: **I am sick,** while it is true. "It was narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: Abraham only told three lies."

Who said that?

Abu Kurayb told us, he said: Abu Usamah told us, he said: Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, "The Messenger of God, may God bless him and grant him peace, said: Abraham did not lie except three times, two for the sake of God: his saying: 'I am sick,' and his saying: 'Rather, their chief did it,' and my saying about Sarah: 'She is my sister.'"

Saeed bin Yahya told us: My father told us: Muhammad bin Ishaq told us: Abu Al-Zinad told us, on the authority of Abd Al-Rahman Al-Araj, on the

authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Ibrahim never lied about anything except three things.' Then he mentioned something similar."

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Al-Musayyab bin Rafi', on the authority of Abu Hurayrah, who said: Abraham did not lie except three times: his saying, **I am sick,** and his saying, **Rather, this chief of them did it** (Al-Anbiya': 63), and he only said it as a sermon, and his saying when the king asked him, and he said, **My sister** to Sarah, and she was his wife.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Muhammad, who said: Abraham only told three lies: two about God and one about himself. As for the two, they were his saying, **I am sick,** and his saying, **Rather, this chief of them did it** (Al-Anbiya': 63), and his story about Sarah, and he mentioned her story and the story of the king.

Others said: His saying, **I am sick,** is an ambiguous statement, meaning that everyone who is on the verge of death is sick, even if he was not obviously sick when he said it. The report from the Messenger of God, may God bless him and grant him peace, contradicts this statement, and the statement of the Messenger of God, may God bless him and grant him peace, is the truth and no other.

Tafsir al-Qurtubi

God Almighty said: **He said, 'Indeed, I am ill.'**

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat.** Qatada said: The Arabs say to someone who thinks, **He looked at the stars.** Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick,** meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunans through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali

Then he said, "Indeed, I am ill."

ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High**, "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister**. Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out**. He said, **Indeed, I have been stricken with plague**. So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill**. The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand. Qatadah and Al-Jawhari said, **Then he attacked them with his right hand**. He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste**. Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do**

you worship what you carve? That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work**. It is possible that it means *who*, and its meaning is **And God created you and what you do**. Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft**. Some of them read, **And God created you and what you do**. Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire**. And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest**.

Fath al-Qadir

89- **He said, 'I am sick.'** Al-Khalil and Al-Mubarrad said: When a man thinks about something and considers it, it is said: He looked at the stars. It was also said that the hour when they invited him to go out with them was an hour when he usually had a fever. Ad-Dahhak said: The meaning of **I am sick** is: I will fall ill with the illness of death, because whoever is destined to die usually falls ill and then dies. This is a metaphor and an allusion, as he said to the king when he asked him about Sarah, **She is my sister**, meaning sisterhood in faith. Saeed bin Jubair said: He indicated to them a disease that causes sickness and is contagious, which is the plague, and they used to flee from that.

Tafsir al-Baghawi

89. **He said, 'Indeed, I am ill.'** Ibn Abbas said: His people were engaged in astrology, so he dealt with them from where they were so that they would not deny him. This was because he wanted to spite them with regard to their idols, so that they would have proof that they were not worshipped. They had a festival and a gathering the next day, and they would enter upon their idols [and offer sacrifices to them], and they would prepare food in front of them before they went out to their festival - they claimed - to seek blessings from it. When they finished their festival, they would eat it. They said to Ibrahim, 'Will you not go out with us tomorrow to our festival?' He looked at the stars and said, 'Indeed, I am ill.' Ibn Abbas said, 'Stricken with plague.' They were fleeing from the plague with great flight. Al-Hasan said, 'Sick.'

Muqatil said: And he gathered. Ad-Dahhak said: I will get sick.

Tafsir al-Baidawi

89- **He said, 'I am ill.'** I think that he used it as evidence because they were astrologers that he was on the verge of illness so that they would not take him to their temple, for the majority of their illnesses were plagues and they feared contagion. Or he meant that I am ill of heart because of your disbelief, or my temperament is out of balance, an exit that few are free of or on the verge of death. From this is the proverb: **Safety is enough of an illness**, and the saying of Labid:

So I prayed to my Lord for safety, striving to accompany me, but safety was a disease.

Surat al-Saffat 37:90

So they turned away from him, retreating.

Surat al-Saffat 37:90

So they turned away from him, retreating.

Tafsir al-Jalalayn

90 - **So they turned away from it** to their festival **running away**

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, **So they turned away from him, retreating**. He says: So they turned away from Abraham, fearing that the disease that he was mentioned to have would infect them.

It was also narrated on the authority of Yahya bin Zakariya, on the authority of some of his companions, on the authority of Hakim bin Jubair, on the authority of Ibn Abbas, **I am sick**, meaning I am plagued, so turn away from it and flee. Saeed said: Fleeing from the plague is ancient.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **So they turned away** they retreated from him **running back** they set out.

Tafsir al-Qurtubi

< F >Therefore, **they turned away from it in flight**, meaning, fleeing from it for fear of infection. Al-Tirmidhi al-Hakim narrated: My father told us, Amr ibn Hammad told us, on the authority of Asbat, on the authority of al-Suddi, on the authority of Abu Malik and Abu Salih, on the authority of Ibn Abbas, and on the authority of Samurah, on the authority of al-Hamadhani, on the authority of Ibn Mas'ud, who said, "Ibrahim said, 'We have a festival. If you go out with us, you will be amazed at our religion.'" So when the day of the festival came, they went out to it and he went out with them. When he was on some of the way, he threw himself down and said, **Indeed, I am sick and my foot is bothering me**. So they trampled on his foot and he was lying dead. When they had gone, he called out to the last of them, **And by God, I will surely destroy your idols**. (Al-Anbiya': 57) Abu Abdullah said: This does not contradict what Ibn Abbas and Ibn Jubayr said, because it is possible that two things came together for him.

I said: In the Sahih, it is stated: "On the authority of the Prophet, may God bless him and grant him peace: Abraham, peace be upon him, did not lie except three lies." The hadith has already been mentioned in Surat Al-Anbiya. It indicates that he was not sick, but that it was an accident to them. God Almighty said: **Indeed, you will die, and indeed, they will die**. (al-Zumar 39:30). So the meaning is that I am sick in the future, so they

thought that he will be sick now. This is one of the ways in which speech reflects what we have mentioned, and from it is the common proverb: **Soundness is enough of a disease**, and the saying of Labid:

So I prayed to my Lord for safety, striving to make me well, but safety was a disease.

A man died suddenly and people gathered around him and said: He died while he was healthy! A Bedouin said: Is he healthy while death is around his neck! So Abraham was truthful, but since the prophets were close in position and in alignment, this was considered a sin. That is why he said: **And He who I hope will forgive me my sin on the Day of Judgment** (Ash-Shu'ara': 82). All of this has been explained, praise be to God. It was said that he meant those who were sick of soul due to their disbelief. Stars is the plural of star and it is a singular verbal noun.

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat**. Qatada said: The Arabs say to someone who thinks, **He looked at the stars**. Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick**, meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunans through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying**. Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High**, "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister**. Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They

would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out.** He said, **Indeed, I have been stricken with plague.** So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill.** The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand. Qatadah and Al-Jawhari said, **Then he attacked them with his right hand.** He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste.** Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work.** It is possible that it means *who*, and its meaning is **And God created you and what you do.** Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission

traceable to the Prophet, who said, **God Almighty creates every maker and his craft.** Some of them read, **And God created you and what you do.** Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire.** And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest.**

Fath al-Qadir

That is why he said: 90- **And they turned away from him, fleeing.** That is, they left him and went away for fear of infection.

Tafsir al-Baghawi

90. **So they turned away from him**, to their festival. Then Abraham entered upon the idols and broke them.

Tafsir al-Baidawi

90- **So they turned away from him, fleeing** fleeing for fear of infection.

Surat al-Saffat 37:91

Then he turned to their gods and said, “Will you not eat?”

Surat al-Saffat 37:91

Then he turned to their gods and said, **Will you not eat?**

Tafsir al-Jalalayn

91 - **He turned secretly to their gods** which were the idols and had food with them **and said** mockingly **Will you not eat?** But they did not speak.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He turned to their gods**, God Almighty says: So he turned to their gods after they had left him and turned away. I think that the origin of that is from their saying: So-and-so turned away from so-and-so: if he deviated from him, so its meaning, if that is the case, is that he turned away from his people and went out with them to their gods, as Adi bin Zaid said:

When evasion is of no use and only honesty and sincerity are of use

What he means by his saying: **Evasion is of no use** is neutrality. As for the people of interpretation, they interpreted it to mean **so he turned away**.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He turned to their gods**: meaning, he turned to their gods. He said: He went.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **He turned to their gods**, he said: He went.

Tafsir al-Qurtubi

God Almighty says: **He turned to their gods**.

Al-Suddi said: He went to them. Abu Malik said: He came to them. Qatada said: He inclined towards them. Al-Kalbi said: He turned towards them. It was also said: He acted justly. The meanings are close. To evade, dodge, evade, or evade.

And a wonderful path, meaning Malik. The poet said:

He shows you sweetness from the tip of his tongue,
yet he evades you like a fox.

He said: **Will you not eat?** He addressed her as one would address someone of sound mind, because they had placed her in that position.

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat**. Qatada said: The Arabs say to someone who thinks, **He looked at the stars**. Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick**, meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: “Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, ‘I am sick,’ and his saying, ‘Rather, their leader did it,’ and his saying about Sarah, she is my sister.” It is a hadith that is narrated in the Sahih and Sunan through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying**. Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High**, “Then he said, ‘Indeed, I am ill.’” He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister**. Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, ‘Indeed, I am ill.’** While he was in the house of their gods, they said to him, **Go out**. He said, **Indeed, I have been stricken with plague**. So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill**. The Prophet of God struggled with his religion. **He said, ‘I am ill.’** Others said, **He said, ‘I am ill.’** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out

quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand. Qatadah and Al-Jawhari said, **Then he attacked them with his right hand**. He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste**. Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work**. It is possible that it means *who*, and its meaning is **And God created you and what you do**. Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft**. Some of them read, **And God created you and what you do**. Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire**. And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest**.

Fath al-Qadir

91- **He turned to their gods**. It is said that someone leaned, deviating, and from this comes the word *raigh*, meaning a slanted path. From this comes the poet's saying:

He shows you sweetness from the tip of his tongue,

yet he evades you like a fox.

Al-Suddi said: He went to them. Abu Malik said: He came to them. Al-Kalbi said: He approached them. The meaning is similar. "Then he said: Will you not eat?" That is, Abraham said to the idols he had turned to in mockery and ridicule: Will you not eat from the food that they made for them? He addressed them as one would address someone with reason, because they had placed them in that position.

Tafsir al-Baghawi

91. As God Almighty said: **He turned to their gods**, meaning he inclined towards them secretly. It is not said: **He turned away** until its owner is concealing his going and coming. **He said**, mocking them: **Will you not eat?** meaning: the food that is in front of you.

Tafsir al-Baidawi

91- **He went to their gods** so he went to them secretly, as a fox does, and its origin is to incline towards them by means of a trick. **He said** meaning to the idols, mocking them. **Will you not eat?** meaning the food that they had.

Surat al-Saffat 37:92

What is the matter with you that you do not speak?

Surat al-Saffat 37:92

What is the matter with you that you do not speak?

Tafsir al-Jalalayn

92 - He said **What is the matter with you that you do not speak?** But he did not answer.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And he said, 'Why do you not eat? What is the matter with you that you do not speak?'**

This is report from God about what Abraham said to the gods. There is something omitted in the speech that the speech indicated without mentioning it, which is that he brought the food to her but did not see her eating, so he said to her, **Why do you not eat?** When he did not see her eating, he said to her, **Why do you not speak?** mocking her. And he mentioned that he did the same to her, and we mentioned the report of that before.

Qatada said about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Then he said, 'Why do you not eat?'** He asked them to speak, **Why do you not speak?**

Tafsir al-Qurtubi

And likewise, **Why do you not speak?** It was said: The idols had food in their hands, which they left for them to eat when they returned from the Eid holiday. They only left it so that their idols would bless it, they claimed. It was also said: They left it for the custodians. It was also said: He brought food to them as a mockery, and said: **Why do you not eat? Why do you not speak?**

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat.** Qatada said: The Arabs say to someone who thinks, **He looked at the stars.** Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick,** meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on

the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunan through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High**, "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister.** Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out.** He said, **Indeed, I have been stricken with plague.** So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill.** The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand.

Qatadah and Al-Jawhari said, **Then he attacked them with his right hand.** He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste.** Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work.** It is possible that it means *who*, and its meaning is **And God created you and what you do.** Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft.** Some of them read, **And God created you and what you do.** Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire.** And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest.**

Fath al-Qadir

And likewise His statement: 92- **What is the matter with you that you do not speak?** He addressed them as someone with reason, and the question was to mock them, as it is known that they are inanimate objects that do not speak. It was said that they left their food with their idols to seek blessings from them and to eat it when they returned from their festival. It was also said that they left it for the guardians, and it was also said that Abraham was the one who brought the food to them, mocking them.

Tafsir al-Baghawi

92. **What is the matter with you that you do not speak?**

Tafsir al-Baidawi

92-**Why do you not speak** my answer.

Surat al-Saffat 37:93

So he finished striking them with his right hand.

Surat al-Saffat 37:93

So he finished striking them with his right hand.

Tafsir al-Jalalayn

93 - **He struck them with his right hand** forcefully, breaking it. His people were informed by those who saw him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So he attacked the gods of his people, striking them with his right hand and breaking them with an axe in his hand.

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: When he was alone, he began to strike their gods with his right hand.

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, and he mentioned something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He struck them with his right hand**, so he turned towards them and broke them.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: Then he turned to them as God had said, striking them with his right hand, then he began to break them with an axe in his hand.

Some Arab scholars interpreted this to mean: he struck them with force and power, and said: The oath in this place means force. Some of them interpreted the oath in this place to mean the vow, and said: He began to strike them with the oath that he swore by when he said: **And by God, I will surely destroy your idols after you have turned away and fled.**

He mentioned that during Abdullah's recitation, he clapped his right hand over them.

Something similar was narrated on the authority of Al-Hasan.

Ibn Hamid told us: Yahya bin Wadh told us: Khalid bin Abdullah Al-Jashmi told us: I heard Al-Hasan recite to them, **clap with the right hand**, meaning, **hit with the right hand**.

Tafsir al-Qurtubi

He specified striking with the right hand because it is stronger and striking with it is more severe, as stated

by Ad-Dahhak and Ar-Rabi' ibn Anas. It was also said that what is meant by the right hand is the oath he swore when he said: **And by God, I will surely destroy your idols.** Al-Farra' and Tha'lab said: A strike with force, and the right hand means force. It was also said: With justice, and the right hand here means justice. From this is the saying of God the Almighty: {And if he had fabricated against Us some sayings, We would have seized him by the right hand} (Al-Haqqah 96:44-45), meaning with justice. Justice is for the right hand and injustice is for the left. Don't you see that the enemy is from the left, sins are from the left, and obedience is from the right? That is why He said: {Indeed, you used to come to Us from the right} (Saffat 37:28), meaning from the direction of obedience. So the right hand is the place of justice for the Muslim, and the left hand is the place of injustice. Don't you see that he pledged allegiance to God with his right hand on the Day of the Covenant? So the pledge is by the right hand, and therefore he will be given his book tomorrow with his right hand, because he fulfilled the pledge. And the one who breaks the pledge and flees is given his message from God with his left hand, because the injustice is there. So his saying, **He struck them with his right hand** means with that justice that he pledged to God with on the Day of the Covenant and then fulfilled it here. So he made those idols into fragments, that is, crumbs like a fragment, which is gruel, and not from the type of force, said Al-Tirmidhi Al-Hakim.

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat.** Qatada said: The Arabs say to someone who thinks, **He looked at the stars.** Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick**, meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunans through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah,

on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High**, "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister**. Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out**. He said, **Indeed, I have been stricken with plague**. So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill**. The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand. Qatadah and Al-Jawhari said, **Then he attacked them with his right hand**. He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste**. Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you**

do? It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work**. It is possible that it means *who*, and its meaning is **And God created you and what you do**. Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft**. Some of them read, **And God created you and what you do**. Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire**. And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest**.

Fath al-Qadir

93- **He struck them with his right hand** meaning he leaned on them and struck them with his right hand. So the accusative case is as a verbal noun emphasizing a deleted verb, or it is a verbal noun for **to strike**, because it means to strike. Al-Wahidi said: The commentators said: He means with his right hand, he strikes them with it. Al-Suddi said: With strength and ability because the right hand is the strongest of two hands. Al-Farra and Tha'lab said: He struck with strength, and the right hand means strength. Ad-Dahhak and Ar-Rabi' ibn Anas said: What is meant by the right hand is the oath he swore when he said: **And by God, I will surely destroy your idols**. It was said that what is meant by the right hand here is justice, as in His statement: **And if he had fabricated against Us some sayings, * We would have seized him by the right hand** meaning with justice. The right hand is a metaphor for justice just as the left hand is a metaphor for injustice, and the first of these sayings is the most appropriate.

Tafsir al-Baghawi

93. **He struck them with his right hand**, meaning he leaned on them, **hitting them with his right hand**, meaning he was hitting them with his right hand because it was stronger in action than his left. It was also said: with the right hand, meaning with force. It was also said: He meant by it the oath that preceded it, which is His statement: **And by God, I will surely destroy your idols** (Al-Anbiya': 57).

Tafsir al-Baidawi

93- **He attacked them** so he leaned on them secretly, and the transitive verb with *ala* indicates superiority,

Surat al-Saffat 37:93

So he finished striking them with his right hand.

and leaning is disliked. **Strike with the right hand** is a verbal noun for **he attacked them** because it means hitting them, or it has an implied meaning that he attacked them by hitting them, and restricting it to the right hand to indicate its strength, because the tool requires the strength of the action. It was said that **with the right hand** is because of the oath, which is his saying: **By God, I will surely destroy your idols.**

Surat al-Saffat 37:94

So they approached him, in processions.

Tafsir al-Jalalayn

94 - **So they came to him in haste** that is, they walked quickly and said, **We worship it and you break it.**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So they came to him in droves**, the reciters differed in their recitation of that, so the majority of the reciters of Medina and Basra, and some of the reciters of Kufa, recited it, **So they came to him in droves**, with the opening of the ya and the shaddah of the fa, from their saying: the ostrich sprinted, and that is the beginning of its running, and the end of its walking, and from that is the saying of al-Farazdaq:

Qurai' al-Shol came before the wedding feast, and she came after him, and she was still in the procession.

A group of people from Kufa read it as yazafoon with a damma on the yaa and a shaddah on the faa from azaffa so it is yazafoon. Al-Farraa claimed that he had not heard anything in that regard except zafafat, and he said: Perhaps the reading of those who read it yazafoon with a damma on the yaa is from the saying of the Arabs: ataradat al-rajul, meaning you made him an outcast, and taradatuhu, meaning you humiliated him, if you said: go away from us, so yazafoon would be: they came in this state, like al-mazfufa in this state, so the alif is inserted as you say: ahmadtu al-rajul, meaning you showed his praise, and he is Muhammad, if you saw his matter to be praised, and you did not spread his praise, he said: Al-Mufaddal recited to me:

Haseen wished that his trunk would be black, but now Haseen has been humiliated and subdued.

He said, *Aqhar*, but it is actually *Qahr*, but he meant he became in a state of *Qahr*. Some of them read it as *Yazfoon* with a fatha on the ya and a soft fa from **Wazf Yazf**. It was mentioned on the authority of Al-Kisa'i that he did not know it, and Al-Farra' said: I do not know it unless it is a language that I have not heard. It was mentioned on the authority of Mujahid that he used to say: *Wazf* means **the two offspring**.

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, **to him they are brought**, he said: The offspring is the lineage.

The correct reading in this regard, according to us, is the reading of those who read it with a fat-ha on the ya' and a shaddah on the fa', because that is the correct and well-known reading of the Arabs, and the reading of the eloquent reciters.

The commentators differed on its meaning. Some of

them said: Its meaning is: So the people of Abraham came running to Abraham.

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, **So they came to him in a hurry**: So they came to him running.

Others said: They came to him walking.

Who said that?

Muhammad ibn al-Husayn told us: Ahmad ibn al-Mufaddal told us: Asbat told us, on the authority of al-Suddi, regarding his statement, **So they approached him in processions**, he said: Walking.

Others said: It means: So they came, hurrying.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, on the authority of his father, **So they came to him in haste**. He said: They were hurrying. He said: **They came** means they were hurrying.

And His saying: **He said, 'Do you worship what you carve?'** God Almighty says: Abraham said to his al-Nas 114: **Do you worship, O people, what you carve with your own hands of idols?**

Tafsir al-Qurtubi

So they approached him, marching in haste. Hamzah read it: <yazqun>with a damma on the yaa. The rest read it with a fatha. That is, they hasten, said Ibn Zayd. Qatadah and As-Suddi: they walk. It was also said that the meaning is that they walk all together at a leisurely pace, safe that none of their gods will be harmed. It was also said that the meaning is that they sneak, a sneaking between walking and running. From this comes the ostrich's bleating. Ad-Dahhak said: they run. Yahya ibn Salam narrated: they thunder with anger. It was also said: they strut, which is the walk of arrogance, said Mujahid. From this comes the procession of the bride to her husband. Al-Farazdaq said:

Qurai' al-Shol came before the wedding feast, and she came after him, and she was still in the procession.

And whoever reads <yazfoon>its meaning is they carry others, i.e. they compel them to carry them. Based on this the object is omitted. Al-Asma'i said: Azfafat al-ibil means I compelled the camels to carry them. It was said: They are two languages. It is said: Zafa al-Qawm and Azfawo, and Zafafat al-'Arus and Azfaffatuhu and Azdafituhu have the same meaning. The litter is the one in which the bride is carried. This was narrated from Al-Khalil. An-Nahhas: <yazfoon>with a damma on the ya'. Abu Hatim claimed that he did not know this language, but a group of scholars knew it, including Al-Farra' and he likened it to their saying: I drove the man, i.e. I made him do that. And I drove him away, I pushed him away. He and others recited:

So they approached him, in processions.

Haseen wished to rule over Jad'ah, but in the end Haseen was humiliated and defeated.

Any patience until that, so likewise <yazfoon>they turn to zafif. Muhammad bin Yazid said: zafif is to hasten. Abu Ishaq said: zafif is the first enemy of the ostrich. Abu Hatim said: Al-Kisa'i claimed that some people read <fa-aqbalu ilaihi yazfoon>lightly, from wazf yazf, like the weight of yazan. An-Nahhas said: This is the story of Abu Hatim and Abu Hatim did not hear anything from Al-Kisa'i. Al-Farra', the companion of Al-Kisa'i, narrated from Al-Kisa'i that he does not know of <yazfoon>as lightly pronounced. Al-Farra' said: I do not know of it. Abu Ishaq said: Others knew it, that it is said wazf yazf if it is quick. An-Nahhas said: We do not know of anyone who read <yazfoon>.

I said: It is the reading of Abdullah bin Yazid as mentioned by Al-Mahdawi. Al-Zamakhshari: *Yazfoon* is in the passive form. *Yazfoon* is from *rafah* if it urges someone, as if some of them rush each other to rush towards them. Al-Tha'labi mentioned on the authority of Al-Hasan, Mujahid and Ibn Al-Sameeq: *Yazfoon* with a *ra* is from *raif* of an ostrich, which is a run between walking and flying.

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat**. Qatada said: The Arabs say to someone who thinks, **He looked at the stars**. Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick**, meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunan through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying**. Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of**

God the Most High, "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister**. Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out**. He said, **Indeed, I have been stricken with plague**. So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill**. The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand. Qatadah and Al-Jawhari said, **Then he attacked them with his right hand**. He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste**. Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work**. It is possible that it means *who*, and its meaning is **And God created you and what you do**. Both

statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft.** Some of them read, **And God created you and what you do.** Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire.** And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest.**

Fath al-Qadir

94- **So they came to him, hurrying** meaning the idol worshippers came to him, hurrying when they knew what he had done to them. *Yazfun* is in the accusative case as an al-definite article of the fa'il of *aqabalu*. The majority of scholars read *Yazfun* with a fatha on the ya' from *zaf* the gazelle yafz if it runs quickly. Hamza read it with a damma on the ya' from **azfa yazf**: meaning he entered into the *zafif*, or they made others carry on the *zafif*. Al-Asma'i said: **Azfafat al-ibil** means he made them carry on the *zafif*. It was said that they are two languages. It is said: **Zaff al-Qawm wa azfiwa** and **Zaffat al-Arus wa azffattuha**, this was narrated from al-Khalil. An-Nahhas said: Abu Hatim claimed that he did not know this language, meaning *Yazfun* with a damma on the ya'. A group of scholars, including al-Farra', did know it, and he likened it to their saying **ataradt al-rahil** meaning **I made it do that**. Al-Mubarrad said: **Zafif means to hasten**. Al-Zajaj said: **Zafif is the first running of an ostrich**. Qatada and Al-Suddi said: The meaning of yazafoon is they walk. Ad-Dahhak said: they run. Yahya ibn Salam said: they thunder with anger. Mujahid said: they strut, meaning they walk with arrogance. It was also said: they sneak, a sneaking between walking and running. The first interpretation is yazafoon as they hurry. Yazafoon was read in the passive form, and yazafoon was read as kyrimoon. Al-Tha'labi narrated on the authority of Al-Hasan, Mujahid and Ibn Al-Samee' that they read yarafoon with a silent ra', and it means running between walking and running.

Tafsir al-Baghawi

94. **So they came to him**, meaning to Abraham, **in haste**, because they were informed of what Abraham had done to their gods, so they hurried to him to take him.

Al-A'mash and Hamza read: *Yazfazan* with a damma on the ya', while the others read it with a fatha, and these are two dialects. It was also said: with a damma on the ya', meaning: they urge their animals to hurry

and quickly.

Tafsir al-Baidawi

94- **So they came to him** to Abraham, peace be upon him, after they returned and saw their idols broken and they searched for the one who broke them, so they thought it was him, as he explained in his saying: **Who did this to our gods?** "They marched"

They hasten with the ostrich's bleating. Hamza read it with the passive participle form of *azfahu*, meaning they carry on the bleating. It was also read as yazafoon, meaning they rush each other. Yazafoon is from *wazaf yazaf*, meaning to hasten, and yazafoon is from *zafaha*, meaning to urge someone on, as if some of them rush each other, rushing towards them.

Surat al-Saffat 37:95

He said, "Do you worship what you carve?"

Surat al-Saffat 37:95

He said, **Do you worship what you carve?**

Tafsir al-Jalalayn

95 - **He said** to them, rebuking them, **Do you worship what you carve** of stones and other things as idols?

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He said: Do you worship what you carve?" Idols.

And His statement: {And God created you and what you do}, the Most High says, informing about what Abraham said to his al-Nas 114:And God created you, O people, and what you do. Concerning His statement: {And what you do}, there are two views: One of them is that his statement *what* is in the sense of a verbal noun, in which case the meaning of the statement is: And God created you and made you. The other is that it is in the sense of *which*, in which case the meaning of the statement is: And God created you and what you do: meaning, what you make the idols from, which is wood, copper, and the things from which they carved their idols.

Tafsir al-Qurtubi

The Almighty said: **He said, 'Do you worship what you carve?'** There is an ellipsis in it, meaning they said, **Who did this to our gods?** So he said, in protest: **Do you worship what you carve?** Meaning, do you worship idols that you carve with your own hands and hew them? Carving is carved and polished. He polished it, he polished it, with the kasra, meaning he made it polish. And the polished is the polished, and the polished is what is carved with.

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat**. Qatada said: The Arabs say to someone who thinks, **He looked at the stars**. Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick**, meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us,

Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunan through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying**. Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High**, "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister**. Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out**. He said, **Indeed, I have been stricken with plague**. So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill**. The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said,

means that he struck them with his right hand. Qatadah and Al-Jawhari said, **Then he attacked them with his right hand.** He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste.** Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work.** It is possible that it means *who*, and its meaning is **And God created you and what you do.** Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft.** Some of them read, **And God created you and what you do.** Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire.** And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest.**

Fath al-Qadir

95- He said, 'Do you worship what you carve?' When they denounced Abraham for what he did with the idols, he mentioned to them the evidence indicating the corruption of their worship, so he said, rebuking them and denouncing them, **Do you worship what you carve?** That is, do you worship idols that you carve? Carving is carving and polishing. He carved it, he polished it, and the polisher is the polished one.

Tafsir al-Baghawi

95. He said, Ibrahim said to them, in a haughty tone: **Do you worship what you carve?** Meaning: what you carve with your own hands.

Tafsir al-Baidawi

95- He said, **Do you worship what you carve?** What you carve of idols.

Surat al-Saffat 37:96

And God created you and what you do.

Surat al-Saffat 37:96

And God created you and what you do.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

96 - **And God created you and what you do** from your grief and your manners, so worship Him alone. And what is a source, and it was said that it is a relative pronoun, and qasb is a description.

Tafsir al-Suyuti

Tafsir al-Tabari

And this second meaning is what Qatada intended, God willing, when he said:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And God created you and what you do:** with your hands.

Tafsir al-Qurtubi

And God created you and what you do. <ma>is in the accusative case, meaning He created what you make of idols, meaning wood, stones, and other things, like His statement: **Rather, your Lord is the Lord of the heavens and the earth, Who created them.** (al-Anbiya 21:56) It was said that <ma>is an interrogative and its meaning is to belittle their work. It was also said that it is a negation, and the meaning is, **And what you do is that, but God is its Creator.** It is better to have <ma>with the verb as a verbal noun, and the interpretation is, **And God created you and made you.** This is the doctrine of the People of the Sunnah: that actions are created by God the Almighty and acquired by His servants. This refutes the doctrines of the Qadarites and the Jabrites. Abu Hurairah narrated that the Prophet (peace and blessings of God be upon him) said: **God is the Creator of every maker and his creation.** This was mentioned by Al-Tha'labi. Al-Bayhaqi narrated it from the hadith of Hudhayfah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God Almighty created every maker and his creation, so He is the Creator and the Maker, glory be to Him.' We have explained it in the most sublime book in explaining the beautiful names of God."

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat.** Qatada said: The Arabs say to someone who thinks, **He looked at the stars.** Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick,** meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunan through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High,** "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it,** and he said to the king when he wanted to take his wife, **She is my sister.** Sufyan said regarding his statement, **Indeed, I am ill,** meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out.** He said, **Indeed, I have been stricken with plague.** So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill.** The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill,** meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill,** and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight,** meaning he went to them after they had gone out

quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand.

Qatadah and Al-Jawhari said, **Then he attacked them with his right hand**. He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste**. Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work**. It is possible that it means *who*, and its meaning is **And God created you and what you do**. Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft**. Some of them read, **And God created you and what you do**. Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire**. And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest**.

Fath al-Qadir

And the sentence 96 - **And God created you and what you do** is in the accusative case as a state of the subject of the verb **you worship**, and *what* in **and what you do** is a relative pronoun: that is, He created what you make in general, and it includes the idols that they carve primarily, and the meaning of work here is

drawing, carving, and the like. It is permissible for it to be a verbal noun: that is, He created you and created your work. It is permissible for it to be an interrogative, and the meaning of the interrogative is rebuke and reprimand: that is, what do you do? It is permissible for it to be negative, that is, the work in reality is not yours, so you do not do anything. The author of Al-Kashshaf spoke at length in refuting the statement of those who said that it is a verbal noun, and **for you with what is of no benefit**, and making it a relative pronoun is more appropriate for the situation and more in keeping with the context of the speech.

Tafsir al-Baghawi

96. **And God created you and what you do**, with your hands of idols, and in it is evidence that the actions of the servants are created by God Almighty.

Tafsir al-Baidawi

96- **And God created you and what you do**. That is, what you do, its essence is by His creation and its form, even if it is by their action. Therefore, He made their actions by His power over them and His creation of what their action depends on of motives and number, or your action means what you are made of to match what you carve, or it means the event, so if their action is by God Almighty's creation in them, then their effect that depends on their action is more deserving of that. And with this meaning, our companions hold to the creation of actions, and they have the right to prefer it over the first two because of what is in it of deletion or metaphor.

Surat al-Saffat 37:97

They said, "Build for him a structure and throw him into Hellfire."

Surat al-Saffat 37:97

They said, **Build for him a structure and throw him into Hellfire.**

Tafsir al-Jalalayn

97 - **They said** among themselves **Build for him a structure** and fill it with wood and set it on fire. Then when it is blazing **then throw him into Hellfire** the intense fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of Abraham said when Abraham said to them: **Do you worship what you carve? And God created you and what you do?:** Build a building for Abraham. It is mentioned that they built a building for him that resembled an oven, then they brought the wood to it, and lit it, **and threw him into Hell.** Hell, according to the Arabs, is coals of fire, one on top of the other, and fire upon fire.

Tafsir al-Qurtubi

The Almighty said: **They said, 'Build for him a building.'** That is, they consulted each other about his affair when he defeated them with argument, as was explained previously in <The Prophets>. So, **They said, 'Build for him a building.' Fill it with firewood and set it on fire, then throw him into it, which is Hellfire.** Ibn Abbas said: They built a wall of stones, thirty cubits high, filled it with fire and threw him into it. Abdullah ibn Amr ibn al-As said: When he was in the building, he said, **God is sufficient for me, and He is the best Disposer of affairs.** The definite article in <Hellfire> indicates a metaphor, meaning in his Hellfire, meaning in the Hellfire of that building. At-Tabari mentioned that the one who said that was called Al-Hayzan, a man from the Bedouins of Persia, who are the Turks, and he is the one about whom the hadith came:

While a man was walking in his garment, swaggering, he was swallowed up by the earth, and he will continue to sink to the ground until the Day of Resurrection. And God knows best.

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them

that he was sick according to what they believed, **so they turned away from him in retreat.** Qatada said: The Arabs say to someone who thinks, **He looked at the stars.** Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick,** meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahih and Sunan through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High,** "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it,** and he said to the king when he wanted to take his wife, **She is my sister.** Sufyan said regarding his statement, **Indeed, I am ill,** meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out.** He said, **Indeed, I have been stricken with plague.** So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill.** The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill,** meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill,** and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight,** meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall.

They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?' And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand.

Qatadah and Al-Jawhari said, **Then he attacked them with his right hand**. He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste**. Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work**. It is possible that it means *who*, and its meaning is **And God created you and what you do**. Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft**. Some of them read, **And God created you and what you do**. Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire**. And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest**.

Fath al-Qadir

97- **They said, 'Build for him a building and throw him into Hellfire.'** This is a resumption of the answer to an implied question like the sentence before it. They said this statement when they were unable to answer the clear argument he presented to them. So they consulted among themselves to build for him a wall of stones, fill it with firewood, set it on fire, and then throw him into it. Hellfire is a very blazing fire. Al-Zajaj said, **Every fire, one above the other, is Hellfire**. The lam in Hellfire replaces the complement to it: that is, in the Hellfire of that building.

Tafsir al-Baghawi

97. **They said, 'Build for him a building and throw him into Hellfire,'** meaning the Fire. Muqatil said: They built for him a wall of stone, thirty cubits high and twenty cubits wide, filled it with firewood, lit a fire in it, and threw him into it.

Tafsir al-Baidawi

97- **They said, 'Build for him a building and throw him into Hellfire.'** Into the intense fire of Jahamah, which is the intensity of the rocking. The lam is a substitute for the addition, meaning the Hellfire of that building.

Surat al-Saffat 37:98

So they intended a plot against him, but We made them the lowest.

Surat al-Saffat 37:98

So they intended a plot against him, but We made them the lowest.

Tafsir al-Jalalayn

98 - **So they intended a plot against him** by throwing him into the fire to destroy him **but We made them the lowest** the subdued, so he came out of the fire unharmed.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So they intended to plot against him** means that God Almighty says: So the people of Abraham intended to plot against Abraham, and that was what they intended to do to him by burning him with fire. God says: **So We made them** meaning We made the people of Abraham **the lowest** meaning the most humiliated as an argument, and We defeated Abraham over them with the argument, and We saved him from what they intended to plot against him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So they intended to plot against him, but We made them the lowest.** He said: So he did not debate them after that until he destroyed them.

Tafsir al-Qurtubi

So they intended a plot against him meaning against Abraham. Plotting is deceit, meaning they plotted to destroy him. **So We made them the lowest** the subdued and defeated, as his argument was carried out from where they were unable to refute it, and their plot and deceit were not carried out against him.

Tafsir Ibn Kathir

Abraham, peace be upon him, said that to his people so that he would stay in the city when they went to their festival, because the time had come for them to go out to their festival, so he wanted to be alone with their gods to break them, so he said to them words that were true in reality, and they understood from them that he was sick according to what they believed, **so they turned away from him in retreat.** Qatada said: The Arabs say to someone who thinks, **He looked at the stars.** Qatada meant that he looked at the sky thinking about what would distract them, and he said, **I am sick,** meaning weak. As for the hadith that Ibn Jarir narrated here, Abu Kurayb told us, Abu Usamah told us, Hisham told me, on the authority of Muhammad, on the authority of Abu Hurayrah, may God be pleased

with him, that the Messenger of God, peace be upon him, said: "Ibrahim, peace be upon him, did not lie except three lies: two for the sake of God Almighty, his saying, 'I am sick,' and his saying, 'Rather, their leader did it,' and his saying about Sarah, she is my sister." It is a hadith that is narrated in the Sahihs and Sunans through various chains of narration, but this is not from Chapter: The true lie whose doer is blameworthy, God forbid, and no, and why. The term *lying* is used in this way metaphorically, but it is an euphemism in speech for a legitimate religious purpose, as came in the hadith, **Indeed, in euphemisms there is an escape from lying.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said regarding the three words of Abraham (blessings and peace of God be upon him), in which he said, **Not one of them was a word except that it led to a breach of the religion of God the Most High**, "Then he said, 'Indeed, I am ill.'" He said, **Rather, this, their leader, has done it**, and he said to the king when he wanted to take his wife, **She is my sister.** Sufyan said regarding his statement, **Indeed, I am ill**, meaning stricken with plague. They would flee from one who had been stricken with plague, so he wanted to be alone with their gods. Al-Awfi said the same from Ibn Abbas **may God be pleased with them both**, regarding the statement of God the Most High: **Then he looked at the stars and said, 'Indeed, I am ill.'** While he was in the house of their gods, they said to him, **Go out.** He said, **Indeed, I have been stricken with plague.** So they left him for fear of the plague. Qatada said that Saeed bin Al-Musayyab saw a star rise and said, **I am ill.** The Prophet of God struggled with his religion. **He said, 'I am ill.'** Others said, **He said, 'I am ill.'** In reference to what was coming, meaning the illness of death. It was also said that he meant, **I am ill**, meaning sick of heart from your worship of idols other than God Almighty. Al-Hasan Al-Basri said: The people of Abraham went out to their festival and they wanted him to go out, so he lay on his back and said, **I am ill**, and he began to look at the sky. When they went out, he went to their idols and broke them. Ibn Abi Hatim narrated it. For this reason, God Almighty said, **So they turned away from him in flight**, meaning he went to them after they had gone out quickly and hidden. **He said, 'Will you not eat?'** This is because they had placed food before them as an offering so that they would be blessed in it. Al-Suddi said: "Abraham, peace be upon him, entered the house of the gods and behold, they were in a great hall. Facing the door of the hall was a great idol, next to it were smaller ones, one next to the other, each idol smaller than it, until they reached the door of the hall. They had prepared food and placed it in front of the gods and said, 'When we return, and the gods have blessed our food, we will eat it.' When Abraham, peace be upon him, looked at the food in front of them, he said, 'Will you not eat? What is the matter with you that you do not speak?'" And the Almighty's statement, **Then he struck them with his right hand**, Al-Farra' said, means that he struck them with his right hand. Qatadah and Al-Jawhari said, **Then he attacked them**

with his right hand. He struck them with his right hand because it is more severe and more painful. For this reason, he left them scattered except for one of their largest ones, so that perhaps they might return to it, as the explanation of that was mentioned in Surat Al-Anbiya', peace be upon them. And the Almighty's saying here: **So they came to him in haste**. Mujahid and others said that it means they hastened. This story here is brief, but in Surat Al-Anbiya it is explained in detail, for when they returned, they did not know at first who had done that until they discovered and inquired, and they knew that it was Abraham, peace be upon him, who had done that. When they came to rebuke him, he began to rebuke and criticize them, saying, **Do you worship what you carve?** That is, do you worship idols other than God, what you carve and make with your own hands? **And God created you and what you do?** It is possible that *what* is a source, so the meaning of the statement would be **He created you and your work**. It is possible that it means *who*, and its meaning is **And God created you and what you do**. Both statements are related, and the first is more evident because of what Al-Bukhari narrated in the Book of the Actions of the Servants on the authority of Ali bin Al-Madini on the authority of Marwan bin Muawiyah on the authority of Abu Malik on the authority of Rib'i bin Harash on the authority of Hudhayfah, may God be pleased with him, with a chain of transmission traceable to the Prophet, who said, **God Almighty creates every maker and his craft**. Some of them read, **And God created you and what you do**. Then, when the proof was established against them, they turned to seizing him by hand and by force, so they said, **Build for him a structure and throw him into Hellfire**. And what happened to them was what was explained previously in Surat Al-Anbiya, peace and blessings be upon them. God saved him from the Fire, made him victorious over them, raised his proof and supported it. For this reason, God Almighty said, **So they wanted to... We plotted against them, but We made them the lowest**.

Fath al-Qadir

Then when they threw him into it, God saved him from it and made it for him: coolness and peace, and this is the meaning of His statement: 98- **So they intended against him a plot, but We made them the lowest**. Plot: deceit and trickery: that is, they plotted to destroy him, but We made them the lowest, subdued and vanquished, because by doing so, He established against them an argument that they could not repel nor deny, because a very blazing fire, very blazing, with accumulated embers, if it becomes coolness and peace after he is thrown into it, and does not affect him in the slightest, then that is an argument to a degree that everyone with a mind will understand, and the one who denies it will become a lowly person, with a weak argument, apparent fanaticism and clear oppression. Glory be to He who makes trials a blessing for those who call to His religion, and brings them good in the form of harm. When this incident ended and the morning dawned on the one with two eyes, God's proof was revealed to Abraham, the proofs of his prophethood were established, and the lights of his miracle shone.

Tafsir al-Baghawi

98. **So they intended to harm him**, evil, which was to burn him, **but We made them the lowest**, meaning: the subjugated, since God Almighty saved Abraham and repelled their plot.

Tafsir al-Baidawi

98- **So they intended to plot against him**. So when he subdued them with the argument, they intended to torture him with that so that their weakness would not appear to the public. **So We made them the lowest**, the most humiliated, by nullifying their plot and making it a clear proof of his high status, as He made the fire cool and safe for him.

Surat al-Saffat 37:99

And he said, "Indeed, I am going to my Lord; He will guide me."

Surat al-Saffat 37:99

And he said, **Indeed, I am going to my Lord; He will guide me.**

Tafsir al-Jalalayn

99 - (And he said, **Indeed, I am going to my Lord**, emigrating to Him from the land of disbelief. **He will guide me**, to where my Lord has commanded me to go, which is Ash-Sham. So when he reached the Holy Land,

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And he said, 'Indeed, I am going to my Lord, who will guide me.'** He says: And Abraham said when God granted him victory over his people and saved him from their plot, **Indeed, I am going to my Lord.** He says: I am emigrating from the land of my people to God: that is, to the Holy Land and leaving them, so separating from them to worship God.

Qatada used to say about that:

What Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And he said, 'Indeed, I am going to my Lord, and He will guide me.'** He is going with his actions, his heart, and his intention.

Others said about this: Abraham only said, **I am going to my Lord**, when they wanted to throw him into the fire.

Who said that?

Muhammad ibn al-Muthanna narrated: Abu Dawud narrated: Shu'bah narrated: Abu Ishaq narrated: I heard Sulayman ibn Sard say: When they wanted to throw Abraham into the fire, **He said, 'Indeed, I am going to my Lord; He will guide me.'** So he gathered the firewood, and an old woman came with firewood on her back. It was said to her, **Where are you going?** She said, **I want to go to this man who is being thrown into the fire.** So when he was thrown into it, he said, **God is sufficient for me, I have put my trust in Him**, or he said, **God is sufficient for me, and He is the best Disposer of affairs.** So God said, "O fire, be coolness and peace upon Abraham." (Al-Anbiya': 69) So the son of Lot, or the nephew of Lot, said, **The fire did not burn him because of me, and there was a kinship between them.** So God sent a neck of fire upon him and it burned him.

I chose the statement that I said about that because God, the Blessed and Exalted, mentioned his story and the story of his people in another place. He informed that when He saved him from what his people tried to burn him, he said: **Indeed, I am emigrating to my Lord** (al-Ankabut 29:26). The people

of interpretation interpreted that to mean: I am emigrating to the land of Ash-Sham. So too is His statement: **Indeed, I am emigrating to my Lord** (al-Ankabut 29:26). And His statement: **He will guide me** means: He will establish me on the guidance that I have seen and help me upon it.

Tafsir al-Qurtubi

It has two issues:

First: This verse is the basis for migration and isolation. The first person to do that was Abraham, peace be upon him, when God saved him from the Fire. **He said, 'Indeed, I am going to my Lord,'** meaning, emigrating from the land of my people and birth to a place where I can worship my Lord, for He will guide me to what is right in my intentions. Muqatil said: He was the first of creation to emigrate, along with Lot and Sarah, to the Holy Land, which is the land of Ash-Sham. It was also said: He was going with his deeds and worship, his heart and his intentions. Based on this, he was going with his deeds, not his body. This has been fully explained in Al-Kahf. According to the first opinion, he emigrated to Ash-Sham and Jerusalem. It was also said: He went to Harran and stayed there for a period. Then it was said: He said that when he left his people, it was a rebuke to them. It was also said: He said it to those of his family who emigrated, it was an encouragement. It was also said: He said this before he was thrown into the Fire. According to this opinion, there are two interpretations: One of them: I am going to what my Lord has decreed for me. The second - I am dead, as it is said when someone dies: he has gone to God Almighty, because the peace be upon him imagined that he would die by being thrown into the fire, as is the case with it in which what is thrown into it perishes, until it was said to it: **Be cool and safe** (al-Anbiya 21:69). At that time, Abraham was saved from it. And in His saying: **He will guide me** according to this saying, there are two interpretations: One of them - **He will guide me** to salvation from it. The second - to Paradise. Sulayman ibn Sard, who was one of those who met the Prophet, peace and blessings be upon him, said: When they wanted to throw Abraham into the fire, they began to gather firewood for him. Then the old woman began to carry it on her back and said: I will take him to this man who mentions our gods. When he was about to be thrown into the fire, he said: I am going to my Lord. When he was thrown into the fire, he said: God is sufficient for me, and He is the best Disposer of affairs. Then God Almighty said: **O fire, be cool and safe.** Abu Lut, who was his cousin, said: The fire did not burn him because of his kinship to me. Then God sent a neck of fire and burned him.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired

of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous.** And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy.** And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he**

reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.' Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead**, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said. **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of**

And he said, "Indeed, I am going to my Lord; He will guide me."

ram. Hisham mentioned the hadith in full in *Al-Manasik* (ritual rituals). Then Ahmad narrated it in full from Yunus, from Hammad ibn Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: *Yes.* He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I**

slaughter him? He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the

validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial**, meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled**. And the Almighty said: **And We ransomed him with a great sacrifice**. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice**, he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice**. The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice**. Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi, on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for

Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.'" Abdullah bin Mas'ud, may God be pleased with him, said, "That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God." This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar,

And he said, "Indeed, I am going to my Lord; He will guide me."

for when he embraced Islam during the caliphate of `Umar, he would narrate to `Umar, may God be pleased with him, from his books in the past, and `Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b Al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalah narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the

story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was

said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on

the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

99- "He said, 'Indeed, I am going to my Lord,' meaning, I am emigrating from the country of my people who did what they did out of fanaticism for idols, disbelief in God, and rejection of His messengers, to where He commanded me to emigrate to. Or to where I can worship Him. 'He will guide me,' meaning, He will guide me to the place He commanded me to go to, or to my destination.

It was said that God Almighty ordered him to march to the Levant, and this was explained in full in Surat Al-Kahf.

Tafsir al-Baghawi

99. "And he said," meaning Abraham, **I am going to my Lord,** meaning, I am emigrating to my Lord, and the meaning is I am leaving the abode of disbelief and going to please my Lord. He said this after leaving the Fire, just as he said, **I am emigrating to my Lord** (al-Ankabut 29:26), **He will guide me,** to where He commanded me to go, which is Ash-Sham.

Tafsir al-Baidawi

99- **And he said, 'Indeed, I am going to my Lord,'** to where my Lord has commanded me, which is Ash-Sham, or where I devote myself to His worship. **He will guide me,** to what is best for my religion or to my goal. The statement was made because of His previous promise, or because of his excessive reliance, or based on his habit with Him. This was not the case with Moses, peace be upon him, when he said, **Perhaps my Lord will guide me to the right way,** so that is why it was mentioned in the form of expectation.

Surat al-Saffat 37:100

My Lord, grant me from among the righteous.

Surat al-Saffat 37:100

My Lord, grant me from among the righteous.

Tafsir al-Jalalayn

100 - **My Lord, grant me a son from among the righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **My Lord, grant me from among the righteous.** This is Abraham's request to his Lord to grant him a righteous son. He says: **My Lord, grant me from You a son who will be from among the righteous who obey You and do not disobey You, who will reform the earth and not cause corruption.**

Muhammad ibn al-Husayn told us: Ahmad ibn al-Mufaddal told us: Asbat told us, on the authority of al-Suddi, regarding His statement: **My Lord, grant me from among the righteous**, he said: A righteous son. He said: From among the righteous, and he did not say: A righteous one from among the righteous, making do with those mentioned from among those left out, as the Almighty said: **And they were among those who renounced it** (Yusuf 12:25), meaning renouncers from among the renouncers.

Tafsir al-Qurtubi

Second - The Almighty's saying: **My Lord, grant me from among the righteous.** When God knew that he would be his savior, he called upon God to support him with a son to comfort him in his exile. This was discussed previously in <Al Imran>. There is an omission in the speech, meaning, grant me a righteous son from among the righteous. And there are many omissions like this.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of

their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous.** And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy.** And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the

authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead**, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram.** Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad bin Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing.

Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: **Yes.** He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have

given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting

to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram

remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Hariitha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq

from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalal narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan

ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima

told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said:

'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

Muqatil said: When he came to the Holy Land, he asked his Lord for a son, saying: 100- **My Lord, grant me from among the righteous**, meaning a righteous son from among the righteous who will help me in obeying You and keep me company in my exile. This is what the commentators said, and they explained that by saying that the meaning of *gift* has become predominant in referring to a son, so when it is mentioned in an absolute sense, it is taken to mean it. However, when it is mentioned in a restricted sense, it is taken to mean what it is restricted to, as in His statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**. Assuming that it has not become predominant in seeking a son.

Tafsir al-Baghawi

100. Muqatil said: When he came to the Holy Land, he asked his Lord for a son, saying: **My Lord, grant me from among the righteous**, meaning: Grant me a righteous son from among the righteous.

Tafsir al-Baidawi

100- **My Lord, grant me from among the righteous**
Some of the righteous will help me in calling to God and obeying Him and will keep me company in my exile, meaning a child because the word gift is predominant in it and because of his saying:

Surat al-Saffat 37:101

So We gave him good tidings of a forbearing boy.

Surat al-Saffat 37:101

So We gave him good tidings of a forbearing boy.

Tafsir al-Jalalayn

101 - **So We gave him good tidings of a forbearing boy** meaning one who is very forbearing.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So We gave good tidings to Abraham of a forbearing boy**, meaning a boy who is forbearing when he grows up, but in his infancy in the cradle, he is not described as such. He mentioned that the boy whom God gave Abraham good tidings of was Isaac.

Who said that?

Muhammad bin 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: **So We gave him good tidings of a forbearing boy**. He said: He is Isaac.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We gave him good tidings of a forbearing boy**. He gave him good tidings of Isaac. He said: Forbearance was not praised for anyone except Isaac and Abraham.

Tafsir al-Qurtubi

God Almighty said: **So We gave him good tidings of a forbearing boy**. That is, he would be forbearing when he grew up. It was as if he was given good tidings of the survival of that boy, because a young child cannot be described as such. So the good tidings were given by the angels, as mentioned previously in <Hud>. It will also appear in <Adh-Dhariyat>.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy**. This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the

Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous**. And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy**. And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob**. That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik

Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: 'And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord.'" And God Almighty said: **And when they had both submitted and he laid him down upon his forehead**, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram.** Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad ibn Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from

him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah may God be pleased with him began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah may God be pleased with him said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it,

“And God, the Most High, revealed to Isaac, ‘I have given you a supplication in which I have answered you.’ Isaac said, ‘O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.’” Ibn Abi Hatim said, “My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, ‘The Messenger of God, may God bless him and grant him peace, said, “God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, ‘O Isaac, ask and you will be given.’ He said, ‘By the One in Whose Hand is my soul, I will hasten it before it is due.’” **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty’s saying: **And We called to him, ‘O Abraham, you have fulfilled the vision.’** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty’s saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: “And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.” This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu’tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to

slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju’fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya’qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa’id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam’s son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa’id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham’s ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty’s statement: **And We ransomed him with a great sacrifice.** Wa’l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, “Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir.” Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi’, on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, “Why did the Prophet, may God bless him and grant him peace, call you?” He said, “The Messenger of God, may God bless him and grant him peace, said to me, ‘I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract

the worshipper.” Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, “Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob’s trials, he increased my good opinion of him.” Shu’bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, “A man boasted before Ibn Mas’ud, may God be pleased with him, and said, ‘I am so-and-so, son of so-and-so, son of the noble sheikhs.’ Abdullah bin Mas’ud, may God be pleased with him, said, ‘That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.’” This is authentic on the authority of Ibn Mas’ud, may God be pleased with him. Likewise, `Ikrimah narrated on the authority of Ibn `Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, `Abbas, and on the authority of `Ali ibn Abi Talib, the same was said. Likewise, `Ikrimah, Sa’id ibn Jubayr, Mujahid, ash-Sha’bi, Ubayd ibn `Umair, Abu Maysarah, Zayd ibn Aslam, `Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, `Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka’b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of `Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-`Ala` ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka’b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka’b al-Ahbar, for when he embraced Islam during the caliphate of `Umar, he would narrate to `Umar, may God be pleased with him, from his books in the past, and `Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what

Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi’in from Ka’b Al-Ahbar, Sa’id ibn Jubayr, Qatadah, Masruq, `Ikrimah, Ata’, Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud’an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud’an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud’an, with it as a marfu’ hadith. Then he said: Mubarak ibn Fadal narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata’ and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata’ bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka’b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son’s son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot.

Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our

companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when

he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

His statement: 101- **So We gave him good tidings of a forbearing boy** indicates that what he meant by his statement: **My Lord, grant me from among the righteous** was a son. The meaning of forbearing is that he will be forbearing when he grows up, so it is as if he was given good tidings that this boy would live until he grows up and becomes forbearing, because a young person cannot be described as forbearing. Al-Zajaj said: This good tidings indicate that he was given good tidings of a male child, and that he would live until he reached old age and be described as forbearing.

Tafsir al-Baghawi

101. **So We gave him good tidings of a forbearing boy.** It was said: A boy in his youth, forbearing in his old age. So in it is good tidings that he is a son and that he will live to the end of his age and be described as forbearing.

Tafsir al-Baidawi

101- **So We gave him good tidings of a forbearing boy.** He gave him good tidings of a boy and that he would be a male who would reach the age of puberty. A boy cannot be described as being forbearing and forbearing. What dream is like his dream when his father offered him the sacrifice while he was a teenager and he said, **You will find me, if God wills, among the steadfast.** It was said that God did not describe a prophet as being forbearing due to the glory of his existence except for Abraham and his son, peace be upon them, and their situation mentioned after that bears witness to that.

Surat al-Saffat 37:102

So when he reached the age of striving with him, he said, "O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if God wills, among the steadfast."

Surat al-Saffat 37:102

So when he reached the age of striving with him, he said, **O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think.** He said, "O my father, do as you are commanded. You will find me, if God wills, among the steadfast."

Tafsir al-Jalalayn

102 - **And when he reached the age of striving with him** meaning that he would strive with him and help him, it was said that he reached the age of seven, and it was said that he reached the age of thirteen, **he said, O my son, indeed I have seen** meaning I saw in a dream that I am slaughtering you and the vision of the prophets is true and their actions are by the command of God Almighty **so see what you think** of the opinion. He consulted him so that he would be comfortable with the slaughter and submit to the command to do it **he said, O my father** the *taa'* replaces the *yaa'* of addition **do what you are commanded with you will find me, if God wills, among the steadfast** in that.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And when he reached the age of striving with him**, meaning: When the boy whom Abraham was given good report about reached the age of work with Abraham, which was striving, and that was when he was able to help him with his work.

The interpreters differed about the meaning of this, and some of them said something similar to what we have 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 when he reached the age of striving with him**, meaning: work.

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 he reached the age of striving with him**, he said: When he grew up until he reached the age of striving like Abraham in work.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same, except that he said: When he grew up and reached the age of striving.

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

the authority of Mujahid: **And when he reached the age of striving with him**, he said: the striving of Abraham.

Ibn Al-Muthanna told us: Sahl bin Yusuf told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid: **And when he reached the age of striving with him**: the striving of Abraham.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And when he reached the age of striving with him**, he said: Striving here means worship.

Others said: The meaning of this is: When he walked with Abraham.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **When he reached the age of striving with him**: meaning when he walked with his father.

And His saying: **He said, 'O my son, indeed I have seen in a dream that I am sacrificing you.'** God Almighty says: Abraham, the friend of the Most Merciful, said to his son: **O my son, indeed I have seen in a dream that I am sacrificing you.** And among what was mentioned was that Abraham vowed when the angels gave him the good report of Isaac as a son that if Sarah bore him he would make him a sacrifice to God. So when Isaac reached the age of striving with his father, Abraham was seen in a dream, and it was said to him: Fulfill your vow to God, and the vision of the prophets is certain. So he went after what he saw in the dream, and his son Isaac said to him what was mentioned by the one who said that:

Musa bin Harun narrated to us, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi, he said: Gabriel said to Sarah: Be glad of a son whose name will be Isaac, and after Isaac, Jacob. So she struck her forehead in amazement, and that is what He said: **So she struck her face** (al-Dhariyat 51:29) (And she said: **Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing** (Hud 11:72) until His saying: **Praiseworthy, Glorious** (Hud 11:73). Sarah said to Gabriel: What is the sign of that? Then he took a dry stick in his hand and twisted it between his fingers, and it shook green. Then Abraham said, **Then it is a sacrifice to God.** When Isaac grew up, Abraham was visited in a dream and told, "Fulfill your vow which you vowed. God has given you a boy from Sarah, that you may sacrifice him." He said to Isaac, **Go, let us offer a sacrifice to God.** He took a knife and a rope, and set out with him until he led him among the mountains. The boy said to him, **Father, where is your sacrifice?** He said, **O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.** He said, **O my father, do as you are commanded; you will find me, if God wills, among the steadfast.** Isaac said to him, "O my father, bind me tightly so that I do not move about, and remove your garments from me so that none of my

blood splashes on them and Sarah sees them and becomes sad. And quickly pass the knife over my throat so that death will be easier for me. When you come to Sarah, give her my greetings." Then Abraham came to him and kissed him while he had bound him and was weeping, and Isaac was weeping, until the tears pooled under Isaac's cheek. Then he dragged the knife over his throat, but the knife did not cut, and God struck a copper plate over Isaac's throat? When he saw that, he struck him on the forehead and cut off his neck. This is what God said: **So when they had both submitted**, meaning they submitted to God's command, **and he laid him on his forehead**, and it was called, **O Abraham, you have fulfilled the vision**, in truth. So he turned around and saw a ram, so he took it and left his son. He leaned over his son and kissed him, saying: **Today, my son, you have been given to me**. Therefore, God says: **And We ransomed him with a great sacrifice**. So he returned to Sarah and told her the report, and Sarah was alarmed and said: **O Abraham, you wanted to slaughter my son without telling me**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah, regarding his statement: **O my son, indeed I have seen in a dream that I am slaughtering you**. He said: The vision of the prophets is true. If they see something in a dream, they do it.

Mujahid ibn Musa told us, he said: Yazid told us, he said: Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Ubayd ibn Umair, he said: The visions of the prophets are revelation, then he recited this verse: **Indeed, I have seen in a dream that I am slaughtering you**.

His saying: **So see what you see**: The reciters differed in their recitation of his saying: **What do you see?** The majority of the reciters of Medina and Basra, and some of the reciters of Kufa, read it as **So see what you see** with a fat-ha on the ta', meaning: What do you command, or see what you command? The majority of the reciters of Kufa read it as **What do you see** with a damma on the ta', meaning: What do you indicate, and what do you see of your patience or your impatience with the slaughter?

The more correct of the two readings in my opinion is the reading of the one who read it as **what do you see** with the opening of the ta', meaning: what do you see of the opinion?

If someone were to ask: Did Abraham command his son to follow God's command and to obey Him? It would be said: He did not do that to consult his son about obeying God, but rather he did it to know his son's resolve: Would he be patient with God's command as he was, and would he be pleased with that or not? In all circumstances, he would follow God's command.

And His statement: **He said, 'O my father, do what you are commanded.'** God Almighty says: Isaac said to his father: "O my father, do what your Lord commands you to do by slaughtering me. 'You will find me, God willing, among the steadfast.'" He says: You will find me, God willing, steadfast among those who are steadfast in what our Lord commands us to do.

He said: Do what you are commanded to do, and he did not say: What you are commanded to do, because the meaning is: Do the thing that you are commanded to do. He mentioned that this is in Abdullah's reading: I see in a dream: Do what I am commanded to do.

Tafsir al-Qurtubi

It contains seventeen issues:

First - The Almighty's saying: **And when he reached with him the age of striving** meaning, We gave him the boy, and when he reached with him the age of striving with his father in worldly matters, helping him in his deeds, <he said, **O my son, indeed I have seen in a dream that I am slaughtering you**. Mujahid said: <And when he reached with him the age of striving> meaning, he grew up and reached the age of striving, the striving of Abraham. Al-Farra' said: He was thirteen years old at that time. Ibn Abbas said: It is the age of puberty. Qatadah said: He walked with his father. Al-Hasan and Muqatil said: It is the striving of the mind upon which proof is established. Ibn Zayd said: It is the striving in worship. Ibn Abbas said: He fasted and prayed. Haven't you heard God the Almighty say: **And he strove for her with her proper striving** (al-Isra' 17:19)

Scholars differed concerning the one who was commanded to be slaughtered. Most of them said: The one to be slaughtered was Isaac. Among those who said this were Al-Abbas ibn Abdul Muttalib and his son Abdullah, and this is the correct version narrated from him. Ath-Thawri and Ibn Jurayj narrated, tracing it back to Ibn Abbas, who said: The one to be slaughtered was Isaac. This is the correct version narrated from Abdullah ibn Masoud that a man said to him: O son of the noble elders. Abdullah said: That was Yusuf ibn Ya'qub ibn Ishaq, the one slaughtered by God, the son of Ibrahim, the intimate friend of God (peace and blessings be upon them). Hammad ibn Zaid narrated, tracing it back to the Messenger of God (peace and blessings be upon him), who said: The noble one, the son of the noble one, the son of the noble one, is Yusuf ibn Ya'qub ibn Ishaq, the son of Ibrahim (peace and blessings be upon him). Abu Az-Zubayr narrated from Jabir, who said: The one to be slaughtered was Isaac. This was also narrated from Ali ibn Abi Talib **may God be pleased with him**. Abdullah ibn Umar said: The one to be slaughtered was Isaac, and this was the opinion of Umar **may God be pleased with him**. So these are seven of the Companions. Among the Successors and others, Alqamah, Ash-Sha'bi, Mujahid, Sa'id ibn Jubayr, Ka'b Al-Ahbar, Qatadah, Masruq, Ikrimah, Al-Qasim ibn Abi Bazza, Ata', Muqatil, Abdur-Rahman ibn Sabit, Az-Zuhri, As-Suddi, Abdullah ibn Abi Al-Hudhayl and Malik ibn Anas said: The one to be sacrificed was Isaac. The People of the Book, the Jews and the Christians, held this view, and more than one of them, An-Nahhas, At-Tabari and others, chose this view. Sa'id ibn Jubayr said: Abraham was shown the sacrifice of Isaac in a dream, so he traveled with him for a month in a single morning until he reached the place of sacrifice in Mina. When God diverted the sacrifice from him and commanded him to slaughter the ram, he did so and traveled with him for a month in a single breath, and the valleys and

Surat al-Saffat 37:102

So when he reached the age of striving with him, he said, "O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if God wills, among the steadfast."

mountains were folded for him. This statement is stronger in what is narrated from the Prophet (peace and blessings of God be upon him), the Companions and the Successors. Others said: It was Ishmael. Among those who said this are Hurayrah and Abu Tufayl Amir ibn Wathilah. This was narrated on the authority of Ibn Omar and Ibn Abbas as well, and among the followers was Saeed bin Al-Musayyab, Al-Sha'bi, Yusuf bin Mihran, Mujahid, Al-Rabi' bin Anas, Muhammad bin Ka'b Al-Qurazi, Al-Kalbi, and Alqamah. Abu Saeed Al-Dharee' was asked about the sacrifice, so he recited:

Indeed, the sacrifice Ishmael was given as a gift. The Book spoke of that and the revelation.

God has honored our Prophet with it and brought him interpretation and explanation.

If you are his nation, do not deny him the honor that he has been given.

On the authority of Al-Asma'i, he said: I asked Abu Amr bin Al-Ala' about the sacrifice, so he said: O Asma'i, where did your mind slip away from you! And when was Isaac in Mecca? Rather, Ishmael was in Mecca, and he was the one who built the Kaaba with his father and the sacrifice was in Mecca. It was narrated from the Prophet, may God bless him and grant him peace, that the one to be sacrificed was Ishmael, and the first is more from the Prophet, may God bless him and grant him peace, and from his companions and from the followers. They argued that God Almighty had informed Abraham when he left his people and migrated to Syria with his wife Sarah and his nephew Lot, and he said: **Indeed, I am going to my Lord, and He will guide me.** (al-Saffat 37:99) that he prayed and said: **My Lord, grant me from among the righteous.** Then God Almighty said: **So when he had withdrawn from them and from what they worshipped besides God, We granted him Isaac and Jacob.** (Maryam 19:49), and because God said: **And We ransomed him with a great sacrifice,** He mentioned that the ransom was for the forbearing boy that Abraham was given glad tidings of. He was given glad tidings of Isaac, because He said: **And We gave him good tidings of Isaac,** and He said here: **of a forbearing boy,** and that was before he married Hagar and before Ishmael was born to him. And it is not in the Qur'an that he was given glad tidings of a son other than Isaac. Those who said that it was Ishmael objected that God Almighty described him as being patient, but not Isaac, in His saying: **And Ishmael, Idris, and Dhul-Kifl, all were among the patient.** (Al-Anbiya': 85), which is his patience in the face of the sacrifice. And He described him as being true to his promise in His saying: **Indeed, he was true to his promise.** (Maryam 19:54), because he promised his father patience in the face of the sacrifice and he fulfilled it. And because God Almighty said: **And We gave him good tidings of Isaac, a prophet.** So how could He command him to sacrifice him when He had promised him that he would be a prophet? And also because God Almighty said: **So We gave her good tidings of Isaac, and after Isaac, Jacob.**

(Hud 11:71) So how could He command him to sacrifice Isaac before the promise to Jacob was fulfilled? Also, it was mentioned in the hadiths that the horn of the ram was hung in the Kaaba, which indicates that the one to be sacrificed was Ishmael. If it had been Isaac, the sacrifice would have taken place in Jerusalem. This whole argument is not conclusive. As for their saying: How could He order him to slaughter him when He promised him that he would be a prophet? It could be that the meaning is: And We gave him good tidings of his prophethood after what happened to him happened. This was said by Ibn Abbas, and will come later. Perhaps He ordered the slaughter of Isaac after Jacob was born to Isaac. It is said that it is not stated in the Qur'an that Jacob was born to Isaac. As for their saying: If the one to be slaughtered was Isaac, the slaughter would have taken place in Jerusalem, the answer to that is what Sa'id ibn Jubayr said, based on what was mentioned above. Al-Zajjaj said: God knows best which of them was to be slaughtered. This is a third opinion.

Second - The Almighty's saying: **He said, 'O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think.'** Muqatil said: Ibrahim (peace be upon him) saw that three nights in a row. Muhammad ibn Ka'b said: The revelation came to the messengers from God Almighty while they were awake and while asleep, for the hearts of the prophets never sleep. This is confirmed in the hadith narrated by the Prophet (peace and blessings of God be upon him), "Then he (peace and blessings of God be upon him) said: We prophets, our eyes sleep but our hearts do not sleep." Ibn Abbas said: The dreams of the prophets are revelation, and he used this verse as evidence. Al-Suddi said: When Ibrahim was given the good report of the birth of Isaac before he was born, he said: **Then he is to be sacrificed to God.** He was told in his dream: **You have made a vow, so fulfill your vow.** It is said that Ibrahim saw on the Night of Tarwiyah someone saying: **God commands you to sacrifice your son.** When morning came, he thought to himself: **Is this dream from God or from Satan?** So it was called the Day of Tarwiyah. Then, on the second night, he saw the same thing again and was told the promise. When morning came, he knew that it was from God, so it was called the Day of Arafah. Then he saw the same thing on the third night, so he wanted to slaughter him, so it was called the Day of Sacrifice. It was narrated that when he slaughtered him, Gabriel said: God is Great, God is Great. Then the one who was slaughtered said: There is no god but God, and God is Great. Then Abraham said: God, and praise be to God. Then it remained for a year. People differed about the occurrence of this matter, and they are:

Third - The Sunnis said: The slaughter itself did not take place, but rather the command to slaughter was given before the slaughter took place. Had it taken place, it would not have been conceivable that it could have been lifted. This is a case of abrogation before the actual act, because if the command to slaughter had been completed, the ransom would not have been

realized. God the Almighty said: **You have fulfilled the vision**, meaning you carried out what We warned you about, and you did what you could, but you refused because We forbade you. This is the most correct of what has been said in this regard. A group said: This is not something that can be abrogated in any way, because the meaning of slaughtering something is to cut it. Evidence for this is the statement of Mujahid: Isaac said to Abraham, **Do not look at me and show mercy to me, but turn my face to the ground**. Abraham took the knife and put it against his throat, and it flipped upside down. Abraham asked him, **What is the matter with you?** He said, **The knife flipped upside down**. Abraham said, **Stab me with it**. Some of them said, **Every time he cut a wound, it would heal**. A group said, **He found a copper ring or one covered with copper, and whenever he wanted to cut, he found it prevented**. All of this is permissible in the Divine Power, but it needs a correct transmission, as it is something that cannot be perceived by sight, but rather by report. If that had happened, God the Most High would have made it clear to magnify the status of Ishmael and Abraham, peace be upon them. It would have been more deserving of clarification than the ransom. Some of them said: Abraham was not commanded to perform the actual slaughter, which is the ripping of the jugular vein and the blood. Rather, he saw that he was laid down for slaughter, so he assumed that he was commanded to perform the actual slaughter. When he performed what he was commanded to do, which was to lay him down, it was said to him: **Your vision has come true**. All of this is outside the meaning. It is not thought that the friend and the one being slaughtered would understand from this command something that has no reality, such that they would be imaginary. Also, if things were true, there would be no need for a ransom.

Fourth - The Almighty's saying: **So see what you see**. The people of Kufa, other than Asim, read **what you see** with a damma on the ta' and a kasra on the ra' from **ara ya'ra**. Al-Farra' said: meaning, see what you see of your patience and impatience. Al-Zajaj said: No one else said this. Rather, the scholars said **what you indicate**, meaning what your soul shows you of opinion. Abu Ubaid rejected **you see** and said: It only comes from seeing with the eye or other things, and it is well-known. It is said: **I showed so-and-so the truth**, and **I showed him his guidance**. This is not from seeing with the eye. The rest said: **You see** is the present tense of **I saw**. It was narrated from Ad-Dahhak and Al-A'mash: **You see** without a named agent. He did not say that to him as a conspiracy in the matter of God, but rather he consulted him to know his patience for the matter of God, or to comfort his eye if he saw his son obeying in the matter of God. So, **He said, 'O my father, do what you are commanded,'** meaning what you are commanded to do. So the preposition was deleted as was deleted in His saying:

* I have commanded you to do good, so do what I have commanded.*

The verb was connected to the pronoun, so it became **ta'murhu he commands him**, then the ha' was deleted, like His statement: "And peace be upon His servants whom He has chosen" (al-Naml 27:59), meaning He chose them based on what was mentioned above. *Ma*

means *who*. "You will find me, if God wills, among the patient." Some of the scholars of allusion said: Since he made an exception, God guided him to patience. We have already discussed **O my father** and also **O my son** in *Yusuf* and others.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy**. This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous**. And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy**. And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob**. That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the

So when he reached the age of striving with him, he said, "O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if God wills, among the steadfast."

Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead**, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn

Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram.** Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad bin Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: *Yes.* He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son

Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have**

fulfilled the vision.' That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a

So when he reached the age of striving with him, he said, "O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if God wills, among the steadfast."

ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'il said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am

so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shafiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn 'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b Al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalah narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and

God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin

al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings of the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet**

So when he reached the age of striving with him, he said, "O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if God wills, among the steadfast."

is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous**, he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**, he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

102- **And when he reached the age of striving with him** is omitted in the speech as indicated by this eloquent *fa* and the meaning is: So We gave him the boy, and he grew up until he reached the age at which he would strive with his father in worldly matters. Mujahid said: **And when he reached the age of striving with him** meaning he grew up and reached the age of striving like Ibrahim. Muqatil said: When he walked with him. Al-Farra' said: He was thirteen years old at that time. Al-Hasan said: It is the striving of the mind upon which proof is established. Ibn Zayd said: It is the striving in worship. It was said that it refers to a wet dream. "He said: O my son, indeed I have seen in a dream that I am slaughtering you." Ibrahim said to his son when he reached that age: I saw this vision in a dream. Muqatil said: Ibrahim saw that three nights in a row. Qatadah said: The vision of the prophets is true. If they see

something, they do it.

Scholars differed about who was to be sacrificed: Was it Isaac or Ishmael? Al-Qurtubi said: Most of them said: The one to be sacrificed was Isaac. Among those who said this were Al-Abbas ibn Abdul Muttalib and Ibn Abdullah. This is the correct view on the authority of Abdullah ibn Masoud. It was also narrated on the authority of Jabir, Ali ibn Abi Talib, Abdullah ibn Umar, and Umar ibn al-Khattab. He said: These are seven of the Companions. He said: Among the Successors and others were Alqamah, Al-Sha'bi, Mujahid, Sa'id ibn Jubayr, Ka'b al-Ahbar, Qatadah, Masruq, Ikrimah, Al-Qasim ibn Abi Barzah, Ata', Muqatil, Abd al-Rahman ibn Sabit, Al-Zuhri, As-Suddi, Abdullah ibn Abi Al-Hudhayl, and Malik ibn Anas. They all said that the one to be sacrificed was Isaac. The People of the Book, the Jews and the Christians, agreed with this view. More than one person chose this view, including An-Nahhas, Ibn Jarir At-Tabari, and others. He said and others said: It was Ishmael, and among those who said that were Abu Hurairah and Abu Tufayl Amir bin Wathilah, and it was narrated from Ibn Umar and Ibn Abbas also, and from the Tabi'un Saeed bin Al-Musayyab, Al-Sha'bi, Yusuf bin Mihran, Mujahid, Al-Rabi' bin Anas, Muhammad bin Ka'b Al-Qurazi, Al-Kalbi and Alqamah, and from Al-Asma'i who said: I asked Abu Amr bin Al-Ala' about the one to be sacrificed and he said: O Asma'i, where did your mind escape you, and when was Isaac in Mecca? Ishmael was in Mecca. Ibn Kathir said in his interpretation: A group of the people of knowledge have said that the one to be sacrificed was Isaac, and it was narrated from a group of the Salaf to the point that it was from some of the Companions, but there is no mention of that in the Qur'an or Sunnah, and I do not think that it was received except from the narrations of the People of the Book, and it was taken by Muslims without proof, and the Book of God is a clear witness that it was Ishmael, for it mentioned the good report of the forbearing boy, and mentioned that he was the one to be sacrificed, and after that it said: **And We gave him good tidings of Isaac, a prophet among the righteous**.

Those who say it was Isaac argue that God, the Almighty, had informed them about Abraham when he left his people and migrated to Syria with his wife Sarah and his nephew Lot, saying: **Indeed, I am going to my Lord, He will guide me**. He prayed and said: **My Lord, grant me from among the righteous**. God, the Almighty, said: **But when he had left them and what they worshipped besides God, We granted him Isaac and Jacob**. And because God said: **And We ransomed him with a great sacrifice**, He mentioned that it was about the forbearing boy that Abraham was given glad tidings of. He only gave glad tidings of Isaac because He said: **And We gave him good tidings of Isaac**, and here He said **of a forbearing boy**, and that was before he knew Hagar and before he had Ishmael. And it is not in the Qur'an that he was given glad tidings of a son besides Isaac. Al-Zajaj said: **God knows best which of them was the sacrificed one**. And what both groups have used as evidence can be answered and

discussed.

Among the things that were used as evidence by those who said that it was Ishmael is that God described him as being patient, but not Isaac, as in His saying: **And Ishmael, Idris, and Dhul-Kifl, all were among the patient**, which is his patience in the face of the slaughter. And He described him as being true to his promise in His saying: **Indeed, he was true to his promise**, because he promised his father patience in the face of the slaughter, and he fulfilled it. And because God Almighty said: **And We gave him good tidings of Isaac, a prophet**, so how could He command him to slaughter him, when He had promised him that he would be a prophet? And also, God said: **So We gave her good tidings of Isaac, and after Isaac, Jacob**, so how could He command him to slaughter Isaac before fulfilling the promise in Jacob? And also, it was mentioned in the reports that the ram's horn was hung in the Kaaba, which indicates that the one being slaughtered was Ishmael. If it was Isaac, the slaughter would have taken place in Jerusalem. All of this is also open to discussion. **So see what you see.** Hamza and Al-Kisa'i read *tari* with a damma on the first letter and a kasra on the ra', and the two objects are omitted: that is, see what you show me of your patience. And your possibility. The remaining seven read it with a fat-ha on the ta' and the ra' from the word ra'i, which is the present tense of ra'ita. Ad-Dahhak and Al-A'mash read it with a damma on the ta' and a fat-ha on the ra' in the passive voice: meaning what appears to you and comes to your mind. Al-Farra' said in explaining the meaning of the first reading: Look at what you see of your patience and impatience. Al-Zajaj said: No one else said this. Rather, the scholars said: What do you indicate? That is, what your soul tells you of opinion. Abu Ubaid said: This only happens from seeing the eye, and so did Abu Hatim. An-Nahhas made a mistake with them and said: This happens from seeing the eye and other things. The meaning of the second reading is clear and obvious. Rather, he consulted him to know his patience for the command of God. Otherwise, the vision of the prophets is revelation, and compliance with it is binding and obligatory for them. "He said: O my father, do what you are commanded," that is, what you are commanded to do from what was revealed to you of my slaughter. *What* is a relative pronoun, and it was said that it is a verbal noun meaning do your command. The verbal noun is added to the object, and calling what is commanded a command, and the first is more appropriate. **You will find me, if God wills, among the patient**, in what He tested me with of slaughter, and the condition is on the will of God, the Most High, as a blessing from Him.

Tafsir al-Baghawi

102. **And when he reached the age of striving with him**, Ibn Abbas and Qatada said: It means walking with him to the mountain. Mujahid said on the authority of Ibn Abbas: When he grew up and reached the age of striving like Abraham, meaning: He reached the age of being able to work with him and assist him in his work. Al-Kalbi said: It means working for the sake of God Almighty, and this is the opinion of Al-Hasan, Muqatil

ibn Hayyan, and Ibn Zayd, who said: It is the worship of God Almighty.

They differed about his age. Some said he was thirteen years old. Others said he was seven years old.

He said, **O my son, indeed I have seen in a dream that I am slaughtering you**. Muslim scholars differed regarding this boy whom Abraham was ordered to slaughter after the People of the Book agreed that it was Isaac. Some people said: It was Isaac, and this was the opinion of the Companions: Umar, Ali, Ibn Masoud, and Ibn Abbas. Among the Successors and their followers were: Ka'b al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, Ikrimah, Ata', Muqatil, al-Zuhri, and al-Suddi, and this is the narration of Ikrimah and Sa'id ibn Jubayr [on the authority of Ibn Abbas, and they said: This story took place in the Levant].

It was narrated on the authority of Saeed bin Jubair that he said: Abraham was shown in a dream the slaughter of Isaac, so he traveled with him for a month in a single morning until he reached the place of sacrifice in Mina. When God Almighty commanded him to slaughter the ram, he slaughtered it and traveled with him for a month in a single breath, and the valleys and mountains were folded for him.

Others said: It is Ishmael, and Abdullah bin Omar agreed with him, and it is the opinion of Saeed bin Al-Musayyab, Al-Sha'bi, Al-Hasan Al-Basri, Mujahid, Al-Rabi' bin Anas, Muhammad bin Ka'b Al-Qurazi, and Al-Kalbi, and it is the narration of Ata' bin Abi Rabah and Yusuf bin Mahak on the authority of Ibn Abbas, who said: The one who is redeemed is Ishmael.

Both statements are narrated from the Messenger of God, may God bless him and grant him peace. Whoever says that the one to be sacrificed was Isaac, uses the Qur'an as evidence, saying: "So We gave him good tidings of a forbearing boy. And when he reached the age of striving with him" (al-Saffat 37:101). He ordered him to slaughter the one he had been given good tidings of. And there is no mention in the Qur'an of a son other than Isaac, as He says in Surat Hud 11: **So We gave her good tidings of Isaac** (Hud 11:71).

And whoever went to Ishmael argued that God Almighty mentioned the good report of Isaac after finishing the story of the slaughtered one, saying: **And We gave him good tidings of Isaac, a prophet among the righteous** (al-Saffat 37:112), which indicates that the slaughtered one was not him. And also God Almighty said in Surat Hud 11: **So We gave her good tidings of Isaac, and after Isaac, Jacob** (Hud 11:71), so just as He gave him good tidings of Isaac, He gave him good tidings of his son Jacob, so how could He command him to slaughter Isaac when He had promised him a voluntary act from Him?

Al-Qurazi said: Omar bin Abdul Aziz asked a Jewish scholar who had converted to Islam and embraced Islam well: Which of Abraham's sons was commanded to be slaughtered? He said: Ishmael. Then he said: O Commander of the Faithful, the Jews know that, but they envy you Arabs for the fact that your father was the one whom God Almighty commanded to be slaughtered, and they claim that it was Isaac.

Evidence for this is that the two horns of the ram were

Surat al-Saffat 37:102

So when he reached the age of striving with him, he said, "O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if God wills, among the steadfast."

attached to the Kaaba in the hands of the Banu Ismail until the House burned down and the two horns hanging down during the days of Al-Zubayr and Al-Hajjaj.

Al-Shaabi said: I saw the two horns of a ram hanging from the Kaaba.

On the authority of Ibn Abbas, he said: By the One in Whose Hand is my soul, the beginning of Islam was when the head of a ram was hanging by its horns in the gutter of the Kaaba, and it had become wild, meaning it had dried up.

Al-Asma'i said: I asked Abu Amr ibn al-Ala' about the one who was sacrificed, was it Isaac or Ishmael? He said: O Sami', where did your mind go when Isaac was in Mecca? Rather, Ishmael was in Mecca, and he was the one who built the Kaaba with his father.

As for the story of the sacrifice, Al-Suddi said: When Abraham prayed, saying: **My Lord, grant me from among the righteous**, and gave him good tidings, he said: **Then he is a sacrifice to God**. So when he was born and reached the age of maturity, he was told: **Fulfill your vow**. This is the reason why God Almighty commanded him to sacrifice his son. At that point, he said to Isaac: **Go and offer a sacrifice to God Almighty**. So he took a knife and a rope and went with him until he went with him between the mountains. The boy said to him: **O my father, where is your sacrifice?** He said: **O my son, I have seen in a dream that I am slaughtering you, so see what you think**. He said: **O my father, do as you are commanded**.

Muhammad bin Ishaq said: When Abraham visited Hagar and Ishmael, he would ride Al-Buraq. He would go from Ash-Sham to Mecca, and would return from Mecca and spend the night with his family in Ash-Sham. When Ishmael reached the end of the Sa'i *striving* with him, and he took his time and hoped for what he hoped for in worshipping his Lord and honoring His sanctities, he was commanded in a dream to slaughter him. That is because he saw on the Night of Tarwiyah as if someone was saying to him: God commands you to slaughter this son of yours. When morning came, he thought to himself from morning until evening, was this dream from God or from Satan? From then on, it was called the Day of Tarwiyah. When evening came, he saw a second dream, and when morning came, he knew that it was from God, the Almighty, and from then on, it was called the Day of Arafah.

Muqatil said: Ibrahim saw that three nights in a row, and when he was certain of it, he told his son about it, and he said: **O my son, I saw in a dream that I am slaughtering you, so see what you think**.

Hamza and Al-Kisa'i read: *Tari* with a damma on the ta' and a kasra on the ra' - what are you pointing out? Rather, his command was to know his patience in the command of God Almighty, and his determination to obey Him.

The general public reads it with the opening of the taa

and the raa, except for Abu Amr, who pronounces the raa with a sukoon.

His son said to him: **O my father, do as you are commanded**. Ibn Ishaq and others said: When Abraham was commanded to do that, he said to his son: **O my son, take the rope and the knife and let us go to this valley to collect firewood**. When Abraham was alone with his son in the valley of Thabeer, he told him what he had been commanded to do. "He said: O my father, do as you are commanded. You will find me, if God wills, among the steadfast."

Tafsir al-Baidawi

102- **So when he reached the age of striving with him** meaning he worked hard and reached the age of striving with him in his deeds, and **with him** is related to an omitted word indicated by *strive* not by it because the relative clause of the source does not precede it and he does not reach it because their reaching it was not at the same time as when he said **So when he reached the age of striving with him** it was said **with whom** so it was said **with him**, and it was specified because the father was more complete in being kind and improving him so he did not make him strive before his time, or because he asked him for that and he was thirteen years old at that time. **He said, O my son** and Hafs read it with the opening of the yaa. **I saw in a dream that I am slaughtering you**. It is possible that he saw that and that he saw what its interpretation was. It was said that he saw on the night of Tarwiyah that someone was saying to him: **God commands you to slaughter your son**. When morning came, it was narrated that it was from God or from Satan. When evening came, he saw something similar and knew that it was from God. Then he saw something similar on the third night and wanted to slaughter him and said that to him. For this reason, the first three days were called Tarwiyah, Arafah, and Nahr. It is more apparent that the one being addressed was Ishmael, peace be upon him, because he was the one to whom the effect of the migration was given, and because the good report of Isaac was later connected to the good report of this boy, and because of his saying, peace and blessings be upon him, **I am the son of the two slaughtered ones**. One of them is his grandfather Ismail and the other is his father Abdullah. His grandfather Abdul Muttalib vowed to sacrifice a son if God made it easy for him to dig Zamzam or if he had ten sons. When it was easy, he cast lots and the lot fell on Abdullah, so he ransomed him with one hundred camels. That is why the blood money was set at one hundred. This was also because that took place in Mecca and the ram's horns were hung from the Kaaba until they were burned along with it during the days of Ibn al-Zubayr, and Isaac was not there. Also, the good report was linked to the birth of Jacob from him, so it was not appropriate for him to be slaughtered as a teenager. It was narrated that he, peace and blessings be upon him, was asked which lineage was most noble,

and he said: Joseph, the friend of God, the son of Jacob, Israel of God, the son of Isaac, the sacrifice of God, the son of the friend of God. The correct thing is that he said: He said: Joseph, the son of Jacob, the son of Isaac, the son of Abraham. The additions are from the narrator. The narration that Jacob wrote to Joseph in the same way has not been proven. Ibn Kathir, Nafi' and Abu 'Amr read it with a fatha on the ya' in both of them, **So look at what you see** of the opinion. He consulted him about it and it is a must so that he would know what he had to say about what had befallen him of God's calamity, so that he would be steadfast if he was impatient, and feel safe about it if he was safe, and so that he would prepare himself for it and be easy and gain the reward by submitting to it before it befalls him. Hamzah and Al-Kisa'i read it with a damma on the ta' and a kasra on the ra', purely, and the rest read it with a fatha, and Abu 'Amr inclines the fatha on the ra', and Warsh was in between, and the rest read it with a fatha on it. **He said, O my father**, and Ibn 'Amir read it with a fatha on the ta'. **Do what you are commanded** means whatever you are commanded to do, so they were deleted at once, or in order as you know, or he commanded you to intend the one commanded and the addition to the one commanded, or perhaps he understood from his words that he saw that he was commanded to slaughter him, or he knew that the vision of the prophets is true and that they do not undertake such a thing except by command, and perhaps the command was in a dream and not while awake so that her hastening to comply would be more indicative of complete obedience and sincerity, and it was mentioned in the present tense because of the repetition of the vision. **You will find me, if God wills, among the steadfast** in slaughtering or in God's decree, and Nafi' read it with a fatha on the ya'.

Surat al-Saffat 37:103

So when they had both submitted and he had laid him down upon his forehead,

Surat al-Saffat 37:103

So when they had both submitted and he had laid him down upon his forehead,

Tafsir al-Jalalayn

103 - **So when they had both submitted** they submitted and obeyed the command of God Almighty **and he threw him down on his forehead** he threw him down on it, and every human being has two foreheads, between them the forehead, and that was in the sense of and he ordered the knife to be placed on his throat, so nothing could prevent the divine power.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when they submitted their affair to God and entrusted it to Him and agreed to submit to His command and be satisfied with His judgment.

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

Who said that?

Sulayman ibn Abd al-Jabbar told me, he said: Thabit ibn Muhammad told us, and Ibn Bashir told us, he said: Muslim ibn Salih told us, they both said: Abdullah ibn al-Mubarak told us, on the authority of Ismail ibn Abi Khalid, on the authority of Abu Salih, regarding the statement: **So when they both became Muslims**, he said: They agreed on one matter.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Husayn told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **So when they had both submitted, he laid him on his forehead**, he said: They both submitted to the command of God, and the boy was satisfied with the slaughter, and the father was satisfied that he slaughter him. So he said: O my father, throw me on your face so that you will not look at me and have mercy on me, and I will look at the blade and be alarmed, but insert the blade from under me, and carry out the command of God. So that is his statement, **So when they had both submitted, he laid him on his forehead**.

Tafsir al-Qurtubi

Fifth - The Almighty's saying: **So when they both submitted** meaning they obeyed God's command. Ibn Masoud, Ibn Abbas, and Ali **may God be pleased with them** read **So when they submitted** meaning they entrusted their affair to God. Ibn Abbas said: They surrendered. Qatada said: One of them submitted himself to God the Almighty and the other submitted his son. **And he laid him on his forehead** Qatada said: He threw him down and turned his face towards the

Qiblah. The answer to *when* is omitted according to the Basrans, and it is understood as **So when they both submitted and he laid him on his forehead**, so We restored him to a ram. The Kufians said: The answer is **We called him** and the *waw* is an additional and inserted letter, like His saying: **So when they took him away and decided to put him in the bottom of the well, We inspired** (Yusuf 12:15) meaning We inspired. His saying: **And they streamed down from every hill, and he drew near** (Al-Anbiya': 96) meaning he drew near. And His saying: **Until, when they came to it and its gates were opened, he said** (al-Zumar 39:73) meaning he said to them. And Imru' al-Qais said:

When we passed the neighborhood square and he turned away

That is, he stepped aside, and the *waw* is redundant. He also said:

Even if your bellies are pregnant and you see your children grow up

You turned the purity of the madman to us, the vile, the wicked, the malicious

You wanted to turn you over. An-Nahhas: The *waw* is one of the letters of meaning and cannot be added. In the hadith: The one who was to be slaughtered said to Abraham, peace be upon him, when he wanted to slaughter him: O my father, tie me tightly so that I do not tremble, and hold back your clothes so that none of my blood splashes on them and my mother sees them and becomes sad, and quickly pass the knife over my throat so that death will be easy for me and throw me on my face, so that you do not look at my face and have mercy on me, and so that I do not look at the blade and become alarmed, and when you come to my mother, greet her from me. So when Abraham, peace be upon him, pulled the knife, God struck him with a copper plate, but the knife did nothing. Then he struck him with it on his forehead and made a cut in the back of his neck, but the knife did nothing. This is what God Almighty said: **And he threw him on his forehead**. Ibn Abbas said the same: Its meaning is that he was thrown on his face, and it was called, **O Abraham, you have fulfilled the vision**. So he turned and saw a ram. Al-Mahdawi mentioned it. It was previously indicated that it is not authentic, and that the meaning is that when he believed in the obligation and prepared for the action, this one in the form of slaughter, and this one in the form of the slaughtered animal, they were given a place for slaughter as a ransom and there was no knife in it. Based on this, abrogation before the action is conceivable, as mentioned above. And God knows best. Al-Jawhari said: **And he threw him down on the forehead** means he threw him down, as you say: he threw him on his face. Al-Hari: and *tal* means pushing and throwing, "From this is the hadith of Abu al-Darda' **may God be pleased with him**: And they left you to your death" meaning to your death. "And in another hadith: So he came with a she-camel that he tied it up" meaning he made it kneel. "And in the hadith: While I was sleeping, the keys to the treasures of the earth were brought to me and they were tied up in my hand." Ibn al-Anbari said: That is, I threw them into my hand. It is said: I threw a man down if you threw him

down. Ibn al-A'rabī said: I poured it into my hand. And tal means pouring. It is said: tal yatul if you pour, and tal yatul with a kasra if you fall. I said: In Sahih Muslim, it is narrated on the authority of Sahl ibn Sa'd al-Sa'idi that the Messenger of God (peace and blessings of God be upon him) was brought a drink and he drank from it, and there was a boy on his right and old men on his left. He said to the boy, **Do you permit me to give it to these people?** The boy said, **No, by God, I will not give my share of you to anyone.** The Messenger of God (peace and blessings of God be upon him) twisted it in his hand, meaning he would put it in his hand. Some of the scholars of allusion said: Abraham claimed to love God, then looked at the son with love, but his beloved was not satisfied with a mutual love. So it was said to him, **O Abraham, slaughter your son to please Me.** So he rolled up his sleeves, took the knife, and laid his son down, then said, **O God, accept him from me to please You.** So God revealed to him, "O Abraham, the intention was not to slaughter your son, but rather to return your heart to Us. When You return your heart and all of his being to Us, We will return your son to you." Ka'b and others said: When Abraham was shown slaughtering his son in his sleep, Satan said, **By God, if I do not test the family of Abraham at this time, I will never test anyone among them.** Then Satan appeared to them in the form of a man, then he came to the boy's mother and said: Do you know where Abraham took your son? She said: No. He said: He is going to slaughter him. Abraham said: No, he is more compassionate than that. He said: He claims that his Lord commanded him to do so. She said: If his Lord has commanded him to do so, then he has done well to obey his Lord. Then he came to the boy and said: Do you know where your father is taking you? He said: No. He said: He is going to slaughter you. He said: Why? He said: He claims that his Lord commanded him to do so. He said: Then let him do what God has commanded him to do. Hearing and obeying the command of God. Then Abraham came and said: Where are you going? By God, I think that Satan came to you in your dream and commanded you to slaughter your son. Abraham recognized him and said: Go away from me, O enemy of God, for by God I will carry out the command of my Lord. But the accused one among them did nothing. Ibn Abbas said: When Ibrahim was ordered to slaughter his son, Satan appeared to him at Jamrat al-Aqabah, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat al-Wusta ...Usra, so he threw seven pebbles at him until he went away. Then Ibrahim carried on with the command of God Almighty. There is disagreement as to the place where he intended to slaughter him. Some say: In Makkah, at the Maqam. Others say: At the place of sacrifice in Mina, near the pebbles at which Satan **may God curse him** had stoned him. This was stated by Ibn Abbas, Ibn Umar, Muhammad ibn Ka'b, and Sa'id ibn al-Musayyab. It was narrated from Sa'id ibn Jubayr that he slaughtered him on the rock at the base of Thabir in Mina. Ibn Jurayj said: He slaughtered him in Ash-Sham, which is two miles from Jerusalem. The former is more likely, as it is reported in the hadiths that a ram's horn was hung from the Kaaba, which indicates that he slaughtered it in Makkah. Ibn Abbas said: By the One in Whose Hand is my soul, it was the beginning of Islam, and the ram's head was

hanging by its horns from the spout of the Kaaba, and it had dried up. The one who said that the slaughter took place in Syria replied: Perhaps the head was carried from Syria to Mecca. And God knows best.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous.** And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy.** And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the**

So when they had both submitted and he had laid him down upon his forehead,

age of striving means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead,** that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be

upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram.** Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad bin Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice,** he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She

said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.**

And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's

So when they had both submitted and he had laid him down upon his forehead,

statement: **And We ransomed him with a great sacrifice.** Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise,

'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b Al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalrah narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was

Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin al-Musayyab, al-Suddi, al-Hasan al-Basri, Mujahid, al-Rabi bin Anas, Muhammad bin Kaab al-Qurazi and al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar al-Razi told us. Ismail bin

Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem al-Khattabi told us. Ubaid God bin Muhammad al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman al-Qurashi told us, Ubaid God bin Muhammad al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed

So when they had both submitted and he had laid him down upon his forehead,

upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

103- **When they both submitted** meaning they surrendered to God's command, obeyed Him, and submitted to Him. The majority of scholars read **We submitted**, while Ali, Ibn Masoud, and Ibn Abbas read **When they submitted** meaning they entrusted their affair to God. It was narrated on the authority of Ibn Abbas that he read **They submitted**. Qatada said: One of them submitted himself to God, and the other submitted his son. It is said: he submitted to God's command, he submitted, and he surrendered have the same meaning.

There was a difference of opinion about the answer to **what is it?** Some said it was omitted, and its interpretation was that their patience was evident, or **We gave them a generous reward**, or **We ransomed him with a ram**. This is what the Basrans said. The Kufians said the answer is **We called him**, and the waw is an intrusive redundancy. An-Nahhas objected to them by saying that the waw is one of the semantic letters and cannot be added. Al-Akhfash said the answer is **and he laid him on the forehead**, and the waw is redundant. This was also narrated from the Kufians, and An-Nahhas' objection is rebutted as was the case with the first one. **and he laid him on the forehead**. Tall means wrestling and pushing. It is said that you threw a man down, meaning that you laid him on his forehead on the ground. The forehead is one side of the forehead, so the face has two foreheads and the forehead is between them. It was also said that he threw him on his face so that what would affect the tenderness of his heart would not be seen.

There is disagreement about the place where he wanted to slaughter him. Some say it was Mecca at the station, some say it was at the slaughterhouse, meaning at the Jamarat, some say it was on the rock at the base of Mount Thabir, and some say it was in Syria.

Tafsir al-Baghawi

103. **So when they had both submitted**, that is, they had obeyed and submitted to the command of God Almighty. Qatada said: Ibrahim submitted his son and the son submitted himself. **And he threw him down on his forehead**, that is, he threw him down on the ground. Ibn Abbas said: He laid him on his forehead on the ground, with his forehead between his foreheads. They said: His son, who wanted to slaughter him, said to him: O my father, tie me tightly so that I do not move, and hold back your clothes from me so that none of my blood drips on them, reducing my reward and my mother seeing it and being sad. Sharpen your blade and quickly pass the knife over my throat so that it will be easier for me, for death is severe. When you come to my mother, convey my greetings to her. If you see fit to return my shirt to my mother, then do so, for perhaps it will be easier for her than me. Ibrahim, peace be upon him, said to him: You are a good helper, my son, in the matter of God. So Ibrahim did what his son had ordered him to do, then he turned to him and kissed him while he had tied him up and he was crying [and the son was also crying], then he placed the knife on his throat, but the knife did not scratch it.

It is narrated that he would drag the blade across his throat, but it would not cut, so he sharpened it two or three times with a stone, but it would not cut.

Al-Suddi said: God Almighty struck a plate of copper on his throat. They said: Then the son said: O my father, place my son on my forehead, for if you look at my face, you will have mercy on me, and tenderness will overtake you, which will stand between you and the command of God Almighty. I do not look at the blade and become alarmed. So Ibrahim did that, then he placed the blade on the back of his head, and the knife was turned upside down, and it was called: O Ibrahim, the vision has come true.

Abu Hurairah narrated on the authority of Ka'b al-Ahbar and Ibn Ishaq on the authority of his men who said: When Abraham saw the sacrifice of his son, Satan said: If I do not test the family of Abraham at this time, I will never test any of them again. Satan appeared to him in the form of a man and went to the boy's mother and said to them: Do you know where Abraham took your son? She said: He went with him to gather firewood from this valley. He said: No, by God, he only went with him to slaughter him. She said: No, He is more merciful to him and loves him more than that. He said: He claims that God has commanded him to do so. She said: If his Lord has commanded him to do so, then he has done well to obey his Lord. Satan left her and caught up with the son as he was walking behind his father and said to him: Boy, do you know

where your father is taking you? He said: We are going to gather firewood for her people from this valley. He said: By God, he only wants to slaughter you. He said: Why? He said: He claimed that his Lord had commanded him to do so. He said: Then let him do what his Lord has commanded him, so I hear and obey. When the boy refused, he turned to Abraham, peace be upon him, and said to him: Where are you going, old man? He said: I want to go to this valley because I need it. He said: By God, I see Satan coming to you in your sleep and commanding you to slaughter your son. Abraham, peace be upon him, recognized him and said: Go away from me, enemy of God, for by God I will carry out the command of my Lord. Satan returned in his rage, having not achieved anything from Abraham and his family that he wanted, for they had been prevented by the help of God Almighty.

Abu al-Tayyib narrated on the authority of Ibn Abbas: When Ibrahim was commanded to slaughter his son, Satan appeared to him at this sacred place, so he raced him and Ibrahim won. Then he went to Jamrat al-Aqaba and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at the middle Jamrat, so he threw seven pebbles at him until he went away. Then he caught up with him at the great Jamrat, so he threw seven pebbles at him until he went away. Then Ibrahim went on with the command of God, the Almighty and Majestic.

God Almighty said: **So when they had both submitted, he laid him on his forehead.**

Tafsir al-Baidawi

103- **When they both submitted** they surrendered to the command of God or they surrendered the slaughtered animal himself and his son Ibrahim. It has been read with both of them and its root is that this was surrendered to someone if it was done for him, then he was safe from being disputed over it. **And he threw him down on his forehead** he threw him down on his forehead on the ground, which is one side of the forehead. It was said that he threw him on his face with a sign so that he would not see any change in him that would make him pity him and not slaughter him. This was at the rock in Mina or in the place overlooking his mosque, or the place of sacrifice where slaughter is done today.

Surat al-Saffat 37:104

And We called to him, "O Abraham!

Surat al-Saffat 37:104

And We called to him, O Abraham!

Tafsir al-Jalalayn

104 - And We called to him, O Abraham"

Tafsir al-Suyuti

Tafsir al-Tabari

When he did that, **We called to him, 'O Abraham, you have fulfilled the vision.'** Indeed, **We thus reward the doers of good.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **When they both submitted**, he said: This one submitted himself to God, and this one submitted his son to God.

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: **So when they had both submitted**, he said: He submitted to her what they were commanded to do.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **When they both submitted**, meaning: they submitted to the command of God.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, **When they had both submitted**, meaning that Abraham submitted to being slaughtered when he was commanded to do so, and his son submitted to being patient with him when he realized that God had commanded him to do so. And His statement, **And he threw him down upon his forehead**, means: And he threw him down upon his forehead. The two foreheads are what are to the right and left of the forehead, and the face has two foreheads, and the forehead is between them.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And lay him face down on the forehead**, he said: He laid his face down on the ground. He said: Do not slaughter me while you are looking at my face, perhaps you will have mercy on me, and do not finish me off. Tie my hands around my neck, then lay my face down on the ground.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And he laid him on**

his forehead: that is, he threw him down on it and took the blade. **And We called to him, 'O Abraham, you have fulfilled the vision.'** until he reached, **And We ransomed him with a great sacrifice.**

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 he laid him on his forehead**, he said: He threw him on his forehead.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And he laid him on his forehead**, he said: His forehead. He said: He took his forehead to slaughter him.

Ibn Sinan told us: Hajjaj told us, on the authority of Hammad, on the authority of Abu Asim al-Ghanawi, on the authority of Abu al-Tufayl, who said: Ibn Abbas said: When Abraham was ordered to perform the rituals, Satan appeared to him at the Mas'a, so he raced him, and Abraham won. Then Gabriel took him to the Jamrat al-Aqaba, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at the middle Jamrat, so he threw seven pebbles at him until he went away. Then he placed him on his forehead, and Ishmael was wearing a white shirt. He said to him: O my father, I do not have a garment for you to shroud me in other than this, so take it off so you can shroud me in it. Abraham turned around and saw a white ram with one eye, so he slaughtered it. Ibn Abbas said: You have seen us following this kind of ram.

And His statement: **And We called to him, 'O Abraham, you have fulfilled the vision.'** This is the answer to His statement: **So when they had both submitted**, and the meaning of the statement is: So when they had submitted and he had prostrated himself upon his forehead, and We called to him, 'O Abraham.' The waw was inserted in that as it was inserted in His statement: **Until, when they came to it and its gates were opened** (al-Zumar 39:73). The Arabs sometimes do that, so they insert the waw in the answer to **so when** and *until* and *when* and they receive it.

Tafsir al-Qurtubi

God Almighty says: **And they say, 'Shall we abandon our gods for the sake of a mad poet?'** That is, for the sake of the words of a mad poet.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be

upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous**. And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy**. And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob**. That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin

Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation**. It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead**, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true**. Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram**. Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad ibn Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice,

there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that**. Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection**. Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you**. Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again**. So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need**. He said, **He did not go with him for some need, but rather to slaughter him**. She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so**. She said, **He did well to obey his Lord**. Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need**. He said, **He does not go with you for some need, but rather to slaughter you**. He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so**. He said, **By God, if God Almighty commanded him to do so, he would do it**. He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him**. He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so**. He said, **By God, if God Almighty commanded me to do so, I will do it**. So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab.

He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise**. This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision**.' That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision**. And the Almighty's saying: **Thus do We reward the doers of good**, That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his

son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial**, meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled**. And the Almighty said: **And We ransomed him with a great sacrifice**. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice**, he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice**. The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice**. Wa'il said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there

should not be anything in the house that would distract the worshipper." Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows

best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b Al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalath narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous**. And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob**. He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the

promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, Al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels**. So he ransomed him

with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the**

righteous. He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

104- **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, you have resolved to do what you saw. The commentators said: When he laid him down to be slaughtered, a call was made from the mountain, **O Abraham, you have fulfilled the vision.** This made him believe in the vision simply by his resolve, even if he did not slaughter him, because he had done what he could, and what was required was their submission to God's command, and they did. Al-Qurtubi said: The Sunnis said that the slaughter itself did not take place, and if it had taken place, it would not be conceivable that it would be lifted. This was a case of abrogation before the act, because if the command to slaughter had been completed, the ransom would not have been achieved.

Tafsir al-Baghawi

104. **And We called to him,** the **waw** in (**and We called to him**) is an inserted conjunction, its metaphor is, **We called to him like his saying: And they agreed to put him in the bottom of the well, and We inspired him** (Yusuf 12:15), meaning: We inspired him, so he was called from the mountain: **O Abraham!**

Tafsir al-Baidawi

104- "And We called to him, 'O Abraham!'"

Surat al-Saffat 37:105

You have certainly fulfilled the vision. Indeed, thus do We reward the doers of good.

Surat al-Saffat 37:105

You have certainly fulfilled the vision. Indeed, thus do We reward the doers of good.

Tafsir al-Jalalayn

105 - **You have fulfilled the vision** with what you have brought of what you were able to do regarding the matter of slaughter, meaning that is sufficient for you. So the phrase **We called him** is an answer to *what* with the addition of the *and*. **Indeed, thus** as We have rewarded you **We reward the doers of good** to themselves by obeying the command to relieve the hardship from them.

Tafsir al-Suyuti

Tafsir al-Tabari

And what he means by his saying: **You have fulfilled the vision** that We showed you in your sleep by ordering you to slaughter your son.

And His saying: **Thus do We reward the doers of good**. It is said: Just as We rewarded you for our obedience, O Abraham, thus do We reward those who did good, obeyed Our command, and worked for Our pleasure.

Tafsir al-Qurtubi

Sixth - God Almighty says: **Thus do We reward the doers of good**. That is, We reward them with deliverance from hardships in this world and the hereafter.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy**. This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So

they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous**. And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy**. And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob**. That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation**. It is not in any of the six books

from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead**, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true**. Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram**. Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad bin Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that**.

Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection**. Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you**. Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again**. So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need**. He said, **He did not go with him for some need, but rather to slaughter him**. She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so**. She said, **He did well to obey his Lord**. Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need**. He said, **He does not go with you for some need, but rather to slaughter you**. He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so**. He said, **By God, if God Almighty commanded him to do so, he would do it**. He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him**. He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so**. He said, **By God, if God Almighty commanded me to do so, I will do it**. So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir

You have certainly fulfilled the vision. Indeed, thus do We reward the doers of good.

Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be

pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be

upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqi, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b Al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this

matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalath narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent

You have certainly fulfilled the vision. Indeed, thus do We reward the doers of good.

to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels**. So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing

Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy**. So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy**. He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous**, since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous**, he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**, he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon

nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.”

Fath al-Qadir

He said: The meaning of 105- **You have fulfilled the vision** is you did what you could and then refused when We prevented you. This is the most correct of what has been said in this regard. A group said: This is not something that can be abrogated in any way, because the meaning of slaughtering something is you cut it. Abraham would take a knife and pass it over his throat until it would fall apart, as Mujahid said. Some of them said: Every time he cut a part, it would heal. A group, including Al-Suddi, said: God placed a copper plate on his neck, so Abraham would cut it but not cut anything. Some of them said that Abraham was not commanded to do the real slaughter, which is to rip out the jugular vein and make the blood flow. Rather, he saw that he was laid down for slaughter, so he thought that he was commanded to do the real slaughter. So when he did what he was supposed to do of laying down, it was said to him: "You have fulfilled the vision. Thus do We reward the doers of good." That is, We reward them with deliverance from hardships and safety from trials. So the sentence is like the explanation for what came before it. Muqatil said: May God Almighty reward him for his good obedience by forgiving the slaughter of his son.

Tafsir al-Baghawi

105. **The vision has come true.** The speech ended here, then he began by saying: **Thus do We reward the doers of good.** The meaning is: Just as We pardoned Abraham for slaughtering his son, We will reward those who do good in obeying Us. Muqatil said: God rewarded him for his good obedience by pardoning him for slaughtering his father.

Tafsir al-Baidawi

105- **The vision has come true** with determination and fulfilling the preliminaries. It has been narrated that he ordered the knife to be put to his throat repeatedly, but it did not cut. This is an answer to what was omitted, meaning it was what the situation allows for and cannot be encompassed by the speech, from their rejoicing and thanking God the Most High for the blessings He bestowed upon them of warding off the calamity after it had befallen them and granting them success in a way that no one else was granted, and showing their favor to the worlds with the attainment of a great reward and other things. **Thus do We reward the doers of good** is an explanation for releasing that hardship from them due to their good deeds. This is used as evidence by those who allow abrogation before it occurs, as he (peace and blessings be upon him) was commanded to slaughter based on his saying, **O my father, do what you are commanded**, but it did not happen.

Surat al-Saffat 37:106
Indeed, this is the clear trial.

Surat al-Saffat 37:106

Indeed, this is the clear trial.

Tafsir al-Jalalayn

106 - **Indeed, this** the slaughter that is commanded **is the clear trial** the apparent test.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, this is a clear trial**: God Almighty says: Our command to you, O Abraham, to slaughter your son Isaac is a trial. He says: It is a test that shows whoever thinks about it that it is a severe trial and a great ordeal. Ibn Zayd used to say: Trial in this context is evil and not a test.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, this is a clear trial**, he said: This is regarding the trial that befell him in that he had to slaughter his son. **The vision has come true**: you have been afflicted with a great trial and you have been ordered to slaughter your son. He said: This is from the hated trials, which is evil, and it is not from the trials of testing.

Tafsir al-Qurtubi

Indeed, this is a clear trial meaning an apparent blessing. It is said: God afflicted him with a clear trial and a clear blessing if He bestowed a blessing upon him. It can also be said that He afflicted him. Zuhair said:

So he gave them the best test that can be given.

Some people claimed that it came in both languages. Others said: Rather, the second is from **balahu yablahu** if he tested him, and *testing* is not said except **balahu yablahu** and it is not said from *trial* "yablahu". The origin of all of this from testing is that it is with good and evil. God the Almighty said: **And We test you with evil and with good as trial** (Al-Anbiya': 35). Abu Zaid said: This is from the trial that befell him in that he slaughtered his son. He said: This is from the hated trial.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient

children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy**. This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous**. And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy**. And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob**. That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am**

slaughtering you, so see what you think.' Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead,** that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram.** Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus,

from Hammad ibn Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice,** he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir

Indeed, this is the clear trial.

narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son,

then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial**, meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice**, he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the

Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubaid ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be

pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalah narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her**

Indeed, this is the clear trial.

good tidings of Isaac, and after Isaac, Jacob. He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter

one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He

said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

106- **Indeed, this is a clear trial.** Trial and trial: the test, and the meaning is: This is the clear test where God tested him in his obedience to Him by slaughtering his son. It was also said that the meaning is: This is the clear blessing where God saved his son from being slaughtered and ransomed him with the ram. It is said that God tested him with a clear trial and trial: if He bestowed a blessing upon him. The first is more appropriate, even though trial is used to indicate testing with good and evil, and from it **And We test you with evil and with good as trial** but the first meaning is more appropriate for the situation. Abu Zayd said: This is about the trial that befell him in that he had to slaughter his son. He said: This is one of the hated trials.

Tafsir al-Baghawi

106. **Indeed, this is a clear trial**, the apparent test, as He tested him by slaughtering his son. Muqatil said: The trial here is the blessing, which is that his son was ransomed with a ram.

If it is said: How did he say: The dream has come true, when he had seen the slaughter but had not slaughtered it?

It was said: [He had] seen in his sleep the process of slaughtering, but he did not see the shedding of blood. And he did in his waking life what he had seen in his sleep, so he said to him: **(The vision has come true)**.

Tafsir al-Baidawi

106- **Indeed, this is the clear trial.** The clear trial in which the sincere one is distinguished from others, or the trial of clear difficulty, for there is nothing more difficult than it.

Surat al-Saffat 37:107

And We ransomed him with a great sacrifice.

Surat al-Saffat 37:107

And We ransomed him with a great sacrifice.

Tafsir al-Jalalayn

107 - **And We ransomed him** meaning the one who was commanded to be slaughtered, and he is Ishmael or Isaac, two sayings **by slaughtering** a great ram from Paradise, which is the one that Abel brought, and Gabriel, peace be upon him, brought it, and the master Abraham slaughtered it, glorifying God.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We ransomed him with a great sacrifice** means: And We ransomed Isaac with a great sacrifice. And ransom means recompense. He says: We rewarded him by replacing his sacrifice with the sacrifice of a great ram, and We saved him from being slaughtered.

The interpreters differed about the one who was ransomed from the slaughter of Abraham's two sons. Some of them said: It was Isaac.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Mubarak, on the authority of Al-Hasan, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Abbas bin Abdul Muttalib: **And We ransomed him with a great sacrifice.** He said: It is Isaac.

Al-Husayn ibn Yazid ibn Ishaq told me: Ibn Idris told us, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The one whom Abraham was ordered to slaughter was Isaac.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We ransomed him with a great sacrifice.** He said: It is Isaac.

Yaqub told us, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, he said: Ibn Abbas said: The one who was sacrificed was Isaac.

Abu Kurayb told us: Zayd ibn Hubab told us, on the authority of al-Hasan ibn Dinar, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of al-Hasan, on the authority of al-Ahnaf ibn Qays, on the authority of al-Abbas ibn Abd al-Muttalib, on the authority of the Prophet, may God bless him and grant him peace, in a hadith he mentioned, he said: He is Isaac.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said: A man boasted before Ibn Mas'ud, saying: I am so-and-so, son of

so-and-so, son of the noble sheikhs. Abdullah said: That is Yusuf, son of Ya'qub, son of Ishaq, the sacrifice of God, son of Abraham, the friend of God.

Ibn Hamid told us: Ibrahim bin Al-Mukhtar told us: Muhammad bin Ishaq told us, on the authority of Abd Al-Rahman bin Abi Bakr, on the authority of Al-Zuhri, on the authority of Al-Ala bin Haritha Al-Thaqafi, on the authority of Abu Hurairah, on the authority of Ka'b, regarding his statement: **And We ransomed him with a great sacrifice**, he said: From his son Ishaq.

Yaqub told me, he said: Hisham told us, he said: Zakariya and Shu'bah told us, on the authority of Ibn Ishaq, on the authority of Masruq, regarding his statement: **And We ransomed him with a great sacrifice**, he said: He is Isaac.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Zaid bin Aslam, on the authority of Ubaid bin Umair, who said: He is Isaac.

Amr ibn Ali narrated: Abu Asim narrated: Sufyan narrated: Zaid ibn Aslam narrated: Abdullah ibn Umair said: Moses said: O Lord, they say: O God of Abraham, Isaac, and Jacob. So why did they say that? He said: Abraham never treated me equally in anything, but that he chose me over him. Isaac was generous enough to sacrifice to me, but he is even more generous with other things, because whenever I increased Jacob's trials, he increased his good opinion of me.

Ibn Bashar told us: Muammil told us: Sufyan told us, on the authority of Zaid ibn Aslam, on the authority of Abdullah ibn Ubayd ibn Umair, on the authority of his father, who said: Moses said: O Lord, why did You give Abraham, Isaac, and Jacob what You gave them? Then he mentioned the meaning of the hadith of Amr ibn Ali.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Abu Sinan al-Shaibani, on the authority of Ibn Abi al-Hudhayl, who said: The one who was sacrificed was Isaac.

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, that Amr ibn Abi Sufyan ibn Asid ibn Haritha Ath-Thaqafi told him that Kaab said to Abu Hurairah, **Shall I not tell you about Isaac, the son of the Prophet Abraham?** Abu Hurairah said, *Yes.* Kaab said, "When Abraham saw him slaughtering Isaac, Satan said, 'By God, if I do not test the family of Abraham at this time, I will never test anyone else.' Satan appeared to them as a man they recognized, and he came forward. When Abraham went out with Isaac to slaughter him, he entered upon Sarah, Abraham's wife, and said to her, 'Where did Abraham go this morning with Isaac?' Sarah said, 'He went out for some need.' Satan said, 'No, by God, he could not be sacrificed for that.' Sarah said, 'Then why did he go out with him?' He said, 'He went out with him to slaughter him.' Sarah said, 'It had nothing to do with that. He would not have slaughtered his son.' Satan said, 'Yes, by God.' Sarah said, 'Then why did he slaughter him?'" He said: He claimed that his Lord commanded him to do so. Sarah said: This is better for

him to obey his Lord if He has commanded him to do so. Then Satan left Sarah and caught up with Isaac as he was walking behind his father. He said: Where did your father go this morning with you? He said: He went out to take me on some need. Satan said: No, by God, he did not go out to take you on some need, but to slaughter you. Isaac said: My father would not slaughter me. He said: Yes. He said: Why? He said: He claimed that his Lord commanded him to do so. Isaac said: By God, if He commanded him to do so, he would obey him. Satan left him and hurried to Abraham and said: Where did you go this morning with your son? He said: I went out to take him on some need of mine. He said: By God, I only went out to slaughter him. He said: Why slaughter him? He said: You claimed that your Lord commanded you to do so. He said: By God, if my Lord has commanded me to do so, I will do it. He said: When Abraham took Isaac to sacrifice him and handed him over, God pardoned him and ransomed him with a great sacrifice. Abraham said to Isaac: Get up, my son, for God has pardoned you. And God revealed to Isaac: I have given you a prayer that I will answer. Isaac said: O God, I ask You to answer me. Any servant who meets You from the first and the last who does not associate anything with You, admit him into Paradise.

Ibn Humayd narrated: Salamah narrated: Ibn Ishaq narrated: Abdullah ibn Abi Bakr narrated: Muhammad ibn Muslim az-Zuhri narrated: Abu Sufyan ibn al-Ala' ibn Haritha ath-Thaqafi, an ally of Banu Zuhrah, narrated: Abu Hurayrah narrated: Ka'b al-Ahbar narrated that the one whom Abraham was commanded to sacrifice of his two sons was Isaac, and that when God relieved him and his son of the great trial that they were experiencing, God said to Isaac, **Indeed, I have granted you, because of your patience in My affair, a supplication in which I will grant you what you have asked for, so ask of Me.** He said, **My Lord, I ask You not to punish any of Your servants who meets You while believing in You.** And that was the request that he made.

Abu Kurayb told us, he said: Ibn Yaman told us, he said: Israel told us, on the authority of Jabir, on the authority of Ibn Sabit, he said: He is Isaac.

Abu Kurayb told us: Sufyan bin Uqbah told us, on the authority of Hamza al-Zayyat, on the authority of Abu Maysarah, who said: Joseph said to the king in his face: Do you wish to eat with me? I swear to God that I am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrifice of God, son of Abraham, the friend of God.

He said: Abu Kurayb narrated to us, he said: Waki' narrated to us, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, he said: Yusuf said to the king, and he mentioned something similar.

Others said: The one who was redeemed by the great sacrifice from the children of Abraham was Ishmael.

Who said that?

Abu Kurayb narrated to us on the authority of Ishaq bin Ibrahim bin Habib bin Al-Shahid, they said: Yahya bin Yaman narrated to us, on the authority of Israel, on the

authority of Thawr, on the authority of Mujahid, on the authority of Ibn Umar, he said: The one to be sacrificed was Ishmael.

Ibn Bashar told us, he said: Sufyan told us, he said: Bayan told us, on the authority of Al-Sha'bi, on the authority of Ibn Abbas, **And We ransomed him with a great sacrifice.** He said: Ishmael.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Hamza told us, on the authority of Muhammad bin Maymun al-Sakri, on the authority of Ata bin al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: The one whom Abraham was commanded to slaughter was Ishmael.

Yaqub told me, he said: Hisham told us, on the authority of Ali bin Zaid, on the authority of Ammar, the client of Banu Hashim, or on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, he said: He is Ishmael, meaning **And We ransomed him with a great sacrifice.**

Yaqub told me, he said: Ibn Ulayyah told us, he said: Dawud told us, on the authority of Al-Sha'bi, he said: Ibn Abbas said: He is Ishmael.

Yaqub told me about it again. He said: Ibn Ulayyah told us. He said: Dawud ibn Abi Hind was asked: Which of Abraham's two sons was he commanded to slaughter? He claimed that Al-Sha'bi said: Ibn Abbas said: It was Ishmael.

Ibn Al-Muthanna told us: Hamad bin Jaafar told us: Shu'bah told us, on the authority of Bayan, on the authority of Al-Sha'bi, on the authority of Ibn Abbas, that he said about the one whom God ransomed with a great sacrifice: He is Ishmael.

Yaqub told us, he said: Ibn Ulayyah told us, he said: Layth told us, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **And We ransomed him with a great sacrifice.** He said: He is Ishmael.

Yunus told me, he said: Ibn Wahb told us, he said: Asr bin Qais told me, on the authority of Ata bin Abi Rabah, on the authority of Abdullah bin Abbas, that he said: The one who was redeemed was Ishmael, and the Jews claimed that it was Isaac, and the Jews lied.

Muhammad bin Sinan Al-Qazzaz told us: Abu Asim told us, on the authority of Mubarak, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mahran, on the authority of Ibn Abbas: The one whom God ransomed was Ishmael.

Ibn Sinan Al-Qazzaz told us: Hajjaj bin Hammad told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu Al-Tayfil, on the authority of Ibn Abbas, the same.

Ishaq bin Shaheen told me: Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Amer, who said: The one whom Abraham wanted to slaughter was Ishmael.

Al-Muthanna told me, he said: Abd al-A'la told us, he said: Dawud told us on the authority of Amer that he said regarding this verse, **And We ransomed him with a great sacrifice.** He said: He is Ishmael. He said: The

ram's horns were attached to the Kaaba.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Israel, on the authority of Jabir, on the authority of Al-Sha'bi, who said: The one who was sacrificed was Ishmael.

He said: Ibn Yaman told us, on the authority of Israel, on the authority of Jabir, on the authority of Al-Sha'bi, who said: I saw the two horns of a ram in the Kaaba.

He said: Ibn Yaman told us, on the authority of Mubarak bin Fadala, on the authority of Ali bin Zaid bin Jadaan, on the authority of Yusuf bin Mahran, who said: He is Ismail.

He said: Ibn Yaman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: He is Ismail.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Aouf told us, on the authority of Al-Hasan: **And We ransomed him with a great sacrifice.** He said: He is Ishmael.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: I heard Muhammad ibn Ka'b al-Qurazi saying: The one whom God commanded Abraham to slaughter from the sons of Ishmael - and we find that in the Book of God in the story of Abraham and He commands the one who slaughtered his son Ishmael - that is because God says, when He finished the story of the one who was slaughtered in Abraham, He said: **And We gave him good tidings of Isaac, a prophet among the righteous.** That is: We gave him good tidings of Isaac and after Isaac, Jacob. That is: a son and a son's son. So He would not have commanded him to slaughter Isaac while he had in him from God what God had promised him, and the one whom He commanded to slaughter was none other than Ishmael.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Al-Hasan bin Dinar and Amr bin Ubaid, on the authority of Al-Hasan Al-Basri, that he had no doubt that the one who was ordered to be slaughtered was the two sons of Abraham: Ishmael.

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi say that often.

Ibn Humayd narrated: Salamah narrated: Muhammad ibn Ishaq narrated: Buraydah ibn Sufyan ibn Farwah al-Aslami narrated: Muhammad ibn Ka'b al-Qurazi narrated that he mentioned this to Umar ibn Abd al-Aziz while he was Caliph, while he was with him in Syria. Umar said to him: This is something I had not considered, but I see it as it is. Then he sent for a man who was with him in Syria who was a Jew, and he converted to Islam and his conversion was good. He thought he was one of the Jewish scholars. Umar ibn Abd al-Aziz asked him about it. Muhammad ibn Ka'b said: I was with Umar ibn Abd al-Aziz. Umar said to him: Which of the two sons of Abraham was commanded to be slaughtered? He said: Ishmael, by God, O Commander of the Faithful. The Jews know

that, but they envy you Arabs for the fact that your father was the one whom God commanded and the virtue that God mentioned of him for his patience in what He commanded. They deny that and claim that it was Isaac, because Isaac was their father. God knows best which of them he was. Each was pure, good and obedient to his Lord.

Muhammad ibn Ammar al-Razi narrated: Ismail ibn Ubayd ibn Abi Karima narrated: Umar ibn Abd al-Rahim al-Khattabi narrated: Ubayd ibn Muhammad al-Utbi, from the descendants of Utbah ibn Abi Sufyan, from his father, who narrated: Abdullah ibn Saeed narrated: al-Sunabhi narrated: We were with Muawiyah ibn Abi Sufyan and they mentioned the sacrifice of Ishmael or Isaac. He said: You have omitted the expert. We were with the Messenger of God (peace and blessings of God be upon him) when a man came to him and said: O Messenger of God, count to me some of what God has bestowed upon you, O son of the two sacrifices. He (peace and blessings of God be upon him) laughed. We said to him: O Commander of the Faithful, what are the two sacrifices? He said: When Abdul Muttalib ordered the digging of Zamzam, he vowed to God that if it were made easy for him, he would sacrifice one of his sons. The share fell on Abdullah, but his maternal uncles prevented him and said: Redeem your son with one hundred camels. So he redeemed him with one hundred camels, and Ishmael was the second.

Muhammad ibn Bashir told us: Uthman ibn Umar told us: Ibn Jurayj told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We ransomed him with a great sacrifice.** He said: The one with which Ishmael was ransomed. God Almighty means the ram with which Isaac was ransomed. The Arabs say that everything prepared for slaughter is *dhabah*. As for slaughtering, with the letter dhal open, it is the action.

Abu Ja'far said: The more correct of the two opinions regarding the one who was redeemed from the two sons of Abraham, the friend of the Most Merciful, according to the apparent meaning of the revelation, is the opinion of those who say: It is Isaac, because God said: **And We ransomed him with a great sacrifice,** and He mentioned that He ransomed the forbearing boy who was given glad tidings by Abraham when he asked Him to grant him a righteous son from among the righteous, and he said: **My Lord, grant me from among the righteous,** so since the one who was redeemed by the sacrifice from among his two sons was the one given glad tidings, and God, Blessed be His name, had made clear in His Book that the one given glad tidings was Isaac, and after Isaac, Jacob, so He, Most High, said: **So We gave her good tidings of Isaac, and after Isaac, Jacob** (Hud 11:71). And in every place in the Qur'an He mentioned giving him glad tidings of a son, and what is meant by it is Isaac. It was clear that His giving him glad tidings in His saying: **So We gave him good tidings of a forbearing boy** in this place is similar to the rest of his reports in other verses of the Qur'an.

And after: God, the Most High, informed in this verse about His friend that He gave him the good report of a

forbearing boy after he asked Him to grant him from the righteous. And it is known that he did not ask Him for that except in a state in which he did not have a righteous son, because he did not have from his two sons except the leader of the righteous, and it is not conceivable from him that he asked his Lord for a gift of what He had already given him. So since that is the case, then it is known that what God, the Most High, mentioned in this place is the same one mentioned in the rest of the Qur'an that He gave him the good report of, and that is undoubtedly Isaac, since the one who was ransomed was the one who received the good report. As for the reason that it was Ishmael, that God had promised Abraham that he would have from Isaac a son of a son, so it was not permissible for Him to command him to slaughter him with the promise that had preceded, because God only commanded him to slaughter him after he had reached the age of striving with him, and that is a state in which it is not possible for Isaac to have had sons, so how about one? As for the argument of those who claim that God followed the story of the one who was redeemed from the descendants of Abraham by saying: **And We gave him good tidings of Isaac, a prophet**, if the one who was redeemed was Isaac, he would not have been given good tidings of him yet, and he had already been born and reached the age of striving with him, then the good tidings of the prophethood of Isaac from God, according to what is reported in the reports, came to Abraham and Isaac after he was redeemed as an honor from God for his patience in obeying the command of his Lord in what He tested him with by slaughtering, and the narration was presented before from those who said that. As for the argument of all those who claim that the ram's horn was hanging from the Kaaba, it is not impossible that it was carried from Syria to Mecca. It has been narrated from a group of people of knowledge that Abraham was ordered to slaughter his son Isaac in Syria, and that is where he intended to slaughter him.

Scholars differed about the sacrifice by which Isaac was redeemed. Some of them said: It was a ram.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Abu al-Tayyib, on the authority of Ali: **And We ransomed him with a great sacrifice**. He said: A white ram with horns and eyes tied to a tamarisk tree in Thabir.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Jurayj told me, on the authority of Ata' ibn Abi Rabah, on the authority of Ibn Abbas: **And We ransomed him with a great sacrifice**. He said: A ram. Ubayd ibn Umair said: It was slaughtered at the station. Mujahid said: It was slaughtered at Mina at the place of sacrifice.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ibn Khathim, on the authority of Saeed, on the authority of Ibn Abbas, who said: The ram that Abraham slaughtered is the ram that the son of Adam offered, and it was accepted from him.

Yaqub ibn Ibrahim told me: Hisham told us: Sayyar told us, on the authority of Ikrimah, that Ibn Abbas had given a fatwa to the one who had been ordered to

slaughter himself, so he gave him a hundred camels. Ibn Abbas said after that: If I had given him a fatwa regarding a ram, it would have been sufficient for him to slaughter a ram, because God said in His Book: **And We ransomed him with a great sacrifice**.

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 We ransomed him with a great sacrifice**. He said: The sacrifice of a ram.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We ransomed him with a great sacrifice**. He said: Ibn Abbas said: He turned around and saw a ram, so he took it and slaughtered it.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, **And We ransomed him with a great sacrifice**. He said: The ram that Abraham slaughtered grazed in Paradise for forty years, and it was a white ram, its wool like red wool.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We ransomed him with a great sacrifice**. He said: With a ram.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Layth told us, he said: Mujahid said: The great slaughter: a sheep.

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

Al-Harith told us, he said: Al-Hasan told us, he said: Sharik told us, on the authority of Layth, on the authority of Mujahid, **And We ransomed him with a great sacrifice**. He said: The sacrifice was a ram.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: He looked around, meaning Ibrahim, and there was a ram, so he took it and left his son.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: The great sacrifice: the ram with which God ransomed Isaac.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Al-Hasan Ibn Dinar, on the authority of Qatada Ibn Di'amah, on the authority of Ja'far Ibn Iyas, on the authority of Abdullah Ibn Abbas, regarding the statement, **And We ransomed him with a great sacrifice**, he said: A ram came out to him from Paradise, which he had grazed forty years before that. Ibrahim sent his son to follow the ram, and brought it out to the first Jamarat and threw seven pebbles at it. It let it go, then it came to the middle Jamarat, and brought it out there, and threw seven pebbles at it. Then it let it go and caught up with it at the great Jamarat, and threw seven pebbles at it. It let it go and caught up with it at the place of sacrifice in Mina, and slaughtered it. By the One in whose hand is

Surat al-Saffat 37:107

And We ransomed him with a great sacrifice.

the soul of Ibn Abbas, it was the beginning of Islam, and the head of the ram was hanging by its horns at the spout of the Kaaba, and it had dried up.

Ibn Hamid told us: Salamah told us: Ibn Ishaq said: The people of the first book and many scholars claim that the sacrifice of Abraham, with which he ransomed his son, was a white ram with horns and eyes.

Amr bin Abdul Hamid told us: Marwan bin Muawiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **And We ransomed him with a great sacrifice**, he said: with a ram.

Others said: The slaughter was a mountain goat.

Who said that?

Abu Kuraib told us: Muawiyah bin Hisham told us, on the authority of Sufyan, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas: **And We ransomed him with a great sacrifice**. He said: It was a mountain goat.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Amr ibn Ubayd, on the authority of Al-Hasan, that he used to say: Ishmael was not ransomed except by a male goat from the Arawi tribe that was brought down to him from Thabir.

The commentators differed about the reason why the sacrifice by which Isaac was redeemed was called great. Some of them said: It was called that because he was a shepherd in Paradise.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Abdullah bin Isa, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And We ransomed him with a great sacrifice**. He said: He grazed his flocks in Paradise for forty autumns.

Others said: It was called great because it was an acceptable sacrifice.

Who said that?

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Mujahid, *Great* he said: Acceptable.

Al-Harith told us, he said: Al-Hasan told us, he said: Sharik told us, on the authority of Layth, on the authority of Mujahid, regarding **And We ransomed him with a great sacrifice**. He said: Great: acceptable.

Others said: It was called great because he slaughtered a slaughter in truth, and that was his slaughter in accordance with the religion of Abraham.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say: God does not say, **And We ransomed him with a great sacrifice**, only in reference to the sacrifice that he made, but

rather the sacrifice was made according to his religion. This is the Sunnah until the Day of Resurrection. So know that the sacrifice wards off an evil death, so they disgraced the servants of God.

Abu Ja'far said: There is no statement on this matter that is more correct than what God Almighty said, which is to say: God ransomed him with a great sacrifice. This is because God described him as great in general terms without specifying him, so it is as He made it general.

Tafsir al-Qurtubi

Seventh - The Almighty's saying: **And We ransomed him with a great sacrifice**. Dhabbah is the name of the slaughtered, and its plural is dhubuh, like tahhin is the name of the ground. Dhabbah with the fat-ha is the verbal noun. <great> means of great stature. It does not mean of a great body, but rather of great stature because the slaughtered person was ransomed with it, or because it was acceptable. An-Nahhas said: Great in the language refers to the great and the noble. The commentators have said that here it refers to the noble, the first of the acceptable. Ibn Abbas said: It is the ram that Abel offered as an offering to God, and it was grazing in Paradise until God ransomed Ishmael with it. It was also narrated from him: It was a ram that God sent from Paradise and had grazed in Paradise for forty years. Al-Hasan said: Ishmael was not ransomed except with a male goat from the arwa that descended upon him from Thabir, so Ibrahim slaughtered it as a ransom for his son. This is the saying of Ali **may God be pleased with him**. When Ibrahim saw it, he took it, slaughtered it, and freed his son. He said: O my son, today you have been given to me as a gift. Abu Ishaq Al-Zajaj said: It has been said that he was ransomed with a ibex, and the ibex is the mountain goat. The commentators said that he was ransomed with a ram.

Eighth - This verse provides evidence that sacrificing sheep is better than camels and cows. This is the view of Malik and his companions. They said: The best sacrifices are male sheep, and female sheep are better than male goats, and male goats are better than females, and female goats are better than camels and cows. Their evidence is the statement of God, the Most High: {And We ransomed him with a great sacrifice}, meaning a large, fat animal. That was a ram, not a camel or a cow. Mujahid and others narrated on the authority of Ibn Abbas that a man asked him: I vowed to sacrifice my son. He said: A fat ram will suffice. Then he recited: {And We ransomed him with a great sacrifice}. Some of them said: If God had known an animal better than the ram, He would have redeemed Isaac with it. The Messenger of God, peace and blessings be upon him, sacrificed two white rams, and most of the rams he sacrificed were rams. Ibn Abi Shaybah narrated on the authority of Ibn Ulayyah al-Layth on the authority of Mujahid, who said: The great sacrifice is the sheep.

Ninth: They differed as to which is better: the sacrifice or giving its price in charity. Malik and his companions

said: The sacrifice is better except in Mina, because it is not the place for the sacrifice. Abu Omar narrated it. Ibn al-Mundhir said: We narrated from Bilal that he said: I do not mind sacrificing anything but a rooster, and to give it to an orphan who has raised it - this is what the hadith scholar said - is dearer to me than sacrificing it. This is the opinion of al-Sha'bi that charity is better. Malik and Abu Thawr said the same. There is a second opinion: that the sacrifice is better. This is the opinion of Rabi'ah and Abu al-Zinad. This is the opinion of the people of opinion. Abu Omar and Ahmad ibn Hanbal added: They said: The sacrifice is better than charity, because the sacrifice is a confirmed Sunnah like the Eid prayer. It is known that the Eid prayer is better than all other voluntary prayers. Similarly, the Sunnah prayers are better than all voluntary prayers. Abu Omar said: Good narrations have been narrated about the virtue of sacrificial animals. Among them is what was narrated by Saeed bin Dawud bin Abi Zanbar from Malik from Thawr bin Zaid from Ikrimah from Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: There is no expenditure after maintaining kinship ties that is better in the sight of God than shedding blood. Abu Omar said: It is a strange hadith from the hadith of Malik. Aisha said: O people, sacrifice and be content, for I heard the Messenger of God (peace and blessings of God be upon him) say: There is no servant who turns his sacrifice toward the Qiblah except that its blood, horns, and wool will be good deeds prepared for him on the Day of Resurrection. For if blood falls into the dust, it only falls into the protection of God until He compensates its owner on the Day of Resurrection. Abu Omar mentioned it in the book Al-Tamhid. Al-Tirmidhi also narrated it on her authority that the Messenger of God, may God bless him and grant him peace, said: "No human being has done any deed on the Day of Sacrifice more beloved to God than shedding blood. It will come on the Day of Resurrection with its horns, hair, and hooves, and blood falls in a place with God before it falls to the ground, so be content with it." There is another hadith on this topic on the authority of Imran ibn Husayn and Zayd ibn Arqam. This is a good hadith.

Tenth - The sacrifice is not obligatory, but it is a Sunnah and a good deed. Ikrimah said: Ibn Abbas used to send me on the day of Eid al-Adha with two dirhams to buy him meat, and he would say: Whoever you meet, say: This is the sacrifice of Ibn Abbas. Abu Omar said: The interpretation of this and what was narrated from Abu Bakr and Omar is that they did not perform the sacrifice according to the people of knowledge, lest it be thought that their regular performance was an obligation. They were leaders whose followers were followed by those whose religion was looked to, because they were the intermediaries between the Prophet (peace and blessings of God be upon him) and his Ummah. Therefore, it was permissible for them to exert their own independent judgment in that which is not permissible for others today. At-Tahawi narrated in his Mukhtasar: Abu Hanifa said: The sacrifice is obligatory for residents of the cities who are able to afford it, but it is not obligatory for the traveler. He said: A man is obligated to sacrifice his young child as he is obligated to

sacrifice for himself. Abu Yusuf and Muhammad disagreed with him and said: It is not obligatory for him, but it is a Sunnah, and it is not permissible for those who can afford it to omit it. He said: And we take this as our opinion. Abu Omar said: This is the opinion of Malik. He said: No one should omit it, whether he is a traveler or a resident. If he omitted it, then that is a bad deed, unless he has an excuse, except for the pilgrim at Mina. Imam al-Shafi'i said: It is a Sunnah for all people and for the pilgrim at Mina, but it is not obligatory. Those who make it obligatory have cited as evidence the fact that the Prophet (peace and blessings of God be upon him) ordered Abu Burdah ibn Niyar to offer another sacrifice, because if it is not obligatory, one is not commanded to offer it again. Others have cited as evidence the hadeeth of Umm Salamah from the Prophet (peace and blessings of God be upon him) that he said: **When the ten days begin and one of you wants to offer a sacrifice**, they said: If it were obligatory, it would not have been up to the person making the sacrifice. This is the opinion of Abu Bakr, 'Umar, Abu Mas'ud al-Badri, and Bilal.

Eleventh - According to the consensus of Muslims, the eight pairs of animals that may be sacrificed are: sheep, goats, camels, and cows. Ibn al-Mundhir said: It was narrated on the authority of al-Hasan ibn Salih that he said: A wild cow may be sacrificed on behalf of seven people, and a gazelle on behalf of one man. Imam al-Shafi'i said: If a wild bull mates with a domesticated cow, or a domesticated bull mates with a wild cow, neither of these are permissible as a sacrifice. The scholars of Islamic jurisprudence said: It is permissible, because its offspring is like its mother. Abu Thawr said: It is permissible if it is related to livestock.

Twelfth - The time of slaughtering and eating the sacrificial animal has been fully discussed in Surat Al-Hajj. In Sahih Muslim, it is narrated on the authority of Anas, who said: "The Prophet, may God bless him and grant him peace, sacrificed two horned, white rams. He slaughtered them with his own hand, and he mentioned Bismillah and said Allahu Akbar, and placed his foot on their sides." In another narration, he said: "And he said: 'In the name of God, and God is Great.'" The hadith of Imran ibn Husayn has been mentioned at the end of Surat Al-An'am. The discussion of ritual slaughter, its explanation, and what is used to slaughter it has been fully discussed in Surat Al-Ma'idah, and that the slaughter of a fetus is the slaughter of a female slave. In Sahih Muslim, it is narrated on the authority of Aisha that the Messenger of God, may God bless him and grant him peace, ordered that a horned ram be brought to him so that he could sacrifice it. He said to her: 'O Aisha, bring me the knife.' Then he said: 'Sharpen it with a stone.' So she did. Then he took her and the ram, laid it on the ground, and slaughtered it. Then he said: 'In the name of God, O God, accept it from Muhammad and the family of Muhammad and the nation of Muhammad.' Then he sacrificed it." Scholars differed on this. Al-Hasan al-Basri used to say during the sacrifice: "In the name of God, and God is Greatest. This is from you and for you. May it be accepted from so-and-so." Malik said: If he does that, it is good, but if he does not do that and says the name of God, it is sufficient. Al-Shafi'i said: "Bismillah is to be said over the slaughtered animal. If

he adds something after that, such as mentioning God, or sending blessings upon Muhammad, I do not dislike it. Or he says, "O God, accept it from me," or he says, **May it be accepted from so-and-so**, there is no problem. Al-Nu'man said: "It is disliked to mention anything else along with the name of God. It is disliked to say, "O God, accept it from so-and-so" when slaughtering. He said: **There is no problem if it is done before saying the name of God and before lying down for slaughter**. The hadith of Aisha refuted this opinion. It was previously mentioned that Ibrahim, peace be upon him, said when he wanted to slaughter his son: **Allahu Akbar and praise be to God**. So it remained a Sunnah.

Thirteenth - Al-Bara' ibn 'Azib narrated that the Messenger of God, may God bless him and grant him peace, was asked: What should be avoided in sacrificial animals? He pointed with his hand and said: Four - and Al-Bara' used to point with his hand and say: My hand is shorter than the hand of the Messenger of God, may God bless him and grant him peace - the lame whose limp is obvious, the one-eyed whose blindness is obvious, the sick whose sickness is obvious, and the thin one that has no molars. This is the wording of Malik and there is no disagreement about it. There is disagreement about what is easy in this regard. In Al-Tirmidhi: It is narrated 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, commanded us to examine the eye and ear and not to sacrifice an animal with a cut ear, a severed ear, a sharqa', or a kharakha'. He said: The severed ear is one whose ear has been cut off, the sharqa' is one whose side of the ear has been cut off, the sharqa' is one whose cleft is cut, and the kharakha' is one whose hole has been pierced. He said: This is a good and authentic hadith. In Al-Muwatta', it is narrated on the authority of Nafi' that 'Abdullah ibn 'Umar used to avoid sacrificial animals and animals that were not toothed or imperfect in their creation. Malik said: This is the most beloved of what I have heard. Al-Qutbi said: It has not grown teeth, meaning its teeth have not grown, as if it has never had any teeth. This is like saying: So-and-so has not been given milk, nor has he been fattened, meaning he has not been given butter, nor has he been given honey. This is similar to the prohibition of the humpbacked sheep as a sacrifice. Abu Omar said: According to Malik, there is nothing wrong with sacrificing a humpbacked sheep if its teeth have fallen out due to old age and decrepitude and it is fat. But if its teeth were lost and it was young, it is not permissible to sacrifice it, because it is a serious defect. All shortcomings are disliked, and its explanation and details are in the books of fiqh. "And in the hadith from the Prophet (peace and blessings of God be upon him): 'Look forward to your sacrifices, for they are your mounts on the Sirat.'" Al-Zamakhshari mentioned it.

Fourteenth - The verse indicates that whoever vows to slaughter his son or sacrifice him, he must redeem him with a ram, as Ibrahim did with his son, as stated by Ibn Abbas. Another narration states that he must slaughter one hundred camels, as Abdul Muttalib did with them, as Al-Sha'bi narrated both narrations from

him. Al-Qasim ibn Muhammad narrated from him: It is sufficient as expiation for an oath. Masruq said: There is nothing upon him. Al-Shafi'i said: It is a sin for which he must seek forgiveness from God. Abu Hanifa said: It is a word that obligates him to slaughter a sheep regarding his son, but he is not obligated to do anything regarding anyone other than his son. Muhammad said: He is obligated to swear to slaughter his slave in the same way as he is obligated to slaughter his son if he breaks his oath. Ibn Abd Al-Hakam reported from Malik that someone who said: I will slaughter my son at the Station of Ibrahim in an oath, then broke his oath, must offer a sacrificial animal. He said: And whoever vows to slaughter his son, but does not say at the Station of Ibrahim or intend to, then there is nothing upon him. He said: And whoever makes his son a sacrifice, he should sacrifice a sheep on his behalf. Judge Ibn al-Arabi said: He is required to offer a sheep, as Abu Hanifa said, because God the Almighty made the slaughter of a son equivalent to the slaughter of a sheep according to Islamic law. So God obligated Abraham to slaughter his son, and exempted him from it by slaughtering a sheep. Likewise, if a person vows to slaughter his son, he is required to slaughter a sheep, because God the Almighty said: **The religion of your father Abraham** (al-Hajj 22:78). Faith is a primary obligation, while a vow is a secondary obligation, so it must be interpreted accordingly. If it is said: How could Abraham be ordered to slaughter a son when it is a sin, and ordering sin is not permissible? We said that this is an objection to the Book of God, and that would not be from someone who believes in Islam, so how about someone who issues fatwas regarding what is permissible and what is forbidden? God the Most High said: **Do what you are commanded**. What clears the confusion in people's hearts about this is that sins and obedience are not intrinsic descriptions of entities, but rather obedience refers to actions to which a command is attached, and disobedience refers to actions to which a prohibition is attached. So when the command was attached to slaughtering the son of Ishmael by Abraham, it became an act of obedience and a test. And regarding this, God the Most High said: **Indeed, this is the clear trial** (37:106) regarding patience in slaughtering a child and a soul. And when the prohibition was attached to us regarding slaughtering our children, it became a sin. If it is said: How can it become a vow when it is a sin? We say: It would only be a sin if the intention of the vow was to slaughter the child and he did not intend to ransom. If it is said: What if that happened and he intended to commit a sin but did not intend to ransom? We said: If he intended that, it would not harm his intention nor would it affect his vow, because the vow to have a child became an expression for slaughtering a sheep according to Islamic law.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired

of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous.** And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy.** And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he**

reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.' Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead**, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said. **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of**

And We ransomed him with a great sacrifice.

ram. Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad ibn Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: *Yes.* He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I**

slaughter him? He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the

validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial**, meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled**. And the Almighty said: **And We ransomed him with a great sacrifice**. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice**, he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice**. The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice**. Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi, on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for

Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.'" Abdullah bin Mas'ud, may God be pleased with him, said, "That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God." This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar,

for when he embraced Islam during the caliphate of `Umar, he would narrate to `Umar, may God be pleased with him, from his books in the past, and `Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b Al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalah narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the

story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was

said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels**. So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy**. So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy**. He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous**, since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous**, he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**, he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on

the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

107- **And We ransomed him with a great sacrifice**. Dhabh is the noun for the slaughtered. The plural of dhabh is thaana, like thaana is the noun for the ground. With the fat-ha, the verbal noun is mazoon **great value**. The body is not meant to be large, but rather it is great in value because the slaughtered person was ransomed with it, or because it was acceptable. An-Nahhas said: Azim in the language refers to the great and the noble. The commentators agree that here it refers to the noble: meaning the acceptable. Al-Wahidi said: Most of the commentators said: A ram was sent down to him that had grazed in Paradise for forty autumns. Al-Hasan said: He was not ransomed except with a male goat from the Awra tribe that was sent down to him from Thabir, so Ibrahim slaughtered it as a ransom for his son. Al-Zajaj said: It has been said that he was ransomed with a ibex, and the ibex is the mountain goat. The meaning of the verse is: We made the sacrifice a ransom for him and saved him from slaughter with it.

Tafsir al-Baghawi

107. **And We ransomed him with a great sacrifice**. So Abraham looked and saw Gabriel with a white, horned ram. He said: **This is a ransom for your son, so slaughter it for him**. Gabriel shouted **Allahu Akbar**, and the ram shouted **Allahu Akbar**, and his son shouted **Allahu Akbar**. So Abraham took the ram and brought it to the place of sacrifice in Mina and slaughtered it.

Most commentators said: That ram grazed in Paradise for forty autumns.

It was narrated on the authority of Saeed bin Jubair: It is right for him to be great. Mujahid said: He called him great because he was accepted. Al-Hussein bin Al-Fadl said: Because it was from God. It was also said: Great in person. It was also said: In reward.

Al-Hasan said: Ishmael was not ransomed except by a male goat from the Arwa tribe that was brought down to him from Thabir.

Surat al-Saffat 37:107

And We ransomed him with a great sacrifice.

Tafsir al-Baidawi

107- **And We ransomed him with a sacrifice** with what is slaughtered in its place, thus completing the action. *Great* of large body and fat, or of great status because God ransomes him with a prophet, the son of a prophet, and any prophet from his descendants is the master of messengers. It was said that it was a ram from Paradise. And it was said that it was a ibex that was sent down to it from Thabir. And it was narrated that it ran away from it at the Jamrah, so he threw seven pebbles at it until he caught it, and so it became a tradition. The ransomer in reality is Abraham, peace be upon him. He only said **And We ransomed him** because God is the one who gave it to him and ordered it, as a metaphor for the ransom or the attribution. The Hanafis used it as evidence that whoever vows to slaughter his son must slaughter a sheep, but there is nothing in it that indicates that.

Surat al-Saffat 37:108

And We left for him among later generations

Tafsir al-Jalalayn

108 - **And We left** We kept **for him among later generations** good praise.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We left for him among later generations**, God Almighty says: And We left for him among those who came after him until the Day of Resurrection a good reputation.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We left for him among later generations**, he said: God left for him good praise among later generations.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **And We left for him among later generations**, he said: Abraham asked, saying, **And grant me a reputation of truthfulness among later generations**. So God left good praise for him among later generations, just as He left bad reputation for Pharaoh and his likes, so He left a reputation of truthfulness and good praise for these people. And it was said that the meaning of this is: And We left for him among later generations peace, which is to say, "Peace be upon Abraham." And this is a statement that is reported on the authority of Ibn Abbas, but we left it out because there is a narrator in its chain of transmission whom we found it difficult to mention. We have already mentioned the narrations that were reported about His statement, **And We left for him among later generations**, previously. And it was said that the meaning of this is: And We left for him among later generations that it be said, "Peace be upon Abraham."

Tafsir al-Qurtubi

Fifteenth - The Almighty's saying: **And We left for him among later generations** meaning, for Abraham, beautiful praise among the nations after him, so there is no nation but that it sends prayers upon him and loves him. It was said: It is the supplication of Abraham, peace be upon him: **And grant me a reputation of truth among later generations** (Ash-Shu'ara': 84). Ikrimah said: It is peace upon Abraham, meaning peace from Us. It was said: Safety for him from calamities like <Peace be upon Noah among the worlds> as mentioned above. "Thus do We reward the doers of good. Indeed, he was of Our believing servants" meaning, he was one of those who gave servitude its due until they deserved to be attributed to God Almighty.

Sixteenth - The Almighty said: **And We gave him good**

tidings of Isaac, a prophet among the righteous. Ibn Abbas said: He gave him good tidings of his prophethood. He went on to say that the good tidings were given twice, so this sacrifice, Isaac, was given good tidings of his prophethood as a reward for his patience, contentment with the command of his Lord, and submission to Him. **And We blessed him and Isaac**. That is, We blessed them both with blessings. It was also said that they had many children, that is, We blessed Abraham and his children, and Isaac when he brought forth the prophets of the Children of Israel from his loins. It was also said that the metaphor in **upon him** refers to Ishmael and that he is the one who was sacrificed. Al-Mufaddal said: The correct view that the Qur'an indicates is that it was Ishmael, because it narrated the story of the sacrifice. When he said at the end of the story: **And We ransomed him with a great sacrifice**, then he said: "Peace be upon Abraham. Thus do We reward the doers of good," he said: "And We gave him good tidings of Isaac, a prophet among the righteous. And We blessed him," meaning Ishmael, and Isaac was referred to by a pronoun because he had been mentioned previously. Then he said: **And of their descendants**, which indicated that they were the descendants of Ishmael and Isaac, and the narrators do not differ that Ishmael was thirteen years older than Isaac.

I said: We first mentioned what indicates that Isaac was older than Ishmael and that the one given glad tidings was Isaac according to the text of the revelation. So if the glad tidings were of Isaac according to the text, then the one to be sacrificed was undoubtedly Isaac, and Abraham was given glad tidings of him twice, the first time with his birth and the second time with his prophethood, as Ibn Abbas said. Prophethood does not occur except in old age. *Prophet* is in the accusative case, and the *ha* in **upon him** refers back to Abraham, and Ishmael is not mentioned in the verse so that the metaphor can be attributed to him. As for what was narrated by Mu'awiyah, he said: I heard a man say to the Prophet, may God bless him and grant him peace: **O son of the two sacrifices**. The Prophet, may God bless him and grant him peace, laughed. Then Mu'awiyah said: When Abdul Muttalib dug the well of Zamzam, he vowed to God that if he made it easy for him, he would sacrifice one of his sons to God. God made it easy for him, and the arrow fell on Abdullah, but his maternal uncles, Banu Makhzum, prevented him and said: **Redeeme your son**. So he redeemed him with one hundred camels, and he was the sacrifice. Ishmael is the second sacrifice, so there is no proof in it, because its chain of transmission is not proven, as we mentioned in the book **Al-A'lam fi Ma'rifat Mawlid Al-Mustafa** (The Signs in Knowing the Birth of the Chosen One, may God bless him and grant him peace). And because the Arabs consider the uncle to be a father, God Almighty said: "They said: We worship your God and the God of your fathers, Abraham, Ishmael, and Isaac." (al-Baqarah 2:133) And God Almighty said: **And He raised his parents to the throne**. (Yusuf 12:12) 100] They are his father and his maternal aunt. "Likewise, what was narrated on the authority of the poet Al-Farazdaq on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: If its chain of transmission were authentic,

then Al-Farazdaq himself would be questioned.”

Seventeenth - The Almighty said: **And among their descendants are those who do good and those who do wrong.** And when He mentioned the blessing in offspring and their multitude, He said: Among them are those who do good and those who do wrong, and that the wrongdoer will not benefit from being a son of prophethood. So the Jews and Christians, even though they are from the descendants of Isaac, and the Arabs, even though they are from the descendants of Ishmael, there must be a difference between the one who does good and the one who does wrong, the believer and the disbeliever. And in the revelation: **And the Jews and the Christians say, 'We are the children of God and His beloved.'** (al-Ma'idah 5:18), meaning the children of the Messengers of God, so they saw for themselves a virtue. This has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, “Indeed, I am going to my Lord. He will guide me. My Lord, grant me from among the righteous.” Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael,

because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous.** And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy.** And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Abu bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. “He said, ‘O my father, do as you are commanded.’” That is, go ahead with what God has commanded you to do, which is to slaughter me. ‘You will find me, God willing, among the steadfast.’” That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: “And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord.” And God Almighty said: **And when they had both submitted and he laid him down upon his forehead,** that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed

God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true**. Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram**. Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad bin Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that**. Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a**

supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection. Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you**. Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again**. So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need**. He said, **He did not go with him for some need, but rather to slaughter him**. She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so**. She said, **He did well to obey his Lord**. Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need**. He said, **He does not go with you for some need, but rather to slaughter you**. He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so**. He said, **By God, if God Almighty commanded him to do so, he would do it**. He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him**. He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so**. He said, **By God, if God Almighty commanded me to do so, I will do it**. So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise**. This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God

knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan

al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he

chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalah narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and

definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the

one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels**. So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy**. So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy**. He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good**

tidings of Isaac, a prophet among the righteous, since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous**, he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**, he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

108- **And We left for him a punishment among later generations.**

Tafsir al-Baghawi

108. **And We left for him among later generations**, meaning: We left for him good praise among later generations.

Tafsir al-Baidawi

108- And We left for him [a good] example among later generations.

Surat al-Saffat 37:109
Peace be upon Abraham.

Surat al-Saffat 37:109

Peace be upon Abraham.

Tafsir al-Jalalayn

109 - (Peace) from us **to Abraham**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, "Peace be upon Abraham," God Almighty says: A security from God on earth for Abraham that he will not be mentioned after him except with good remembrance.

Tafsir al-Qurtubi

God Almighty says, "Peace be upon Abraham."

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God

be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous.** And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy.** And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down**

upon his forehead, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true**. Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram**. Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad ibn Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that**. Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him**

began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection**. Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you**. Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again**. So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need**. He said, **He did not go with him for some need, but rather to slaughter him**. She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so**. She said, **He did well to obey his Lord**. Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need**. He said, **He does not go with you for some need, but rather to slaughter you**. He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so**. He said, **By God, if God Almighty commanded him to do so, he would do it**. He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him**. He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so**. He said, **By God, if God Almighty commanded me to do so, I will do it**. So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with**

You, forgive him and admit him into Paradise. This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's

son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on

the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadal narrated it from Al-Hasan, from Al-Ahnaf, from

Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous**. And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob**. He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam

Surat al-Saffat 37:109
Peace be upon Abraham.

Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went

to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

109- "And We left for him among later generations, 'Peace be upon Abraham'" meaning among the later nations that come after him. Peace is beautiful praise. Ikrimah said: Peace from Us. It was also said: Safety from calamities. The discussion of this is similar to the discussion of His statement: "Peace be upon Noah among the worlds." The meaning and the parsing of this have already been explained in this surah.

Tafsir al-Baghawi

109. "Peace be upon Abraham"

Tafsir al-Baidawi

109- "Peace be upon Abraham" was previously explained in the story of Noah, peace be upon him.

Surat al-Saffat 37:110

Thus do We reward the doers of good.

Surat al-Saffat 37:110

Thus do We reward the doers of good.

Tafsir al-Jalalayn

110 - *Likewise* as We rewarded him **We reward the doers of good** for themselves.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Thus do We reward the doers of good**, means just as We rewarded Abraham for his obedience to Us and his good conduct in following Our command.

Tafsir al-Qurtubi

God Almighty says: **Thus do We reward the doers of good**.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy**. This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was

reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous**. And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy**. And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob**. That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation**. It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. 'He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoy prayer and zakat upon his family, and he was

pleasing to his Lord.” And God Almighty said: **And when they had both submitted and he laid him down upon his forehead**, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, “When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, “O my father, I do not have any garment for you to shroud me in other than this.” Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true**. Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram**. Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad bin Salamah, from Ata’ ibn al-Sa’ib, from Sa’id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja’far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice**, he said, **A ram came out on it from Paradise that had grazed forty years before that**. Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority

of al-Qasim, who said: Abu Hurayrah and Ka’b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka’b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection**. Ka’b said to him: “Did you hear this from the Messenger of God (blessings and peace of God be upon him)?” He said: Yes. He said: **May my father and mother be sacrificed for you**. Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again**. So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need**. He said, **He did not go with him for some need, but rather to slaughter him**. She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so**. She said, **He did well to obey his Lord**. Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need**. He said, **He does not go with you for some need, but rather to slaughter you**. He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so**. He said, **By God, if God Almighty commanded him to do so, he would do it**. He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him**. He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so**. He said, **By God, if God Almighty commanded me to do so, I will do it**. So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, “And God, the Most High, revealed to Isaac, ‘I have given you a supplication in which I have answered you.’ Isaac said, ‘O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.’” Ibn Abi Hatim said, “My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, ‘The Messenger of God, may God bless him and grant him peace, said, “God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, ‘O Isaac, ask and you will be given.’ He said, ‘By the One in Whose Hand is my soul, I will

hasten it before it is due.” **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty’s saying: **And We called to him, ‘O Abraham, you have fulfilled the vision.’** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty’s saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: “And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.” This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu’tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju’fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya’qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa’id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram

with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam’s son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa’id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham’s ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty’s statement: **And We ransomed him with a great sacrifice.** Wa’l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, “Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir.” Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi’, on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, “Why did the Prophet, may God bless him and grant him peace, call you?” He said, “The Messenger of God, may God bless him and grant him peace, said to me, ‘I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.’” Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be

upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a

marfu' hadith. Then he said: Mubarak ibn Fadalal narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows

best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people

went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

110- **Thus do We reward the doers of good.** That is, with such a great reward We reward those who submit to God's command.

Tafsir al-Baghawi

110. **Thus do We reward the doers of good.**

Tafsir al-Baidawi

110- **Thus do We reward the doers of good.** Perhaps it was mentioned about him, as it was sufficient to mention it once in this story.

Surat al-Saffat 37:111

Indeed, he is one of Our believing servants.

Surat al-Saffat 37:111

Indeed, he is one of Our believing servants.

Tafsir al-Jalalayn

111 - **He is one of Our believing servants**

Tafsir al-Suyuti

Tafsir al-Tabari

Thus do We reward the doers of good. **He was one of Our believing servants.** He says: Abraham was one of Our servants who were sincere in their faith towards Us.

Tafsir al-Qurtubi

God Almighty says: **He is one of Our believing servants.**

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even

transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous.** And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy.** And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And**

when they had both submitted and he laid him down upon his forehead, that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram.** Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad bin Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice, he said, A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met,

and Abu Hurayrah may God be pleased with him began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah may God be pleased with him said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O**

Indeed, he is one of Our believing servants.

God, whoever dies without associating anything with You, forgive him and admit him into Paradise. This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from

Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan

Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.' Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadal

narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and

Indeed, he is one of Our believing servants.

obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This

is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

111- **He is one of Our believing servants,** meaning those who gave servitude its due and were steadfast in their belief in God and His Oneness.

Tafsir al-Baghawi

111. **He is one of Our believing servants.**

Tafsir al-Baidawi

111- He is one of Our believing servants.

Surat al-Saffat 37:112

And We gave him good tidings of Isaac, a prophet among the righteous.

Surat al-Saffat 37:112

And We gave him good tidings of Isaac, a prophet among the righteous.

Tafsir al-Jalalayn

112 - **And We gave him good tidings of Isaac** This is evidence that the one being sacrificed was not him **a prophet** a presumed state, meaning that his prophethood is presumed **of the righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave Abraham good tidings of Isaac, a prophet, as thanks to him for his goodness and obedience.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him as a prophet after that, after this had happened to him when he sacrificed himself to God.

Ya'qub told me, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, he said: Ibn Abbas said: The one to be sacrificed was Isaac. He said: And His statement, **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And His statement, **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet** (Maryam 19:53) he said: Aaron was older than Moses, but what He meant was that God bestowed upon him his prophethood.

Ibn Abd al-A'la told us: Mu'tamir ibn Sulayman told us: I heard Dawud narrating, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He only gave him good tidings of him as a prophet when he ransomed him from being slaughtered, and the good tidings of prophethood were not given at his birth.

Al-Husayn bin Yazid Al-Tahan told me, he said: Ibn Idris told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding God's statement, **And We gave him good tidings of Isaac, a prophet,** he said: He was only given good tidings of prophethood.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: Abraham was given good tidings of Isaac.

Muhammad told us, he said: Ahmad told us, he said:

Asbat told us, on the authority of Al-Suddi, **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: of his prophethood.

Abu Al-Sa'ib told me: Ibn Fadil told us, on the authority of Dawwar, on the authority of an old man from the people of the mosque, who said: Abraham was given good report at the age of one hundred and seventeen.

Tafsir al-Qurtubi

God Almighty says: **And We gave him good tidings of Isaac, a prophet among the righteous.**

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had left. God Almighty said, **So We gave him good tidings of a forbearing boy.** This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous.** And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a**

knowledgeable boy. And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord." And God Almighty said: **And when they had both submitted and he laid him down upon his forehead,** that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and

Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram.** Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus, from Hammad bin Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice,** he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: **Yes.** He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son

And We gave him good tidings of Isaac, a prophet among the righteous.

Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.'" He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of

Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be

pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'f said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.'

Abdullah bin Mas'ud, may God be pleased with him, said, 'That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God.'" This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, 'Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar, for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b Al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadalah narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told

And We gave him good tidings of Isaac, a prophet among the righteous.

us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be

pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous

prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous**, he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**, he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous**. He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

112- **And We gave him good tidings of Isaac, a prophet among the righteous**. That is, We gave Abraham good tidings of a son who would be born to him and would become a prophet after he reached the age required for that. The accusative case of *prophet* is in the *hal circumstance*, and it is an implied circumstance. Al-Zajjaj said: If the one being sacrificed was Isaac, then it appears that it was implied, and it is more appropriate to say that whoever interpreted the one being sacrificed as Isaac made the good tidings here specific to his prophethood. Mentioning righteousness after prophethood glorifies his status, and there is no need for the one being given the good tidings at the time of the good tidings, because the presence of the one in the *hal* is not a condition; rather, the condition is the conjunction of the action. Just as it may be an attribute of *prophet*, it may be a *hal* of the pronoun hidden within it, and thus the circumstances are overlapping.

Tafsir al-Baghawi

112. **And We gave him good tidings of Isaac, a prophet among the righteous**. Whoever considers the one sacrificed to be Ishmael says: He gave him good tidings after this story of Isaac as a prophet as a reward for his obedience. Whoever considers the one sacrificed to be Isaac says: Abraham was given good tidings of the prophethood of Isaac. Narrated by Ikrimah on the authority of Ibn Abbas.

He said: He was given good report twice: when he was born and when he was given the prophethood.

Tafsir al-Baidawi

112- **And We gave him good tidings of Isaac, a prophet among the righteous**. His prophethood was decided and it was assumed that he was among the righteous. In this regard, they occurred in two states, and there is no need for the one being given the good tidings to be present at the time of the good tidings, since the presence of the one in the state is not a condition, rather the condition is relative to the verb's attachment to it, due to the meaning being in the state. Thus, there is no need to estimate an added element that acts as an agent in both of them, for example. **And We gave him good tidings** of the presence of Isaac, meaning that Isaac would be found to be a prophet among the righteous. However, this does not become similar to His statement, **So enter it, abiding therein**, since those who enter are predestined to abide therein at the time of entry, and Isaac was not a prophet, and his prophethood and righteousness were predestined when he was found. Whoever interprets the one being sacrificed as Isaac makes the intended meaning of the good tidings his prophethood, and in mentioning righteousness after the prophethood there is a glorification of his status and an indication that it is the goal for it, since it includes the meaning of perfection and completion in action in general.

Surat al-Saffat 37:113

And We blessed him and Isaac, and among their descendants were those who did good and those who were clearly unjust to themselves.

Surat al-Saffat 37:113

And We blessed him and Isaac, and among their descendants were those who did good and those who were clearly unjust to themselves.

Tafsir al-Jalalayn

113 - **And We blessed him** by multiplying his offspring **and Isaac** his son by making most of the prophets from his offspring **and among their offspring are those who do good** believers **and those who wrong themselves** clear disbelievers **between disbelief**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We blessed him and Isaac**, God Almighty says: And We blessed Abraham and Isaac. **And among their descendants are those who do good**, meaning by those who do good, the faithful who obey God, who do good in their obedience to Him. **And those who are clearly unjust to themselves**, meaning by those who are clearly unjust to themselves: the disbeliever in God, who brings upon himself through his disbelief the punishment of God and His painful chastisement. *Clear*, meaning the one who has clearly shown his injustice to himself through his disbelief in God.

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

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement: **A doer of good and a clear wrongdoer to himself**. He said: The doer of good is the one who obeys God, and the wrongdoer to himself is the one who disobeys God.

Tafsir al-Qurtubi

God Almighty says: "And We blessed him and Isaac. And among their descendants are those who do good and those who are clearly unjust to themselves."

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, peace be upon him, that after God Almighty granted him victory over his people and he despaired of their faith after they had witnessed the great signs, he emigrated from among them and said, "Indeed, I am going to my Lord, He will guide me. My Lord, grant me from among the righteous." Meaning obedient children in place of his people and clan whom he had

left. God Almighty said, **So We gave him good tidings of a forbearing boy**. This boy is Ishmael, peace be upon him, for he was the first son that Abraham, peace be upon him, was given good tidings of, and he is older than Isaac, according to the agreement of the Muslims and People of the Book. Rather, in the text of their Book, Ishmael, peace be upon him, was born when Abraham, peace be upon him, was eighty-six years old, and Isaac was born when Abraham, peace be upon him, was ninety-nine years old. They believe that God Almighty commanded Abraham to slaughter his only son, and in another version, his firstborn. So they falsely and slanderously inserted Isaac here, and this is not permissible because it contradicts the text of His Book. Rather, they inserted... Isaac because he was their father and Ishmael was the father of the Arabs, so they envied them and increased that and distorted the word **your only son** to mean **the one you have no one else with you**, because Ishmael had gone with him and his mother to Mecca, which is a false interpretation and distortion, because **your only son** is only said to someone who has no one else. Also, the first born to him has a status that no other son after him has, so the command to slaughter him is more eloquent in trial and test. A group of scholars have said that the one to be slaughtered was Isaac, and this was reported from a group of the Salaf, and it was even transmitted from some of the Companions, may God be pleased with them, as well. This is not in the Book or the Sunnah, and I do not think that it was received except from the rabbis of the People of the Book, and a Muslim took it without proof. The Book of God is a witness and guide to the fact that it was Ishmael, because it mentioned the good report of a forbearing boy and mentioned that he was the one to be slaughtered, then it said after that, **And We gave him good tidings of Isaac, a prophet among the righteous**. And when the angels gave Abraham good tidings of Isaac, they said, **Indeed, We give you good tidings of a knowledgeable boy**. And God Almighty said, **So We gave her good tidings of Isaac, and after Isaac, Jacob**. That is, a son was born to him during their lifetime called Jacob, and he would be from his descendants. After that, he was ordered to slaughter him while he was young, because God Almighty promised them that he would have children and offspring. So how can he be ordered to slaughter him while he was young, and Ishmael was described here as the forbearing one because it is appropriate for this situation? And the Almighty's saying: **And when he reached with him the age of striving** means he grew up and became mature and began to go with his father and walk with him. Abraham, peace be upon him, used to go all the time to check on his son and his son's mother in the land of Paran and look into their situation. It was mentioned that he used to ride quickly on Buraq to there, and God knows best. And on the authority of Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Saeed bin Jubayr, Ata' al-Khurasani, Zaid bin Aslam, and others: **And when he reached with him the age of striving** means he grew up and was able to do what his father did of striving and working. **And when he reached with him the age of striving, he said, 'O my son, indeed I have seen in a dream that I am**

slaughtering you, so see what you think.' Ubayd bin Umair said: The vision of the prophets is revelation. Then he recited this verse: **He said, 'O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think.'** Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junayd told us, Abu Abdul Malik Al-Karandi told us, Sufyan bin Uyaynah told us, on the authority of Isra'il bin Yunus, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **The visions of the prophets in a dream are revelation.** It is not in any of the six books from this source, but he informed his son of that to make it easier for him and to test his patience, endurance and determination in his youth to obey God Almighty and his father. "He said, 'O my father, do as you are commanded.' That is, go ahead with what God has commanded you to do, which is to slaughter me. 'You will find me, God willing, among the steadfast.' That is, I will be patient and seek reward for that from God Almighty. He, may God bless him and grant him peace, was true to what he promised. For this reason, God Almighty said: 'And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord.'" And God Almighty said: **And when they had both submitted and he laid him down upon his forehead,** that is, when they bore witness and God Almighty mentioned Abraham for the slaughter and the son was a witness to death. It was said: Aslam means they submitted and obeyed. Ibrahim obeyed the command of God Almighty, and Ishmael obeyed God and his father. This was said by Mujahid, Ikrimah, Qatadah, As-Suddi, Ibn Ishaq, and others. The meaning of **He threw him down on his forehead** is that he threw him down on his face to slaughter him from behind his back, so that his face would not be seen when he was slaughtered, so that it would be easier for him. Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Ad-Dahhak, and Qatadah said, **He threw him down on his forehead** means he threw him down on his face. Imam Ahmad said, Surayj and Yunus told us, Hammad bin Salamah told us, on the authority of Abu Asim Al-Ghanawi, on the authority of Abu At-Tufayl, on the authority of Ibn Abbas, may God be pleased with them both, that he said, "When Ibrahim, peace be upon him, was ordered to perform the rituals, Satan appeared to him when he was walking, so he raced him, and Ibrahim, peace be upon him, outpaced him. Then Gabriel, peace be upon him, took him to Jamrat Al-Aqabah, and Satan appeared to him, so he threw seven pebbles at him until he went away. Then he appeared to him at Jamrat Al-Wusta, so he threw seven pebbles at him, then he threw him down on his forehead, and Ishmael, peace be upon him, was wearing a white shirt, so he said, "O my father, I do not have any garment for you to shroud me in other than this." Then he took it off so that you could shroud me in it, so he treated him so that he could take it off. Then a voice was called from behind him, **O Ibrahim, the vision has come true.** Ibrahim turned and behold, a white ram with horns on its eyes. Ibn Abbas said, **I saw us pursuing that kind of ram.** Hisham mentioned the hadith in full in *Al-Manasik ritual rituals*. Then Ahmad narrated it in full from Yunus,

from Hammad ibn Salamah, from Ata' ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, may God be pleased with them both. He mentioned it except that he said Ishaq. From Ibn Abbas, may God be pleased with them both, regarding the naming of the sacrifice, there are two narrations, and the more correct from him is Ismail, as will be explained later, God willing. Muhammad ibn Ishaq said, from al-Hasan ibn Dinar, from Qatadah, from Ja'far ibn Iyas, from Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We ransomed him with a great sacrifice,** he said, **A ram came out on it from Paradise that had grazed forty years before that.** Ibrahim, peace be upon him, sent his son, who followed the ram and brought it out to the first Jamrah. He threw seven pebbles at it, then let it go and it came to the middle Jamrah. Then he took him out and threw seven pebbles at him, then let him go and caught up with him at the Great Jamrah, then threw seven pebbles at him and took him out there, then took him and brought him to the place of sacrifice in Mina and slaughtered him. By the One in Whose Hand is the soul of Ibn Abbas, it was the beginning of Islam when the head of the ram was hanging by its horns in the gutter of the Kaaba until it dried up. And Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, who informed us on the authority of al-Qasim, who said: Abu Hurayrah and Ka'b met, and Abu Hurayrah **may God be pleased with him** began to narrate from the Prophet (blessings and peace of God be upon him), and Ka'b began to narrate from the Books. Then Abu Hurayrah **may God be pleased with him** said: The Prophet (blessings and peace of God be upon him) said: **Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation on the Day of Resurrection.** Ka'b said to him: "Did you hear this from the Messenger of God (blessings and peace of God be upon him)?" He said: Yes. He said: **May my father and mother be sacrificed for you.** Shall I not tell you about Abraham (blessings and peace of God be upon him)? When he saw the slaughter of his son Isaac, Satan said: **If I do not tempt these people at this place, I will never tempt them again.** So he left. Abraham, peace be upon him, went with his son to slaughter him. Then Satan went to Sarah and said, **Where did Abraham take your son?** She said, **He went with him for some need.** He said, **He did not go with him for some need, but rather to slaughter him.** She said, **And did he not slaughter him?** He said, **He claims that his Lord commanded him to do so.** She said, **He did well to obey his Lord.** Then Satan followed them and said to the boy, **Where is your father taking you?** He said, **For some need.** He said, **He does not go with you for some need, but rather to slaughter you.** He said, **And why did he slaughter me?** He said, **He claims that his Lord commanded him to do so.** He said, **By God, if God Almighty commanded him to do so, he would do it.** He despaired of him and left him and caught up with Abraham, peace be upon him, and he said, **Where did you take your son?** He said, **For some need?** He said, **You did not go with him for a need, but rather to slaughter him.** He said, **And why did I slaughter him?** He said, **You claim that your Lord commanded you to do so.** He said, **By God, if God Almighty commanded me to do so, I will do it.** So Satan left him and despaired of being obeyed. Ibn Jarir

And We blessed him and Isaac, and among their descendants were those who did good and those who were clearly unjust to themselves.

narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Ibn Yazid, on the authority of Ibn Shihab. He said that Amr bin Abi Sufyan bin Asid bin Jariyah Al-Thaqafi told him that Kaab said to Abu Hurairah, and he mentioned it in full and said at the end of it, "And God, the Most High, revealed to Isaac, 'I have given you a supplication in which I have answered you.' Isaac said, 'O God, I supplicate to You to answer me. Whoever meets You, from the first and the last, who does not associate anything with You, admit him into Paradise.'" Ibn Abi Hatim said, "My father told us, my father told us, Muhammad bin Al-Wazir Al-Dimashqi told us, Al-Walid bin Muslim told us, Abd Al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said, 'The Messenger of God, may God bless him and grant him peace, said, "God, the Blessed and Exalted, gave me the choice between forgiving half of my nation and answering my intercession. I chose my intercession and hoped that it would be more general for my nation. Were it not for the fact that the righteous servant preceded me in it, I would have hastened my supplication. When God, the Most High, relieved Isaac of the distress of slaughter, it was said to him, 'O Isaac, ask and you will be given.' He said, 'By the One in Whose Hand is my soul, I will hasten it before it is due.'" **The temptations of Satan, O God, whoever dies without associating anything with You, forgive him and admit him into Paradise.** This is a strange and rejected hadith, and Abd al-Rahman ibn Zayd ibn Aslam is weak in hadith. I fear that there is an addition inserted in the hadith, which is his saying that when God Almighty relieved Isaac and so on, and God knows best, then if this is preserved, then it is more likely that the context is about Ishmael, and they only changed it to Isaac out of envy on their part, as mentioned above. Otherwise, the place for the rituals and sacrifices is in Mina in the land of Mecca, where Ishmael was, not Isaac, for he was in the land of Canaan in the land of Ash-Sham. And the Almighty's saying: **And We called to him, 'O Abraham, you have fulfilled the vision.'** That is, the purpose of your vision and your laying down your son for slaughter has been achieved. Al-Suddi and others mentioned that he ordered the knife to be placed on his neck, but it did not cut anything, rather a sheet of copper stood between it and him, and Abraham, peace be upon him, was called at that time, **You have fulfilled the vision.** And the Almighty's saying: **Thus do We reward the doers of good,** That is, thus do We turn away hardships and difficulties from those who obey Us, and We make for them from And He ordered them to provide for them a way out, as the Almighty said: "And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." This verse and story have been used by a group of scholars of the principles of jurisprudence as evidence for the validity of abrogation before the ability to act, contrary to a group of the Mu'tazilites. The evidence from this is clear because God the Almighty prescribed for

Abraham, peace be upon him, the slaughter of his son, then abrogated it from him and directed him to the ransom. Rather, the purpose of His legislation was first to reward Abraham for his patience in slaughtering his son and his resolve to do so. For this reason the Almighty said: **Indeed, this is the clear trial,** meaning the clear and evident test, as he was ordered to slaughter his son, so he hastened to do so, submitting to the command of God the Almighty and obedient to His obedience. For this reason the Almighty said: **And Abraham, who fulfilled.** And the Almighty said: **And We ransomed him with a great sacrifice.** Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Abu al-Tufayl, on the authority of Ali, may God be pleased with him, **And We ransomed him with a great sacrifice,** he said, with a ram with white eyes. A pair of rams tied to a thorn tree. Abu al-Tayyib said: They found him tied to a thorn tree in Thabir. Al-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may God be pleased with them both, who said: A ram that grazed in Paradise for forty autumns. Ibn Abi Hatim said: My father told us: Yusuf bin Ya'qub al-Saffar told us: Dawud al-Attar told us: Ibn Khathim told us: Sa'id bin Jubayr told us: Ibn Abbas, may God be pleased with them both, said: The rock in Mina at the base of Thabir is the rock on which Abraham sacrificed his son Isaac in ransom. A ram with two horns and a bleat descended upon him from Thabir, so he slaughtered it. It is the ram that Adam's son offered, and it was accepted from him, so it was stored until Isaac was sacrificed with it. It was also narrated on the authority of Sa'id bin Jubayr that he said: The ram was grazing in Paradise until Thabir split open for it, and it had a red coat on it. Al-Hasan al-Basri said: The name of Abraham's ram, peace be upon him, was Jarir. Ibn Jurayj said: Ubayd bin Umair said: He slaughtered it at the station. Mujahid said: He slaughtered it in Mina at the place of sacrifice. Hisham said: On the authority of Sayyar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that the one who had made a vow to sacrifice himself had given a fatwa, so he ordered him With one hundred camels. Then he said after that, if I were to issue a fatwa for him regarding a ram, it would have been sufficient for him to slaughter a ram, because God Almighty said in His Book: **And We ransomed him with a great sacrifice.** The correct opinion, which is held by the majority, is that he was ransomed with a ram. Al-Thawri said, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding the Almighty's statement: **And We ransomed him with a great sacrifice.** Wa'l said, and Muhammad ibn Ishaq said, on the authority of Amr ibn Ubayd, on the authority of al-Hasan, that he used to say, "Ishmael, peace be upon him, was not ransomed except with a male goat from the arwa tribe that was brought down to him from Thabir." Imam Ahmad said, Sufyan told us, Mansur told me, on the authority of his maternal uncle Musafi', on the authority of Safiyyah bint Shaybah, who said: A woman from Banu Sulaym, who gave birth to most of the people of our house, told me that the Messenger of God, may God bless him and grant him peace, sent for

Uthman ibn Talhah, may God be pleased with him. She said once that she asked Uthman, "Why did the Prophet, may God bless him and grant him peace, call you?" He said, "The Messenger of God, may God bless him and grant him peace, said to me, 'I saw the horns of a ram when I entered the house, but I forgot to order you to cover them, so cover them, because there should not be anything in the house that would distract the worshipper.'" Sufyan said: The two horns of the ram remained hanging in the Kaaba until the Kaaba burned down and they were burned down. This is independent evidence that it was Ishmael, peace be upon him. The Quraysh inherited the two horns of the ram with which Abraham was sacrificed, generation after generation, until God sent His Messenger, peace and blessings be upon him. And God knows best.

Chapter on mentioning the reports transmitted from the predecessors that the one who is to be slaughtered is...

(Mention of those who said it was Isaac, peace be upon him) Hamzah Al-Zayyat said on the authority of Abu Maysarah, may God have mercy on him, who said: Joseph, peace be upon him, said to the king to his face, **Do you wish to eat with me?** And I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrificed one, son of Abraham, the friend of God. Al-Thawri said on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, that Joseph, peace be upon him, also said the same to the king. Sufyan Al-Thawri said on the authority of Zaid bin Aslam, on the authority of Abdullah bin Ubaid bin Umair, on the authority of his father, who said: Moses, peace be upon him, said, **O Lord, they say that it is the God of Abraham, Isaac, and Jacob, so why did they say that?** He said, "Abraham never treated me equally, but he chose me over him. Isaac was generous to me by sacrificing something, but he was even more generous with other things. And whenever I increased Jacob's trials, he increased my good opinion of him." Shu'bah said on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, who said, "A man boasted before Ibn Mas'ud, may God be pleased with him, and said, 'I am so-and-so, son of so-and-so, son of the noble sheikhs.'" Abdullah bin Mas'ud, may God be pleased with him, said, "That is Joseph, son of Jacob, son of Isaac, the sacrificed one, son of Abraham, the friend of God." This is authentic on the authority of Ibn Mas'ud, may God be pleased with him. Likewise, 'Ikrimah narrated on the authority of Ibn 'Abbas, may God be pleased with them both, that he was Ishaq. Likewise, on the authority of his father, 'Abbas, and on the authority of 'Ali ibn Abi Talib, the same was said. Likewise, 'Ikrimah, Sa'id ibn Jubayr, Mujahid, ash-Sha'bi, Ubayd ibn 'Umair, Abu Maysarah, Zayd ibn Aslam, 'Abdullah ibn Shaqiq, az-Zuhri, al-Qasim ibn Abi Barzah, Makhul, 'Uthman ibn Hadir, as-Suddi, al-Hasan, Qatadah, Abu al-Hudhayl, and Ibn Sabit said this. This is the choice of Ibn Jarir. His narration on the authority of Ka'b al-Ahbar was presented earlier, that he was Ishaq. Likewise, Ibn Ishaq narrated on the authority of 'Abdullah ibn Abi Bakr, on the authority of az-Zuhri, on the authority of Abu Sufyan ibn al-'Ala' ibn Haritha, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, that he said he was Ishaq. These sayings, and God knows best, are all taken from Ka'b al-Ahbar,

for when he embraced Islam during the caliphate of 'Umar, he would narrate to 'Umar, may God be pleased with him, from his books in the past, and 'Umar, may God be pleased with him, would listen to him, so people would be lenient in listening to what he had to say, and they would transmit what he had to say, both good and bad. And this nation, and God knows best, has no need for a single letter of what Al-Baghawi narrated the statement that it was Ishaq from Umar, Ali, Ibn Masoud, and Al-Abbas **may God be pleased with them**, and from the Tabi'in from Ka'b al-Ahbar, Sa'id ibn Jubayr, Qatadah, Masruq, 'Ikrimah, Ata', Muqatil, Al-Zuhri, and Al-Suddi. He said: It is one of the two narrations from Ibn Abbas **may God be pleased with them**. A hadith was reported on this matter, if it was proven, we would accept it as a general principle, but its chain of transmission was not authentic. Ibn Jarir said: Abu Kurayb told us, Zaid ibn Hubab told us, from Al-Hasan ibn Dinar, from Ali ibn Zaid ibn Jud'an, from Al-Hasan, from Al-Ahnaf ibn Qays, from Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, from the Prophet (blessings and peace of God be upon him), in a hadith he mentioned, he said: It is Ishaq. In its chain of transmission there are two weak people, they are Al-Hasan ibn Dinar Al-Basri, who is rejected, and Ali ibn Zaid ibn Jud'an, whose hadith is rejected. Ibn Abi Hatim narrated it from his father, from Muslim ibn Ibrahim, from Hammad ibn Salamah, from Ali ibn Zaid ibn Jud'an, with it as a marfu' hadith. Then he said: Mubarak ibn Fadal narrated it from Al-Hasan, from Al-Ahnaf, from Al-Abbas **may God be pleased with him**. This is more likely and more authentic, and God knows best.

(The narrations that were reported that it was Ishmael, peace be upon him, and this is the correct and definitive one) The narration on the authority of Ibn Abbas, may God be pleased with them both, was presented that it was Isaac, peace be upon him, and God Almighty knows best. Saeed bin Jubair, Aamer Al-Shaabi, Yusuf bin Mihran, Mujahid, Ata' and others said on the authority of Ibn Abbas, may God be pleased with them both, that it was Ishmael, peace be upon him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Qais told me, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, that he said: The ransomed one is Ishmael, peace be upon him, and the Jews claimed that it was Isaac, and the Jews lied. Israel said on the authority of Thawr on the authority of Mujahid on the authority of Ibn Umar, may God be pleased with them both, that the sacrifice was Ishmael. Ibn Abi Nujayh said on the authority of Mujahid that it was Ishmael, peace be upon him. Yusuf bin Mihran said the same, and Al-Shaabi said it was Ishmael, peace be upon him. I saw the two horns of the ram in the Kaaba. Muhammad ibn Ishaq said on the authority of al-Hasan ibn Dinar and Amr ibn Ubayd on the authority of al-Hasan al-Basri that he had no doubt that the one who was ordered to be slaughtered from the two sons of Abraham was Ishmael, peace be upon him. Ibn Ishaq said: I heard Muhammad ibn Ka'b al-Qurazi saying that the one whom God Almighty ordered Abraham to slaughter from his two sons was Ishmael, and we find that in the Book of God Almighty, and that is because when God Almighty finished the story of the one who was slaughtered from the two sons of Abraham, God Almighty said: **And We gave**

And We blessed him and Isaac, and among their descendants were those who did good and those who were clearly unjust to themselves.

him good tidings of Isaac, a prophet among the righteous. And God Almighty says: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** He means a son and a son's son, so he would not have ordered him to slaughter Isaac, and he had the promise of what he had promised him, and the one who was ordered to be slaughtered was none other than Ishmael. Ibn Ishaq said: I heard him say that a lot. Ibn Ishaq said on the authority of Buraidah ibn Sufyan ibn Farwah al-Aslami on the authority of Muhammad ibn Ka'b al-Qurazi that he told them that he mentioned that to Umar ibn Abd al-Aziz, may God be pleased with him, while he was the Caliph, when he was with him in Syria, and Umar said to him: This is something I had not considered, and I see it as you said. Then he sent to a man who was with him. In the Levant, there was a Jew who converted to Islam and his conversion was good. He thought he was one of their scholars, so Umar ibn Abd al-Aziz, may God be pleased with him, asked him about that. Muhammad ibn Kaab said, "I was with Umar ibn Abd al-Aziz, so Umar said to him, 'Which of my two sons was Ibrahim ordered to be slaughtered?' Ishmael said, 'By God, O Commander of the Faithful, the Jews know that, but they envy you, the Arabs, for your father being the one whom God commanded and the virtue that God Almighty mentioned of him for his patience in what He commanded.' They deny that and claim that it was Isaac, because Isaac was their father, and God knows best which of them he was. Both were pure, good, and obedient to God Almighty. Abdullah ibn al-Imam Ahmad ibn Hanbal, may God have mercy on him, said, 'I asked my father about the one who was slaughtered, was it Ishmael or Isaac?' He said, 'Ismail was mentioned in the Book of Asceticism.'" Ibn Abi Hatim said: I heard my father say: The correct view is that the one to be sacrificed was Ishmael, peace be upon him. He said: It was narrated on the authority of Ali, Ibn Umar, Abu Hurairah, Abu al-Tufayl, Saeed bin al-Musayyab, Saeed bin Jubayr, al-Hasan, Mujahid, al-Sha'bi, Muhammad bin Ka'b al-Qurazi, Abu Ja'far Muhammad bin Ali, and Abu Salih, may God be pleased with them, that they said the one to be sacrificed was Ishmael. Al-Baghawi said in his interpretation: Abdullah bin Omar, Saeed bin Al-Musayyab, Al-Suddi, Al-Hasan Al-Basri, Mujahid, Al-Rabi bin Anas, Muhammad bin Kaab Al-Qurazi and Al-Kalbi agreed with this. It is a narration from Ibn Abbas. He also narrated it from Abu Amr bin Al-Ala. Ibn Jarir narrated a strange hadith in this regard. He said: Muhammad bin Ammar Al-Razi told us. Ismail bin Ubaid bin Abi Karima told us. Omar bin Abdul-Raheem Al-Khattabi told us. Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan from his father. Abdullah bin Saeed told me. Al-Sunabhi said: We were with Muawiyah bin Abi Sufyan and they mentioned the sacrifice, Ishmael or Isaac. He said: You have fallen short. We were with the Messenger of God, may God bless him and grant him peace, when a man came to him and said: O Messenger of God, count for me what God has bestowed upon you, O son of the two sacrifices. The Messenger of God, may God bless him and grant him peace, laughed. Then it was said to him: O Commander of the Faithful, and what

are the two sacrifices? He said that when Abdul Muttalib was ordered to dig Zamzam, he vowed to God that if God made it easy for him, he would slaughter one of his sons. The arrow fell on Abdullah, but his maternal uncles prevented him and said, **Risk your son with one hundred camels.** So he ransomed him with one hundred camels, and the second was Ismail. This is a very strange hadith and it was narrated by Al-Umawi in his book Al-Maghazi. Some of our companions told us, Ismail bin Ubaid bin Abi Karima told us, Amr bin Abdul Rahman Al-Qurashi told us, Ubaid God bin Muhammad Al-Utbi from the descendants of Utbah bin Abi Sufyan told us, Abdullah bin Saeed told us, Al-Sanabhi told us, he said: We attended the assembly of Muawiyah, may God be pleased with him, and the people were discussing Ishmael and Isaac and he mentioned him. This is how I wrote it from a mistaken copy. Ibn Jarir based his choice that the one who was sacrificed was Isaac on the words of God Almighty: **So We gave him good tidings of a forbearing boy.** So he made this good tidings the good tidings of Isaac in the words of God Almighty: **And We gave him good tidings of a knowledgeable boy.** He responded to the good tidings of Jacob by saying that he had reached the age of striving with him, meaning work. It is possible that he had children born to him with Jacob as well. He said: As for the two horns that were hanging from the Kaaba, it is possible that they were brought from the Levant. He said: It was mentioned previously that some people went to the point that Isaac was sacrificed there. This is what he relied on in his interpretation. What he went to is not a doctrine or a necessary consequence, rather it is very far-fetched and what Muhammad bin Kaab Al-Qurazi used it as evidence that it is Ishmael, more authentic, and stronger, and God knows best. And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** since the good tidings of the sacrifice, Ishmael, preceded, He followed it with mentioning the good tidings of his brother Isaac, which were mentioned in Surat Hud and Surat Al-Hijr. And the Almighty's statement: **a prophet** is an implied adverbial meaning that a righteous prophet will come from him. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with them both, said: The sacrifice was Isaac. He said: And the Almighty's statement: **And We gave him good tidings of Isaac, a prophet among the righteous,** he said: He gave good tidings of his prophethood. He said: And the Almighty's statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but what He meant was that He bestowed upon him his prophethood. Ibn Abd al-A'la told us, on the authority of al-Mu'tamir ibn Sulayman, he said: I heard Dawud narrating on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was only given good tidings of him as a prophet when God Almighty redeemed him from being slaughtered, and the good tidings of prophethood were not given at his birth. Ibn Abi Hatim said: My father told

us, Abu Nu'aym told us, Sufyan al-Thawri told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: He was given good tidings of him when he was born and when he was given the prophethood. Sa'id ibn Abi 'Aruba said on the authority of Qatadah, regarding the words of God Almighty: **And We gave him good tidings of Isaac, a prophet among the righteous.** He said: "After what happened to him, when he offered himself to God Almighty, God Almighty said: 'And We blessed him and Isaac.'" And the words of God Almighty: "And We blessed him and Isaac. And among their descendants are those who do good and those who wrong themselves clearly." Like the words of God Almighty: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And nations We will grant enjoyment, then a painful punishment will touch them from Us.'"

Fath al-Qadir

113- **And We blessed him and Isaac** meaning Abraham and Isaac, synonymous with God's blessings upon them. It was also said that We multiplied their offspring. It was also said that the pronoun in **upon him** refers to Ishmael, which is far-fetched. It was also said that what is meant by blessing here is the good praise of them until the Day of Resurrection. **And among their descendants are those who do good and those who wrong themselves clearly** meaning those who do good in their actions through faith and monotheism, and those who wrong themselves through disbelief and sins. When God Almighty mentioned the blessing in offspring, He made clear that the offspring being from this noble lineage and blessed lineage is not beneficial to them. Rather, they only benefit from their actions, not from their fathers. Even though the Jews and Christians are from the descendants of Isaac, they have reached the point of clear misguidance they have reached. Even though the Arabs are from the descendants of Ishmael, they died in polytheism, except for those whom God saved through Islam.

Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement, **And We made his descendants the survivors**, that is, none remained except the descendants of Noah. **And We left for him among later generations**, that is, he will be remembered with goodness. At-Tirmidhi, who authenticated it, and Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Samurah ibn Jundub, from the Prophet, may God bless him and grant him peace, regarding his statement, **And We made his descendants the survivors**, that he said: Ham, Shem and Japheth. Ibn Sa'd, Ahmad, At-Tirmidhi, who authenticated it, Abu Ya'la, Ibn al-Mundhir, Ibn Abi Hatim, At-Tabarani and al-Hakim, who authenticated it, also narrated on the authority of Samurah that the Prophet, may God bless him and grant him peace, said, **Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Japheth is the father of the Romans.** The two hadiths are from Al-Hasan's hearing from Samurah, and there is a well-known discussion about his hearing from him. It has been said that he only heard the hadith of the

'aqeeqah from him, and everything else was through an intermediary. Ibn 'Abd Al-Barr said, "A similar hadith has been narrated on the authority of 'Imran ibn Husayn on the authority of the Prophet, may God bless him and grant him peace." Al-Bazzar, Ibn Abi Hatim, and Al-Khatib narrated in Tali Al-Talkhis on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: "Noah had three sons: Shem, Ham, and Japheth. Shem gave birth to the Arabs, Persians, and Romans, and among them was good. Japheth gave birth to Gog and Magog, the Turks, and the Slavs, and among them was no good. Ham gave birth to the Copts, Berbers, and Sudanese." This is from the hadith of Ismail ibn Ayyash on the authority of Yahya ibn Sa'id on the authority of Sa'id ibn Al-Musayyab on his authority. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority regarding his statement, **So they came to him in droves**, he said: They went out. Ibn al-Mundhir also narrated on his authority regarding his statement, **He said, 'Indeed, I am going to my Lord,'** he said: When he migrated. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, **And when he reached the age of striving with him**, he said: Work. Al-Tabarani also narrated on his authority that he said: When Abraham wanted to slaughter Isaac, he said to his father: **When you slaughter me, stand aside so that I do not stumble and my blood splashes on you.** So he tied him up. When he took the knife and wanted to slaughter him, a call was made from behind him: **O Abraham, you have fulfilled the vision.** Ahmad also narrated on his authority a similar hadith with an addition, and he narrated it on his authority as a continuation of the hadith. Ibn al-Mundhir and al-Hakim narrated, and authenticated it, on the authority of Mujahid, on his authority, regarding his statement, **And indeed, among his followers was Abraham**, he said: Among the followers of Noah, following his path and ways. **And when he reached the age of striving with him**, he said: He grew up until his striving reached the same level as his father in deeds. **And when they had submitted**, they submitted to what he was commanded. "And he laid his face to the ground and said: Do not slaughter me while you watch; perhaps you will have mercy on me. So do not prepare the ground." So when he put his hand in to slaughter him, the knife did not come loose until it was called: **O Abraham, you have fulfilled the vision**, so he held back his hand. His statement, **And We ransomed him with a great sacrifice**, with a great ram that was accepted. Ibn Abbas claimed that the sacrifice was Ishmael. Ibn Abi Hatim also narrated on his authority that the Messenger of God (blessings and peace of God be upon him) said: **The vision of the prophets is revelation.** Al-Bukhari and others narrated it on the authority of Ubayd ibn Umair, and they used this verse as evidence. Ibn Jarir and al-Hakim narrated on the authority of Ata' ibn Abi Rabah on the authority of Ibn Abbas, who said: The ransomed one is Ishmael, and the Jews claimed that it was Isaac, and the Jews lied. Al-Faryabi, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Sha'bi on the authority of Ibn Abbas who said: The one who was sacrificed was Ishmael. Sa'id Ibn Mansur, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid and Yusuf Ibn Mahak on the authority of Ibn Abbas who said: The one who was

And We blessed him and Isaac, and among their descendants were those who did good and those who were clearly unjust to themselves.

sacrificed was Ishmael. Abd Ibn Humaid and Ibn Jarir narrated on the authority of Yusuf Ibn Mahak and Abi At-Tufayl on the authority of Ibn Abbas who said: The one who was sacrificed was Ishmael. Abd Ibn Humaid, Ibn Jarir, Ibn Al-Mundhir and Al-Hakim narrated **who authenticated it** on the authority of Ibn Umar regarding the statement: **And We ransomed him with a great sacrifice**, he said: Ishmael was the one for whom Ibrahim slaughtered the ram. Abd Ibn Humaid narrated on the authority of Al-Farazdaq the poet who said: I saw Abu Hurairah delivering a sermon on the pulpit of the Messenger of God (peace and blessings of God be upon him) and saying: The one who was commanded to slaughter him was Ishmael. Al-Bazzar, Ibn Jarir, Ibn Abi Hatim, Al-Hakim and Ibn Mardawayh narrated on the authority of Al-Abbas ibn Abdul Muttalib who said: The Messenger of God (peace and blessings be upon him) said: "The Prophet of God, David, said: 'O Lord, I hear the people saying: Lord of Abraham, Isaac and Jacob, so make me the fourth.' He said: 'Abraham was thrown into the fire and he was patient for my sake. Isaac sacrificed himself for me. Joseph was absent from Jacob, and that is a calamity you have not experienced.'" In its chain of transmission is Al-Hasan ibn Dinar Al-Basri, who is rejected, on the authority of Ali ibn Zayd ibn Jud'an, who is weak. Al-Daylami narrated on the authority of Abu Sa'id Al-Khudri, with a similar chain of transmission traceable to the Prophet (peace and blessings be upon him). Al-Daraqutni narrated in Al-Afrad and Al-Daylami narrated on the authority of Ibn Mas'ud who said: The Messenger of God (peace and blessings be upon him) said: **The one to be sacrificed is Isaac**. Ibn Jarir and Ibn Mardawayh narrated on the authority of Al-Abbas ibn Abdul Muttalib, on the authority of the Prophet (peace and blessings be upon him), who said: **The one to be sacrificed is Isaac**. Ibn Mardawayh narrated on the authority of Abu Hurayrah, with a similar chain of transmission traceable to the Prophet (peace and blessings be upon him). Ibn Mardawayh narrated on the authority of Bahar, who was a companion of the Prophet (peace and blessings be upon him), who said: **Isaac is the one to be sacrificed by God**. At-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Mas'ud that he said: The Prophet (peace and blessings of God be upon him) was asked: Who is the most honorable of people? He said: **Joseph bin Ya'qub bin Ishaq, the one sacrificed by God**. Abd al-Razzaq and al-Hakim narrated **and authenticated it** on the authority of Ibn Mas'ud that he said: The one sacrificed was Isaac. Abd ibn Humayd, al-Bukhari in his Tarikh, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of al-Abbas bin Abd al-Muttalib that he said: The one sacrificed was Isaac. Abd ibn Humayd, Ibn al-Mundhir and al-Hakim narrated on the authority of Sa'id bin Jubayr that he said: The one sacrificed was Isaac. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: He wrestled him down for slaughter. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ali bin Abi Talib regarding the verse: {And We ransomed him with a great sacrifice} that he said: A white, horned, single-eyed ram tied to a brown tree at the base of Thabeer. Ibn Abi Shaybah, Ibn Jarir, Ibn

Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse, {And We ransomed him with a great sacrifice.} He said, **A ram that had grazed in Paradise for forty years**. Abd Ibn Hamid narrated on his authority, he said, **Ishmael was ransomed with two white, horned, and white rams**. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas that a man said, **I vowed to sacrifice myself**. Ibn Abbas said, **Indeed, in the Messengers of God you have a good example to follow**. Then he recited, {And We ransomed him with a great sacrifice.} He ordered him to sacrifice a ram, so he slaughtered it. Al-Tabarani narrated something similar from him through another chain of narration. Ibn Jarir also narrated on his authority, regarding the verse, {And We gave him good tidings of Isaac, a prophet among the righteous.} He said, **He was only given good tidings of being a prophet when God ransomed him from being slaughtered, and the good tidings of prophethood were not given at his birth**.

And from what we have presented of the difference of opinion about the sacrifice, whether it was Isaac or Ishmael, and the evidence used by those who differed in that, you know that there was nothing in the situation that necessitated certainty or clearly determined its preference. A group of fair-minded investigators preferred each opinion, such as Ibn Jarir, who preferred that it was Isaac, but he did not provide evidence for that except with some of what we have presented here, and like Ibn Kathir, who preferred that it was Ishmael, and made the evidence for that stronger and more correct. The matter is not as he mentioned, for even if it is not less than the evidence of those who say that the sacrifice was Isaac, it is not above it or more preferable than it. Nothing has been authenticated from the Messenger of God, may God bless him and grant him peace, in that regard, and what has been narrated from him is either fabricated or very weak. All that remains are mere inferences from the Qur'an, as we have indicated previously. They are possible, and an argument cannot be established based on what is possible. So the pause is what should not be exceeded, and in being safe from preference, without a preponderance, and from citing what is possible.

Tafsir al-Baghawi

113. **And We blessed him**, meaning: Abraham among his children, **and Isaac**, with most of the prophets being from his lineage, **and among their descendants are those who do good**, meaning: believers, **and those who wrong themselves**, meaning: disbelievers, *clearly*, evident.

Tafsir al-Baidawi

113- **And We blessed him** upon Abraham through his

children. **And Isaac** by bringing forth from his loins prophets of the Children of Israel and others such as Job and Shuaib, or We bestowed upon them blessings of religion and this world. It was also read **and We blessed**. "And among their descendants are those who do good" in their deeds or to themselves through faith and obedience. "And those who wrong themselves" through disbelief and sins. "Clearly" their injustice is apparent. In that there is a warning that lineage has no effect on guidance or misguidance and that injustice in its wake does not return to them with its deficiency or defect.

Surat al-Saffat 37:114

And We had certainly bestowed favor upon Moses and Aaron.

Surat al-Saffat 37:114

And We had certainly bestowed favor upon Moses and Aaron.

Tafsir al-Jalalayn

114 - **And We certainly bestowed a favor upon Moses and Aaron** with prophethood.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We had certainly favored Moses and Aaron, the two sons of Imran, and We made them prophets, and We saved them and their people from the great distress and hardship in which they were due to their enslavement to Pharaoh's family, and from the drowning by which We destroyed Pharaoh and his people.

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

Tafsir al-Qurtubi

God Almighty said: **And We certainly bestowed a great favor upon Moses and Aaron.** When He mentioned the salvation of Isaac from being slaughtered, and what He bestowed upon him after his prophethood, He mentioned what He also bestowed upon Moses and Aaron in that regard.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light.** And God Almighty said here: **And We gave them the clear Scripture, and guided them to the straight path,** meaning in words and deeds. **And We left for them among later generations,** meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Fath al-Qadir

When His Majesty finished mentioning the salvation of the sacrificed animal from slaughter, and the prophethood that He bestowed upon him after that, He mentioned the favor that He bestowed upon Moses and Aaron, and He said: 114- **And We certainly bestowed a favor upon Moses and Aaron**, meaning with prophethood and other great favors that God bestowed upon them.

Tafsir al-Baghawi

114. The Almighty said: **And We certainly bestowed a great favor upon Moses and Aaron**, meaning We bestowed upon them prophethood.

Tafsir al-Baidawi

114- **And We certainly bestowed favor upon Moses and Aaron** We bestowed upon them prophethood and other religious and worldly benefits.

Surat al-Saffat 37:115

And We saved them and their people from the great distress.

Tafsir al-Jalalayn

115 - **And We saved them and their people** the Children of Israel **from the great distress** meaning Pharaoh's enslavement of them.

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And We saved them and their people from the great distress**, he said: from drowning.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We saved them and their people from the great distress**: meaning from the people of Pharaoh.

Tafsir al-Qurtubi

And his saying: **From the great distress** It was said: From the slavery that befell the Children of Israel. And it was said: From the drowning that befell Pharaoh.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light. And God Almighty said here: And We gave them the clear Scripture, and guided them to the straight path**, meaning in words and deeds. **And We left for them among later generations**, meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Fath al-Qadir

115- **And We saved them and their people from the great distress**. What is meant by their people are the believers from the Children of Israel, and what is meant by the great distress is what they were in from Pharaoh's enslavement of them, and what their share of affliction was from him. It was said that it was the drowning that destroyed Pharaoh and his people, but the first is more appropriate.

Tafsir al-Baghawi

115. **And We saved them and their people**, the Children of Israel, **from the great distress**, meaning: the great sorrow they were in because of Pharaoh's enslavement of them. It was also said: from drowning.

Tafsir al-Baidawi

115- **And We saved them and their people from the great distress** of Pharaoh's dominance or drowning.

Surat al-Saffat 37:116

And We gave them victory, and they were the victors.

Surat al-Saffat 37:116

And We gave them victory, and they were the victors.

Tafsir al-Jalalayn

116 - **And We gave them victory** over the Copts **and they were the victors**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We gave them victory**, means: And We gave victory to Moses and Aaron and their people over Pharaoh and his family by drowning them, **and they were the victors** over them.

Some Arabists said: What is meant by the *ha* and the *mim* in His statement, **And We gave them victory** is Moses and Aaron, but it was made in a plural form, because the Arabs use the word *ra'is* like *prophet* and *emir* and the like to refer to the plural with his soldiers and followers, and to the singular because it is originally one. Similar to it is **in fear of Pharaoh and his chiefs** and in another place: **and his chiefs**. He said: The Arabs sometimes use the two to refer to the plural just as they use the one to refer to the plural, so when addressing a man, they say, **You did not do well nor did you do well**, but they only mean him specifically. This statement that was made by the one whose statement we have mentioned in his statement, **And We gave them victory**, even if it is an unsupported statement, we do not need to resort to it in order to say, **And We gave them victory**, because God followed that with His statement, **And We saved them and their people from the great distress**, then He said, **And We gave them victory**, meaning: them and their people, because Pharaoh and his people were enemies of all the Children of Israel, and they had weakened them, slaughtering their sons and taking their women captive, so God gave them victory over them by drowning them and saving the others.

Tafsir al-Qurtubi

God Almighty says: **And We gave them victory, and they were the victors**.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory

over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light**. And God Almighty said here: **And We gave them the clear Scripture, and guided them to the straight path**, meaning in words and deeds. **And We left for them among later generations**, meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Fath al-Qadir

116- **And We gave them victory** is mentioned with a collective pronoun. Al-Farra' said: The pronoun refers to Moses, Aaron, and their people, because before it was **And We saved them and their people**. What is meant by victory is support for them against their enemy. **So they were** because of that **they were the victors** over their enemy after they had been under their captivity and subjugation. It was said that the pronoun in **We gave them victory** refers to the two, Moses and Aaron, to glorify them, but the former is more appropriate.

Tafsir al-Baghawi

116. **And We gave them victory**, meaning Moses, Aaron, and their people, **and they were the victors**, over the Copts.

Tafsir al-Baidawi

116- **And We gave them victory** then the pronoun refers to them both with the people. **So they were the victors** over Pharaoh and his people.

Surat al-Saffat 37:117

And We gave them the clear Book.

Tafsir al-Jalalayn

117 - **And We gave them the clear Book** eloquent in what it brought of limits and rulings and other things, which is the Torah.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave Moses and Aaron the Scripture: meaning the Torah.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We gave them the clear Book**: the Torah. What is meant by *clear* is: the guidance contained in it, its details, and its rulings.

Tafsir al-Qurtubi

His evidence is his statement: **And We gave them** "and guided them." It was said that the pronoun refers to Moses, Aaron, and their people, and this is correct, because before it was **And We saved them and their people**, and **the clear Book** is the Torah. It is said: **Something became clear**, meaning it proceeded clearly. **So-and-so made it clear** is like **something becomes clear by itself**, and **so-and-so made it clear**. "The straight path" is the straight religion in which there is no crookedness, and it is the religion of Islam.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light**. And God Almighty said here: **And We gave them the clear Scripture, and guided them to the straight path**, meaning in words and deeds. **And We left for them among later generations**, meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good.

Indeed, they were among Our believing servants."

Fath al-Qadir

117- **And We gave them the clear Scripture**. What is meant by the Scripture is the Torah. And clear means evident and apparent. It is said that something became clear, meaning it became evident.

Tafsir al-Baghawi

117. **And We gave them the clear Book**, meaning: the enlightened one, which is the Torah.

Tafsir al-Baidawi

117- **And We gave them the clear Book** which is eloquent in its explanation, and it is the Torah.

Surat al-Saffat 37:118

And We guided them to the straight path.

Surat al-Saffat 37:118

And We guided them to the straight path.

Tafsir al-Jalalayn

118 - And We guided them to the straight path

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We guided them to the straight path**, God Almighty says: And We guided Moses and Aaron to the straight path, in which there is no crookedness, which is Islam, the religion of God, with which He sent His prophets.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We guided them to the straight path** Islam.

Tafsir al-Qurtubi

God Almighty said: **And We guided them to the straight path**.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light**. And God Almighty said here: **And We gave them the clear Scripture, and guided them to the straight path**, meaning in words and deeds. **And We left for them among later generations**, meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Fath al-Qadir

118- And We guided them to the straight path,

meaning the straight path, with no crookedness in it, and it is the religion of Islam, for it is the path that leads to what is sought.

Tafsir al-Baghawi

118. And We guided them to the straight path.

Tafsir al-Baidawi

118- **And We guided them to the straight path** the path that leads to truth and righteousness.

Surat al-Saffat 37:119

And We left for them among later generations a great punishment.

Tafsir al-Jalalayn

119 - **And We left** We kept **for them among later generations** good praise.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And We left for them among later generations**, means: And We left for them among later generations after them good praise for them.

Tafsir al-Qurtubi

And We left for them among later generations meaning beautiful praise.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light.** And God Almighty said here: **And We gave them the clear Scripture, and guided them to the straight path**, meaning in words and deeds. **And We left for them among later generations**, meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Fath al-Qadir

119- **And We left for them among later generations.**

Tafsir al-Baghawi

119. **And We left for them among later generations**

Surat al-Saffat 37:120

Peace be upon Moses and Aaron.

Surat al-Saffat 37:120

Peace be upon Moses and Aaron.

Tafsir al-Jalalayn

120 - (Peace) from us **upon Moses and Aaron**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, "Peace be upon Moses and Aaron," means: That is to say, "Peace be upon Moses and Aaron."

Tafsir al-Qurtubi

"Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light.** And God Almighty said here: **And We gave them the clear Scripture, and guided them to the straight path,** meaning in words and deeds. **And We left for them among later generations,** meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Fath al-Qadir

120- "And We left for them among later generations, 'Peace be upon Moses and Aaron'" meaning, We left for them among later nations beautiful praise. We have already discussed peace and the way it is parsed in the nominative case, and the explanation has also been presented.

Tafsir al-Baghawi

120. "Peace be upon Moses and Aaron."

Tafsir al-Baidawi

120- "Peace be upon Moses and Aaron."

Surat al-Saffat 37:121

Indeed, thus do We reward the doers of good.

Tafsir al-Jalalayn

121 - **Indeed, thus** as We rewarded them **We reward the doers of good**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Thus do We reward the doers of good**, means: This is how We reward those who obey Us.

Tafsir al-Qurtubi

God Almighty says: **Thus do We reward the doers of good**.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light**. And God Almighty said here: **And We gave them the clear Scripture, and guided them to the straight path**, meaning in words and deeds. **And We left for them among later generations**, meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Fath al-Qadir

121- **Thus do We reward the doers of good**.

Tafsir al-Baghawi

121. **Thus do We reward the doers of good**.

Tafsir al-Baidawi

121- **Indeed, We thus reward the doers of good**.

Surat al-Saffat 37:122

Indeed, they are among Our believing servants.

Surat al-Saffat 37:122

Indeed, they are among Our believing servants.

Tafsir al-Jalalayn

122 - **They are among Our believing servants**

Tafsir al-Suyuti

Tafsir al-Tabari

And those who work for our satisfaction, **They are among Our believing servants**. He says: Moses and Aaron are among Our servants who are sincere in their faith in us.

Tafsir al-Qurtubi

God Almighty says: **Indeed, they are among Our believing servants**.

Tafsir Ibn Kathir

God Almighty mentions the blessings He bestowed upon Moses and Aaron of prophethood and salvation for those who believed with them from the people of Pharaoh and his people, and the great harm they were subjected to, such as killing their children, enslaving their women, and using them for the most despicable things. Then after all of this, He granted them victory over them and comforted their eyes from them, so they defeated them and took their land, wealth, and what they had accumulated throughout their lives. Then God Almighty sent down to Moses the great, clear, and evident Book, which is the Torah, as God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light**. And God Almighty said here: **And We gave them the clear Scripture, and guided them to the straight path**, meaning in words and deeds. **And We left for them among later generations**, meaning We left for them after them a beautiful memory and good praise. Then He explained it by saying, God Almighty: "Peace be upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, they were among Our believing servants."

Fath al-Qadir

122- "Thus do We reward the doers of good. Indeed, they were among Our believing servants." In this Surah.

Tafsir al-Baghawi

122. **They are among Our believing servants**.

Tafsir al-Baidawi

122- **They are among Our believing servants**.
Something similar has been mentioned before.

Surat al-Saffat 37:123

And indeed, Elias was among the messengers.

Tafsir al-Jalalayn

123 - **And indeed, Elias** with the hamza at the beginning and without it **was among the messengers** It was said that he was the nephew of Aaron, the brother of Moses, and it was said that someone else was. He was sent to a people in Baalbek and its environs.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And Elias, who is Elias bin Yasin bin Phinehas bin Eleazar bin Aaron bin Imran.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq. It was also said that he was Idris.

Bishr told us that, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: It was said: Elias is Idris, and we mentioned that before.

And His saying, **To one of the messengers**, God Almighty says: To one of the messengers.

Tafsir al-Qurtubi

God the Almighty said: **And indeed, Elias is among the messengers**. The commentators said: Elias was a prophet from the Children of Israel. It was narrated on the authority of Ibn Mas'ud who said: Israel is Jacob and Elias is Idris. He recited **And indeed, Idris** and Ikrimah said the same. He said: It is in the copy of Abdullah: **And indeed, Idris is among the messengers** and he is the only one who said this. Ibn Abbas said: He is the uncle of Elisha. Ibn Ishaq and others said: The one in charge of the affairs of the Children of Israel after Joshua was Caleb bin Yoqnah, then Ezekiel. Then when God took the Prophet Ezekiel, the events among the Children of Israel became serious and they forgot the covenant of God and worshipped idols instead of Him. So God sent to them Elias as a prophet and Elisha followed him and believed in him. When the Children of Israel rebelled against him, he called upon his Lord to relieve him of them. He was told: Go out on such and such a day to such and such a place. Whatever you encounter, ride it and do not fear it. So he went out with Elisha and said: O Elisha, what do you command me to do? Then God threw his cloak to him from the upper atmosphere. This was a sign of his appointment as his successor over the Children of Israel, and that was the last time he would be with God. God cut off the pleasure of food and drink for Iyas. He clothed him with feathers and dressed him in light, so he flew with the angels and became a heavenly, earthly, angelic human. Ibn Qutaybah said: God the Almighty said to Iyas: **Ask Me and I will give you**. He said: **You will raise me to You and delay my taste of death**. So he began to fly with the angels.

Some of them said: He had become ill and felt death, so he cried, so God revealed to him: **Why are you crying? Out of eagerness for this world, or out of fear of death, or out of fear of the Fire?** He said: "No, none of that, by Your glory. My only worry is how can those who praise You after me praise You, but I do not praise You! And those who remember You remember You after me, but I do not remember You! And those who fast after me fast, but I do not fast! And those who pray pray, but I do not pray!" So it was said to him: **O Iyas, by My glory, I will delay you until a time when no one will remember Me**. It means the Day of Resurrection. Abdul Aziz bin Abi Rawad said: Iyas and Al-Khidr, peace be upon them, fasted the month of Ramadan every year in Jerusalem, arriving at the season every year. Ibn Abi Al-Dunya mentioned that when they departed from the season, they would say: "Whatever God wills, whatever God wills. None brings good but God. Whatever God wills, whatever God wills, none averts evil but God. Whatever God wills, whatever God wills. Whatever is a blessing is from God. Whatever God wills, whatever God wills. I put my trust in God. God is sufficient for us, and He is the best Disposer of affairs." This has already been mentioned in *Al-Kahf*. It was mentioned through Makhul on the authority of Anas who said: "We went on an expedition with the Messenger of God (peace and blessings of God be upon him) until we reached the pass of the she-camel near the Black Stone, when we heard a voice saying: 'O God, make me from the nation of Muhammad who is shown mercy, forgiven, accepted, and whose prayers are answered.' The Messenger of God (peace and blessings of God be upon him) said: 'O Anas, see what this voice is.' So I entered the mountain and saw a man with a white beard and head, wearing white clothes, his height more than three hundred cubits. When he looked at me, he said: 'Are you the Messenger of the Prophet?' I said: 'Yes.' He said: 'Go back to him and give him my greetings and tell him that this is your brother Iyas who wants to meet you.' So the Prophet (peace and blessings of God be upon him) came and I was with him, until when we were..." Nearby, the Prophet (peace and blessings of God be upon him) stepped forward and I stayed behind. They talked for a long time, and then something like a tablecloth descended upon them from the sky. They invited me and I ate with them. In it were truffles, pomegranates, and celery. When I had eaten, I stood up and moved away. A cloud came and I had a wet dream. I saw the whiteness of his clothes falling down with him. I said to the Prophet (peace and blessings of God be upon him): **My father and mother be sacrificed for you! Did this food that we are eating come down from the sky for him?** The Prophet (peace and blessings of God be upon him) said: "I asked him about it, and he said: 'Gabriel brings it to me every forty days as a meal, and every year as a sip of Zamzam water.' Sometimes I saw him standing by the well, filling it with a bucket and drinking, and sometimes he gave me something to drink."

Tha'lab said: People differed regarding the words of God the Almighty here <Ba'l>. A group said: The Ba'l here is an idol. A group said: The Ba'l here is a king. Ibn Ishaq said: A woman whom they used to worship, and the first is more common. Al-Hakam narrated from Ikrimah from Ibn Abbas: <Do you call upon Ba'l>He

And indeed, Elias was among the messengers.

said: A lord. An-Nahhas said: Both sayings are correct, meaning you call upon an idol that you have created as a lord. It is said: This is the Ba'l of the house, meaning its lord. So the meaning is: Do you call upon a lord that you have invented? And <Do you call upon>means do you name yourself? This was narrated by Sibawayh. Mujahid, Ikrimah, Qatadah and As-Suddi said: The Ba'l is the lord and was conveyed to Yemen. Ibn Abbas heard a man from the people of Yemen bidding a camel farewell at Mina, so he said: Who is this Ba'l? Meaning, who is its lord, and from this the husband was named Ba'l. Abu Dawud said:

I saw your husband in the battlefield, wearing a sword and a spear.

Muqatil: An idol that Elijah broke and fled from. It was also said that it was made of gold, twenty cubits long, and had four faces. They were fascinated by it and glorified it until they made four hundred guardians serve it and make them his prophets. Satan would enter Baal's body and speak the law of misguidance, and guardians would preserve it and teach it to the people. They were the people of Baalbek in the Levant, and their city was named after it, as we mentioned.

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtoob, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of Creators?** Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said,

Baal means lord. Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah and As-Suddi, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah, he said, **It is the language of Azd Shanuah.** Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: **Do you call upon Baal?** meaning: Do you worship an idol **and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old** meaning: He alone is worthy of worship, with no partner. God the Almighty said: **But they denied him, so they will be brought forth** meaning for the punishment on the Day of Judgment **Except the chosen servants of God** meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: **And We left for him among later generations** meaning beautiful praise "Peace be upon the family of Yasin" as it is said of Ishmael *Isma'in* and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

It is said: Mikaal, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

123- **And indeed, Elias was among the messengers.** The commentators said: He is a prophet from the prophets of the Children of Israel, and his story is well-known among his people. It is said that he is Elias bin Yasin from the tribe of Aaron, the brother of Moses. Ibn Ishaq and others said: Elias was the one in charge of the affairs of the Children of Israel after Joshua. It is also said that he was Idris, but the first is more appropriate. The majority read *Elias* with a broken, disconnected hamza. Ibn Dhakwan read it with it connected. This reading was narrated from Ibn Amir. Ibn Masoud, Al-A'mash, and Yahya bin Waththab read **And indeed, Idris was among the messengers.** Abi read **And indeed, Iblis** with a broken hamza, then a silent taa', then a broken lam, then a silent taa', then an open seen.

Tafsir al-Baghawi

123. The Almighty said: **And indeed, Elias was among**

the messengers. It was narrated on the authority of Abdullah ibn Masoud that he said: Elias is Idris. And in his copy of the Qur'an it says: And indeed, Idris was among the messengers. This is the opinion of Ikrimah.

Others said: He is a prophet of the children of Israel.

Ibn Abbas said: He is the cousin of Elisha.

Muhammad bin Ishaq said: He is Elias bin Bishr bin Phinehas bin Eleazar bin Aaron bin Imran.

Muhammad bin Ishaq and the scholars of the report also said: When God Almighty took the Prophet Ezekiel, peace be upon him, events became great among the Children of Israel and corruption and polytheism appeared among them, and they set up idols and worshipped them instead of God, so God Almighty sent a prophet to them. The prophets from the Children of Israel were sent after Moses to renew what they had forgotten from the Torah, and the Children of Israel were scattered in the land of Ash-Sham. The reason for that was that when Joshua bin Nun conquered Ash-Sham, he settled the Children of Israel in it and divided it among them. He settled a tribe of them in Baalbek and its environs, and they were the tribe from which Elijah was, so God Almighty sent him to them as a prophet. Over them at that time was a king called Agib, who had led his people astray and forced them to worship idols. He and his people worshipped an idol called Baal, which was twenty cubits tall and had four faces. Elijah began to call them to God Almighty, and they did not listen to anything from him except what was from the king's command, so he believed him and had faith in him, so Elijah was in charge of his command. And he guides and directs him. This king had a woman called Azbil, and he would leave her in charge of his subjects if he was away from them on a raid or otherwise. She would appear before the people and judge between them. She was a killer of the prophets. It is said that she is the one who killed Yahya ibn Zakariya, peace be upon them both. She had a scribe, a faithful, wise man who concealed his faith. Three hundred prophets had been saved from her hand. She wanted to kill every one of them when he was sent, except for those she killed. She was not chaste in Surat Yasin herself. She had married seven kings of the Children of Israel, and killed all of them by assassination. She was a long-lived woman, and it is said that she gave birth to seventy children. This Agib had a neighbor, a righteous man called Mazdaki. He had a garden from which he lived, and he devoted himself to building and repairing it. The garden was next to the palace of the king and his wife. They used to overlook that garden, stroll in it, eat, drink, and take naps in it. Agib the king treated its owner, Mazdaki, well, and treated him well. His wife, Azbil, was jealous of him because of that garden, and plotted to seize it from him when she heard people mentioning her a lot and marveling at her beauty. She plotted to kill him, but the king forbade her from doing so, and she could find no way to do so. Then it happened that the king went on a long journey, and he forbade her from doing so, and she could find no way to do so. Then it happened that the king went on a long journey, and his absence was long. His wife, Azbil, took advantage of that, and gathered a group of people and ordered them to testify that Mazdaki had insulted her husband, Agib.

They responded to her. At that time, it was their rule to kill anyone who insulted the king if evidence was established against him. So she brought Mazdaki and said to him: It has reached me that you have cursed the king, and Mazdakah has denied it. So I brought witnesses, and they bore false witness against him. So I ordered him to be killed, and his garden was taken. God became angry with them for the sake of the righteous servant. When the king returned from his journey, she told him the report, and he said to her: You have not done well, and I do not see us succeeding after him. He has been our neighbor for a long time, and we treated him well and refrained from harming him because his right is due to us. So you ended his affair with the worst neighbor. She said: I was only angry for your sake and ruled according to your judgment. He said to her: Was it not enough for your patience, that you preserved his neighbor? She said: What happened happened, so God Almighty sent Elias to King Agib and his people, and ordered him to inform them that God Almighty had become angry on behalf of his successor when they killed him unjustly, and he swore to himself that if they did not repent for their actions and did not return the garden to the heirs of Mazdak, he would destroy them, meaning Agib and his wife, in the garden, and then leave them as corpses lying in it until their bones were stripped of their flesh, and they would not enjoy it except for a little. He said: So Elias came and informed him of what God Almighty had revealed to him regarding his matter and the matter of his wife and the return of the garden. When the king heard that, his anger became intense with him and then he said to him: O Elias, by God, I do not see what you are calling to except as falsehood, and I do not see so-and-so and so-and-so - he named kings among them who worshipped idols - except as we are, eating and enjoying themselves as kings, and their matter that you claim is false does not diminish their world, and we do not see us as having any advantage over them. He said: And the king thought of torturing Elias and killing him. When Elijah sensed the evil [and the deceit against him], he rejected it and left it, so he went to the tops of the mountains. The king returned to worshipping Baal, and Elijah climbed the most difficult and lofty mountain and entered a cave in it.

It is said that he remained for seven years, homeless and afraid, taking refuge in valleys and caves, eating from the plants of the earth and the fruits of the trees, and they were searching for him and had spies on him, but God protected him. When seven years had passed, God gave permission to make him appear to them and to relieve his anger at them. God Almighty made the son of Aajib ill, and he was the most beloved of his sons to Him and the most similar to Him. He approached until he despaired of him, so he called upon his idol Baal - and they had been tempted by Baal and glorified him until they had appointed four hundred guardians for him - and he appointed them to him, and they made them his prophets. Satan would enter the idol and it would speak, and the four hundred would listen with their ears to what Satan would say, and Satan would whisper to them a law of misguidance, which they would spread to the people, and they would act upon it and call themselves prophets.

And indeed, Elias was among the messengers.

When the king's son became very ill, the king asked them to intercede with Baal and ask him to heal his son. They called upon him, but he did not answer them. God prevented Satan from entering his body, and they were striving to supplicate to him. When this took a long time, they said to Ajib: There are other gods in the Levant, so send your prophets to them, perhaps they will intercede for you with your god Baal, for he is angry with you, and were it not for his anger with you, he would have answered you. Ajib said: Why is he angry with me, while I obey him? They said: Because you did not kill Elias and neglected him until he escaped unharmed, and he is a disbeliever in your God. Ajib said: How can I kill Elias while I am busy seeking him because of my son's illness? Elias has no place to seek him and no one knows where to go. If my son recovers, I will devote myself to seeking him until I find him and kill him and please my God. Then he sent his four hundred prophets to the gods in Syria asking them to intercede with the king's idol to heal his son. They set out until they reached the mountain where Elias was. God Almighty inspired Elias, peace be upon him, to descend from the mountain and confront them and speak to them. He said to him: Do not fear, for I will turn away their evil from you and cast terror into their hearts. Elias descended from the mountain. When he met them, he stopped them. As soon as they stopped, he said to them: God Almighty has sent me to you and to those behind you, so listen, O people, to the message of your Lord to convey to your companion. Then return to him and say to him: God Almighty says to you: Do you not know, O Ajib, that I am God, there is no god but Me? The God of the Children of Israel, who created them, provided for them, gave them life and caused them to die. Your ignorance and lack of knowledge led you to associate partners with Me and to seek healing for your son from someone other than Me, who do not possess anything for themselves except what you wish. I have sworn by My name to provoke you to anger regarding your son and to cause him to die in this fit of his, so that you may know that no one possesses anything for him except Me.

When he presented this to them, they returned filled with terror. When they came to the king, they informed him that Elias had descended upon them. He was a tall, thin man, whose hair had become emaciated and whose skin had peeled off. He was wearing a hairy cloak and a mantle that he had tied over his chest with a knot. He stopped us, and when he came to us, he spoke to him, and awe and fear filled our hearts. Our tongues were cut off, and we were in this large number, so we were unable to speak to him or consult him until we returned to you and related to him the words of Elias. Ajab said, **You will not benefit from life while Elias is alive, and he can only be endured by deceit and trickery.** So fifty strong and courageous men were appointed for him from his people, and he entrusted them with his covenant, and he ordered them to plot against him and assassinate him, and to make him hope that they had believed in him, they and those behind them, so that he would be deceived by them and enable them to take him to their king. So they set out until they climbed the mountain where Elias was,

then they dispersed in it, calling out to him from the top. Their voices, and they say: O Prophet of God, come forth to us and be gracious to us with yourself, for we have believed in you and confirmed you, and our king has conveyed your message and we know what you said, [so we have believed in you and responded to you as a god to whom you called us, so come to us and establish what is among us and judge among us], for we obey what you command us and refrain from what you forbid us, and you cannot stay behind us despite our faith and obedience, so return to us. All of this is from them deceit and trickery.

When Elijah heard their words, his heart yearned for their faith, and he feared God if he did not appear to them. So God inspired him to stop and supplicate, and he said: **O God, if they are truthful in what they say, then permit me to go out to them, and if they are lying, then suffice me against them and throw them into a fire that will burn them.** No sooner had he finished speaking than they were pelted with fire from above, and they were all burned. He said: The report reached Aajib, but he was not deterred from his evil intentions, and he plotted a second time regarding Elijah. Another group was sent to him, equal in number to those who were stronger than them in cunning and opinion. So they came, that is, until they were strengthened, that is, they climbed the tops of those mountains, dispersed, and began to call out: "O Prophet of God, we seek refuge in God and in you from the wrath and power of God. We are not like those who came to you before us, and those are a hypocritical group who fled to you to plot against you without our advice. If we had known about them, we would have killed them and spared you their burden. So now your Lord has spared you their matter and destroyed them and avenged us and you." When Elias heard their words, he called upon God with his first prayer, and He rained fire upon them, and they were all burned, and in all of this the king's son was in severe affliction from his pain. When the king heard of the destruction of his companions a second time, his anger increased, and he wanted to go out in search of Elias himself, but his son's illness distracted him from that, and he was unable to do so. So he sent for Ghlias the faithful, who was his wife's scribe, hoping that Elias would feel comfortable with him and come down with him. He made it clear to the scribe that he did not mean ill to Elias, but only made it clear to him because of what he had learned of his faith. The king, despite his knowledge of his faith, overlooked him because of his competence, trustworthiness, and sound judgment. When he directed him towards him, he sent with him a group of his companions, and he instructed the group—without the scribe—to bind Elias and bring him if he wanted to stay behind from them. If he came with the scribe, trusting in him, they would not frighten him. Then he showed the scribe his repentance and said to him: It is time for me to repent, and calamities have befallen us from the burning of our companions and the calamity in which my son is. I know that this was due to the prayer of Elias, and I do not trust He ordered his people to abandon the idols and said to him: Tell Elias that we have abandoned our gods that we used to worship and we have postponed their affair until Elias

comes down and he is the one who burns and destroys them. This was a trick of the king.

So the scribe and the group set out until they climbed the mountain where Elias was. Then he called out to them and Elias recognized his voice, so his soul longed for him and he was eager to meet him. So God Almighty revealed to him, **Come forward to your righteous brother and meet him.** He renewed the covenant with him, so he came forward to him and greeted him and shook hands with him, and said to him, **What is the report?** Then the believer said: This tyrannical tyrant and his people have sent me to you. Then he explained to him what they had said and said to him: I am afraid that if I return to him and you are not with me, he will kill me. So order me to do whatever you wish. If you wish, I will be with you and leave him. If you wish, I will fight him with you. If you wish, send me to him with what you like, so I can deliver your message to him. If you wish, I will call upon your Lord to make for us a way out and relief from our situation. So God Almighty revealed to Elias that everything that came to you from them was deceit and lies so that they might seize you. If Ajib's messengers told him that you had met this man and he did not bring you back, he would accuse him and know that he had been sycophantic in your matter. He was not sure that he would kill him. So go with him, for I will distract Ajib from you and double the affliction on his son, so that he will have no concern other than him. Then I will cause him to die in a bad state. When he dies, return from him. He said: So he went with them until they reached Ajib and his companions from Elias. Elias returned safely to his place. When his son died, Answer and finish his matter and say his grief. Pay attention to Elias and ask about him the scribe who brought him, and he said: I have no knowledge of him. The death of your son and the grief over him distracted me from it, and I did not think that you had not confirmed it. So Ajib turned away from him and left him because of the grief he felt over his son.

When the matter became prolonged for Elias, he grew tired of staying in the mountains and longed for people, so he descended from the mountain and set out until he came upon a woman from the Children of Israel, the mother of Yunus bin Matta Dhul-Nun. He hid with her for six months, and Yunus bin Matta was at that time a newborn being breastfed. Yunus's mother used to serve him herself and comfort him with her own hand. Then Elias grew tired of the narrowness of the houses after he had become accustomed to the spaciousness of the mountains, so he loved to catch up with the mountains, so he left and returned to his place. Yunus's mother was grieved by his separation, and she was devastated by his loss. Then she did not stay long until her son Yunus died when she was weaning him. Her calamity was great, so she went out in search of Elias. She did not stop climbing the mountains and wandering around them until she came across him. She found him and said to him: "I have been grieved after you by the death of my son, and my calamity has become great, and my loss has become severe. I have no other son but him, so have mercy on me and pray to your Lord, may He be glorified and exalted, to revive my son for me. I have left him lying there, not buried. She hid his location, and Elias said to her: This is not what I was commanded to do. I am

only a commanded servant who does what my Lord commands me. The woman was alarmed and supplicated, so God, the Most High, softened Elias's heart towards her. He said to her: When did your son die? She said: Fourteen days ago. He performed ablution, prayed, and supplicated, and God, the Most High, revived Jonah, son of Matta. When he was alive and sitting, Elias jumped up, left him, and returned to his place.

When the disobedience of his people continued for a long time, Elijah became fed up with this. So, after seven years, God revealed to him, while he was afraid and exhausted: "O Elijah, what is this sadness and anxiety that you are in? Are you not My trustee of My revelation, My proof on My earth, and the chosen one among My creation? Ask Me and I will give you, for I am the possessor of vast mercy and great bounty." He said: **Take me to die and join me with my fathers, for I am tired of the Children of Israel and they are tired of me.** So God revealed to him: "O Elijah, this is not the day that I will strip the earth and its people from you. Rather, its sustenance and improvement are through you and those like you, even though you are few. But ask Me and I will give you." Elijah said: **If you do not take me to die, then give Me my revenge on the Children of Israel.** God, the Most High, said: **Then what do you want Me to give you?** He said, "I have control over the treasures of the sky for seven years. Not a cloud will spread over them except by my supplication, and not a drop will rain on them for seven years except by my intercession, for nothing will humiliate them except that." God, the Most High, said, **O Elijah, I am more merciful with My creation than that, even if they are wrongdoers.** He said, **Then six years.** He said, **I am more merciful with My creation than that.** He said, **Then five years.** He said, "I am more merciful with My creation than that, but I will give you your revenge for three years. I will put the treasures of rain in your hand." Elijah said, **Then how shall I live?** He said, **I will subject to you an army of birds to carry your food and drink to you from the countryside and the land that has not been afflicted with drought.** Elijah said, **I am satisfied.** God, the Most High, withheld the rain from them until the livestock, beasts, insects, and trees perished, and the people suffered greatly. Elijah, in his state, was treated with contempt by his people. Provisions were placed for him wherever they were. His people knew of that, and whenever they smelled the scent of bread in a house, they would say, **Elijah has entered this place.** They would seek him out, but he encountered evil from the people of that house.

Ibn Abbas said: The Children of Israel were afflicted with three years of famine. Elijah passed by an old woman and said to her, **Do you have any food?** She said, **Yes, some flour and a little oil.** He said, "So he invoked blessings upon them and touched them until he filled her bag with flour and her jars with oil. When they saw that there, they said, 'Where did you get this from?'" She said: A man passed by me in such and such a condition, so I described him and they recognized him. They said, **That is Elijah.** They searched for him and found him, but he fled from them. Then he took refuge in the house of a woman from the Children of Israel who had a son called Elisha bin Akhtoob, who was suffering from a disease. She sheltered him and concealed his situation, so he

And indeed, Elias was among the messengers.

prayed for him and was cured of the disease he had suffered. Elisha followed Elisha, who believed in him and was truthful to him and stuck to him. He used to go wherever he went. Elisha had grown old and Elisha was a young man. Then God revealed to Elijah: You have destroyed many of the creation who did not disobey, including the animals, beasts, birds, and vermin, by withholding the rain. They claim—and God knows best—that Elijah said: O Lord, let me be the one who prays for them and brings them relief from the affliction they are in, so that they may return and abandon their worship of other than You. It was said to him: Yes. So Elijah came to the Children of Israel and said: You have perished from hunger and hardship, and the animals and beasts have perished. And the birds, the insects, and the trees are your sins, and you are in falsehood. If you want to know that, then go out with your idols. If they respond to you, then that is as you say, and if they do not, then you know that you are in falsehood. So you went out and called upon God Almighty, and He relieved you of the affliction you are in. They said: Be fair. So they went out with their idols and called upon them, but they did not relieve them of the affliction they were in. Then they said to Elijah: We have perished, so call upon God Almighty for us. So Elijah and Elisha prayed for them for relief, and a cloud like a shield came out on the surface of the sea while they were watching. It approached them and covered the horizons. Then God Almighty sent rain upon them and helped them, and their land was revived. When God Almighty removed the affliction from them, they broke the covenant and did not abandon their disbelief, and they continued in the worst of what they were doing. When Elijah saw that, he called upon his Lord, the Mighty and Sublime, to relieve him of them. So it was said to him, as they claim: Look for such and such a day and go out on it to such and such a place, and what came to you So Elijah went out with Elisha until they reached the place he had been commanded to ride, a horse of fire, and it was said that its color was the color of fire, approached and stood before him. Elijah jumped on it, and the horse took off with him. Elisha called out to him: O Elijah, what do you command me? So Elijah threw his cloak to him from the upper atmosphere, and he was a human, an angel, earthly, and heavenly. God Almighty empowered an enemy over Agab the king and his people, who attacked them from where they did not notice until he overwhelmed them. He killed Agab and his wife Ezebel in the garden of Mazdak. Their corpses remained lying in that garden until their flesh rotted and their bones grew. God Almighty informed Elisha and sent him as a messenger to the Children of Israel. God Almighty inspired him and supported him, so the Children of Israel believed in him and they used to venerate him, and God Almighty's rule over them remained until Elisha left them.

Al-Sari bin Yahya narrated on the authority of Abdul Aziz bin Abi Rawad, who said: Al-Khidr and Elias fasted the month of Ramadan in Jerusalem, and they came to the season every year.

It was said: Elias was assigned to the deserts, and Al-Khidr was assigned to the seas, and this is what God Almighty said: **And indeed, Elias was among the**

messengers.

Tafsir al-Baidawi

123- **And indeed, Elias was among the messengers.** He is Elias bin Yasin, the grandson of Aaron, the brother of Moses, who was sent after him. It was also said that he was Idris because it was read Idris and Idras in its place and in the letter of Abu, may God be pleased with him. It was also said that he was Iblis, and Ibn Dhakwan read it with a difference of opinion from him, deleting the hamza of Elias.

Surat al-Saffat 37:124

When he said to his people, **Will you not fear God?**

Tafsir al-Jalalayn

124 - *when* is in the accusative case with the implied mention **he said to his people, will you not fear God**

Tafsir al-Suyuti

Tafsir al-Tabari

When he said to his people, 'Will you not fear God?'

He means when he said to his people from the Children of Israel: **Will you not fear God, O people, and fear Him, and beware of His punishment for your worship of a lord other than God, and a god other than Him, 'and you abandon the best of creators.'** He means: And you abandon the worship of the best of those who are called creators.

There is a difference of opinion about the meaning of Baal. Some say it means: Do you call upon a lord? Others say it is a well-known language of the people of Yemen.

Tafsir al-Qurtubi

God Almighty said, **When he said to his people, 'Will you not fear God?'**

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtoob, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a

heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of Creators?** Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah and As-Suddi, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah, he said, **It is the language of Azz Shanu'ah.** Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: **Do you call upon Baal?** meaning: Do you worship an idol and forsake the best of creators, * **God, your Lord and the Lord of your forefathers of old** meaning: He alone is worthy of worship, with no partner. God the Almighty said: **But they denied him, so they will be brought forth** meaning for the punishment on the Day of Judgment **Except the chosen servants of God** meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: **And We left for him among later generations** meaning beautiful praise "Peace be upon the family of Yasin" as it is said of Ishmael *Isma'in* and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

It is said: Mikaa'il, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

124- **When he said to his people, 'Will you not fear God?'** is an adverbial phrase for his saying, **among the messengers**, or it is related to something omitted: that is, remember, O Muhammad, when he said, and the meaning is: Will you not fear God's punishment?

Tafsir al-Baghawi

124. **When he said to his people, 'Will you not fear God?'**

Surat al-Saffat 37:124

When he said to his people, "Will you not fear God?"

Tafsir al-Baidawi

124-"When he said to his people, 'Will you not fear the punishment of God?'

Surat al-Saffat 37:125

Do you call upon Baal and forsake the best of creators?

Tafsir al-Jalalayn

125 - **Do you call upon Baal** the name of an idol of theirs made of gold, and the country was also named after it, added to Baal, meaning do you worship him **and abandon** do you abandon **the best of creators** and do not worship him?

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that?

Ibn Al-Muthanna told us: Harami bin Ammarah told us: Shu'bah told us: Ammarah told me, on the authority of Ikrimah, regarding His statement, **Do you call upon Baal?** He said: A god.

Imran bin Musa told us: Abdul Warith told us: Amara told us, on the authority of Ikrimah: Concerning His statement, **Do you call upon Baal?** He said: Do you call upon a lord? This is the language of the people of Yemen, they say: Who is the husband of this bull? Meaning, who is its lord.

Zakariya ibn Yahya ibn Abi Zaida and Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **Do you call upon Baal?** He said, **A lord.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: His statement, **Do you call upon Baal?** He said: This is a Yemeni expression: Do you call upon a lord other than God?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Do you call upon Baal?** He said: A lord.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Abdullah ibn Abi Zaid, he said: I was with Ibn Abbas and they asked him about this verse: **Do you call upon Baal?** Ibn Abbas remained silent. Then a man said: I am her husband. Ibn Abbas said: This answer is enough for me.

Others said: It was an idol they had called Baal, and that is why Baalbek was named after it.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **Do you call upon Baal?** He meant: an idol that they had called Baal.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Zayd said, regarding His statement, **Do you call upon Baal and forsake the best of creators?** He said: Baal was an idol that they used to worship. They were in Baalbek, which is beyond Damascus, and the Baal that they used to worship was there.

Others said: Baal was a woman whom they worshipped.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: I heard some of the people of knowledge say: Baal was nothing but a woman whom they worshipped instead of God.

The word *Ba'* has many aspects in Arabic language: they say that the owner of a thing is its *Ba' master*. They say, **This is the Ba'** of this house, meaning its master. They also say that a woman's husband is her "Ba'" *master*. They also say that when plants and crops are dependent on rainwater and are not irrigated, they are "Ba'" *master*. They mentioned that God sent Elijah to the Children of Israel after the death of Ezekiel, son of Joses.

And from his story and the story of his people, as far as we have been informed, is the following:

Ibn Humayd narrated: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Wahb ibn Munabbih, who said: God took Ezekiel, and the events among the Children of Israel became very serious, and they forgot what God had covenanted with them, to the point that they set up idols and worshipped them instead of God. Then God sent to them Elijah ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran as a prophet. The prophets among the Children of Israel after Moses were sent to them to renew what they had forgotten of the Torah. So Elijah was with one of the kings of the Children of Israel, whose name was Ahab, and whose wife's name was Arbel. He listened to him and believed him, and Elijah took care of his affairs. The rest of the Children of Israel had taken an idol to worship instead of God, called Baal.

Ibn Ishaq said: I heard some of the people of knowledge say: Baal was nothing but a woman whom they worshipped instead of God. God said to Muhammad: "And indeed, Elijah was of the messengers, * When he said to his people, 'Will you not fear God?' * Will you call upon Baal and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old?" So Elijah began calling them to God, but they did not hear anything from him except what was from that king, and the kings were scattered in Syria, each king having a part of it that he occupied. So that king with whom Elijah was managing his affairs, and whom he saw on the right path among his companions one day said: O Elijah, by God, I do not see what you are calling to except as falsehood. By God, I do not see so-and-so and so-and-so being kings of the kings of the Children of Israel who worshipped idols instead of God, except as we are, eating, drinking, and enjoying life as kings. Their worldly affairs, which you claim are false, do not diminish their worldly affairs, and we do not see us having any superiority over them. They claim - and

God knows best - that Elijah regained his hair and skin, then rejected it and left it. The king did what his companions did: worship idols and did what they did. Elijah said: O God, the Children of Israel have refused to do anything but disbelieve in You and worship other than You, so change what they have of Your blessings, or something like that.

Ibn Humayd narrated: Salamah narrated: Muhammad ibn Ishaq narrated: It was mentioned to me that it was revealed to him: **We have placed the matter of their provisions in your hand and to you so that you are the one who gives permission for that.** So Elijah said: **O God, withhold the rain from them.** So it was withheld from them for three years, until the livestock, insects, beasts and trees perished, and the people suffered greatly. And it is said that when Elijah invoked this upon the Children of Israel, he hid himself, fearing for himself from them. And wherever he was, provision was provided for him. And whenever they smelled the scent of bread in a house or home, they would say: **Elijah has entered this place.** So they would look for him, and the people of that house encountered evil from them. Then he took refuge one night with a woman from the Children of Israel who had a son called Elisha bin Akhtooob who was suffering from a disease. She took him in and concealed his situation. Elijah prayed for her son, and he was cured of the disease that he had suffered. Elisha followed Elijah, who believed in him and was truthful to him and stuck to him. He used to go with him wherever he went. Elisha had grown old and grown, and Elisha was a young boy. They claim - and God knows best - that God revealed to Elijah that you have destroyed many of the creation who did not disobey except the Children of Israel, from the animals, beasts, birds, vermin, and trees, by withholding rain from the Children of Israel. They claim - and God knows best - that Elijah said: O Lord, let me be the one who prays for them and I be the one who brings them relief from the affliction that has befallen them, so that they may return and abandon what they are doing of worshipping other than you. It was said to him: Yes. So Elijah came to the Children of Israel and said to them: You have perished greatly, and the animals, beasts, birds, vermin, and trees have perished. And if you love to know that, and know that God is angry with you regarding what you are doing, and that what I am calling you to is the truth, then go out with these idols of yours that you worship and claim are better than what I am calling you to. If they respond to you, then that is as you say, and if they do not, then you will know that you are in falsehood, so you will abandon them and call upon God, and He will relieve you of the affliction you are in. They said: You have been fair. So they went out with their idols and what they use to draw closer to God of their innovations that He is not pleased with. They called upon them, but they did not respond to them and did not relieve them of the affliction they were in until they knew what they were in of misguidance and falsehood. Then they said to Elias: O Elias, we have perished, so call upon God for us. So Elias called upon God for relief from what they are in and that they would be given rain. A cloud like a shield came out, by God's permission, on the surface of the sea while they were

watching. Then the clouds were thrown towards them, then they were pushed aside, then He sent rain, which helped them. So their land was revived, and the affliction they were in was relieved, so they did not withdraw or return and remained in the worst of what they had been doing. When Elijah saw that of their disbelief, he called upon his Lord to take him to Himself, so that He would relieve him of them. So it was said to him, as they claim: Look on such and such a day, and go out on it to such and such a city, and whatever they bring you of anything, ride it and do not fear it. So Elijah went out, and with him went Elisha bin Akhtooob, until when he was in the city mentioned to him in the place he was commanded to go, a horse of fire came to him and stopped before him. The horse jumped on it and took off with it. Elisha called out to it: O Elijah, O Elijah, what do you command me? So that was the last time they saw him, so God clothed him with feathers and dressed him in light, and cut off from him the pleasure of food and drink, and he flew with the angels, and he became a human, an angel, earthly yet heavenly.

Tafsir al-Qurtubi

"And you leave the best of creators" meaning the best of those who are called creators. It was also said that the meaning is the best of makers, because people make, but do not create.

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtooob, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn

Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of Creators?** Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah and As-Suddi, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah, he said, **It is the language of Azd Shanu'ah.** Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: "Do you call upon Baal?" meaning: Do you worship an idol "and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old" meaning: He alone is worthy of worship, with no partner. God the Almighty said: "But they denied him, so they will be brought forth **meaning for the punishment on the Day of Judgment** Except the chosen servants of God" meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: "And We left for him among later generations **meaning beautiful praise** Peace be upon the family of Yasin **as it is said of Ishmael** Isma'in" and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, "When we came here, the lord of the house said, 'Our Israelites!'"

It is said: Mikaaal, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

Then he denied them by saying: 125- **Do you call upon Baal?** This is the name of an idol that they used to worship: that is, do you worship an idol and seek good from it?

Tha'lab said: People differed regarding the statement of God, the Almighty, "Ba'l." A group said: "Ba'l here is an idol." Another group said: "Ba'ath here is a king." Ibn Ishaq said: "A woman whom they used to worship." Al-Wahidi said: "The commentators say 'rabbi,' which is the language of Yemen. They say 'Ba'l' for 'master' and 'lord.'" An-Nahhas said: "Both statements are correct: 'Do you call an idol you created as a lord and forsake the best of creators?' **That is, do you abandon the worship of the best of those who are called creators?**"

Tafsir al-Baghawi

125. **Do you call upon,** do you worship, *Baal*, which is the name of an idol they used to worship, and that is why their city was called Baalbek. Mujahid, Ikrimah, and Qatadah said: *Baal* means the Lord in the language of the people of Yemen.

And you abandon the best of creators, and do not worship Him.

Tafsir al-Baidawi

125- **Do you call upon Baal?** Do you worship him better than him? It is the name of an idol that belonged to the people of Bek in Ash-Sham, which is the city that is now called Baalbek. It was said that Baal is the Lord in the language of Yemen. The meaning is, do you call upon some of the Baals? **And abandon the Best of Creators** and leave worshipping Him? He indicated in it the reason for the denial meant by the hamza, then he stated it clearly by saying:

Surat al-Saffat 37:126

And God is your Lord and the Lord of your forefathers of old.

Surat al-Saffat 37:126

And God is your Lord and the Lord of your forefathers of old.

Tafsir al-Jalalayn

126 - **God is your Lord and the Lord of your forefathers of old** by raising the three to indicate He is and by lowering them as a substitute for better

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement: **God is your Lord and the Lord of your forefathers of old**. The majority of the reciters of Mecca, Medina, and Basra, and some of the reciters of Kufa, read it as **God is your Lord and the Lord of your forefathers of old**, in the nominative case, as a new sentence, and that the report had ended at His statement, **the best of creators**. The majority of the reciters of Kufa read it as **God is your Lord and the Lord of your forefathers of old**, in the accusative case, in response to His statement, **and you will leave the best of creators**, on the basis that all of that is one statement.

The correct statement regarding this, in our view, is that they are two readings with similar meanings, despite the fact that both are widely recited by reciters. So whichever one recites it, he is correct. The interpretation of the statement is: This is your deity, O people, who deserves your worship: your Lord who created you and the Lord of your forefathers who came before you, not an idol that creates nothing, and neither harms nor benefits.

Tafsir al-Qurtubi

God is your Lord and the Lord of your forefathers of old The three nouns are read in the accusative case by Ar-Rabi' ibn Khaitham, Al-Hasan, Ibn Abi Ishaq, Ibn Wathab, Al-A'mash, Hamzah, and Al-Kisa'i. This is the view of Abu Ubaid and Abu Hatim. Abu Ubaid reported that it is an adjective. An-Nahhas said: This is a harsh expression, but it is a substitute, and an adjective is not allowed here, because it is not imaginative. Ibn Kathir, Abu Amr, Asim, Abu Ja'far, Shaybah, and Nafi' read it in the nominative case. Abu Hatim said: It means He is God, your Lord. An-Nahhas said: It is more appropriate than what he said - that it is a subject and predicate without omission or concealment. I saw Ali ibn Salman say that the nominative case is more appropriate and better, because before it is the head of a verse, so starting again is more appropriate. Ibn Al-Anbari: Whoever puts it in the accusative or nominative case does not stop at <the best of creators> in a complete manner, because God Almighty is the translator of <the best of creators> in

both aspects.

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtooab, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of Creators?** Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said, **Baal means lord**. Ikrimah and Qatadah said, **It is the language of the people of Yemen**. In a narration from Qatadah and As-Suddi, **Baal means lord**. Ikrimah and Qatadah said, **It is the language of the people of Yemen**. In a narration from Qatadah, he said, **It is the language of Azd Shan'ah**. Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: **Do you call upon Baal?** meaning: Do you worship an idol **and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old** meaning: He alone is worthy of worship, with no partner. God the Almighty said: **But they denied him, so they will be brought forth** meaning for the punishment on the Day of Judgment **Except the chosen servants of God** meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: **And We left for him among later generations** meaning beautiful praise "Peace be

upon the family of Yasin" as it is said of Ishmael *Isma'in* and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

It is said: Mikaal, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

The accusative case of the noble name in His statement: 126- **God is your Lord and the Lord of your forefathers of old** is a substitute for *ahsan better*. This is according to the reading of Hamzah, Al-Kisa'i, Ar-Rabi' ibn Khathim, Ibn Abi Ishaq, Yahya ibn Wathab, and Al-A'mash, as they read the three names in the accusative case. It was said that the accusative case is for praise, and it was said that it is for explanation. Abu Ubaid reported that the accusative case is for description. An-Nahhas said: This is a mistake, rather it is a substitute, and description is not permissible because it is not an embellishment. Abu Ubaid and Abu Hatim preferred this reading. Ibn Kathir, Abu Amr, Asim, Abu Ja'far, Shaybah, and Nafi' read it in the nominative case. Abu Hatim said: It means that He is God, your Lord. An-Nahhas said: What is more appropriate is that it is a subject and predicate without omission or concealment. It was reported from Al-Akhfash that the nominative case is more appropriate and better. Ibn Al-Anbari said: Whoever raises or lowers does not stop at the best of creators in a complete manner, because God is the translator of the best of creators in both aspects, and the meaning is that He is your Creator and the Creator of those before you, so He is the One to whom worship is due.

Tafsir al-Baghawi

126. **God is your Lord and the Lord of your forefathers of old.** Hamza, Al-Kisa'i, Hafs, and Ya'qub read: **God is your Lord and the Lord of** with the ha' and the two ba's in the accusative case as a substitute, and the others read them in the nominative case as a resumption.

Tafsir al-Baidawi

126- **God is your Lord and the Lord of your forefathers of old.** Hamza, Al-Kisa'i, Ya'qub, and Hafs read it in the accusative case as a substitute.

Surat al-Saffat 37:127

But they denied him, so they will surely be brought forth.

Surat al-Saffat 37:127

But they denied him, so they will surely be brought forth.

Tafsir al-Jalalayn

127 - **But they denied him, so they will be brought forth** into the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **But they denied him, so they will be brought forth**. He says: So Elijah denied his people, so they will be brought forth. He says: **So they will be brought forth** in God's punishment, so they will witness it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Then they will be brought** to the punishment of God.

Tafsir al-Qurtubi

The Almighty said: **But they denied him**. He informed us about the people of Iyas that they denied him. **So they will be brought forth**, meaning in the punishment.

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtooab, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire

came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of Creators?** Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said, **Baal means lord**. Ikrimah and Qatadah said, **It is the language of the people of Yemen**. In a narration from Qatadah and As-Suddi, **Baal means lord**. Ikrimah and Qatadah said, **It is the language of the people of Yemen**. In a narration from Qatadah, he said, **It is the language of Azd Shanu'ah**. Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: **Do you call upon Baal?** meaning: Do you worship an idol **and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old** meaning: He alone is worthy of worship, with no partner. God the Almighty said: **But they denied him, so they will be brought forth** meaning for the punishment on the Day of Judgment **Except the chosen servants of God** meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: **And We left for him among later generations** meaning beautiful praise "Peace be upon the family of Yasin" as it is said of Ishmael *Ismā'in* and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

It is said: Mikaal, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

127- **But they denied him, so they will be brought forth**. That is, because of his denial, they will be brought forth in the punishment. It was previously mentioned that absolute bringing forth is specific to evil.

Tafsir al-Baghawi

127. **But they denied him, so they will be brought forth**, into the Fire.

Tafsir al-Baidawi

127- **But they denied him, so they will be brought forth** meaning in the punishment. He only made it absolute because he was satisfied with the evidence, or because the absolute bringing forth is specific to evil according to custom.

Surat al-Saffat 37:128

Except the chosen servants of God.

Surat al-Saffat 37:128

Except the chosen servants of God.

Tafsir al-Jalalayn

128 - **Except the sincere servants of God** meaning the believers, for they will be saved from it.

Tafsir al-Suyuti

Tafsir al-Tabari

Except for the sincere servants of God. He says: They will be present in God's punishment, except for the servants of God whom He has saved from punishment.

Tafsir al-Qurtubi

Except the sincere servants of God meaning from his people, for they were saved from the punishment. <the sincere>was read with a kasra on the lam, as has been mentioned previously.

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtooab, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his**

people, Will you not fear God? That is, will you not fear God, the Almighty, in your worship of other than Him?

Do you call upon Baal and forsake the Best of Creators? Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah and As-Suddi, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah, he said, **It is the language of Azd Shanu'ah.** Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: **Do you call upon Baal?** meaning: Do you worship an idol **and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old** meaning: He alone is worthy of worship, with no partner. God the Almighty said: **But they denied him, so they will be brought forth** meaning for the punishment on the Day of Judgment **Except the chosen servants of God** meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: **And We left for him among later generations** meaning beautiful praise "Peace be upon the family of Yasin" as it is said of Ishmael *Isma'in* and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

It is said: Mikaal, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

128- **Except the sincere servants of God** meaning whoever among his people believed in Him. It was read with a kasra or a fatha on the lam as mentioned above. The meaning according to the kasra reading is that they were sincere to God, and according to the fatha reading is that God chose them from among His servants.

Tafsir al-Baghawi

128. **Except for the sincere servants of God**, from among his people, for they were saved from the punishment.

Tafsir al-Baidawi

128- **Except the sincere servants of God** is excluded from the waw and not from those present because the meaning is corrupted.

Surat al-Saffat 37:129

And We left for him among later generations

Surat al-Saffat 37:129

And We left for him among later generations

Tafsir al-Jalalayn

129 - **And We left for him among later generations**
good praise.

Tafsir al-Suyuti

Tafsir al-Tabari

And We left for him among later generations means:
And We left for him good praise among later
generations of nations after him.

Tafsir al-Qurtubi

And We left for him among later generations is
presented.

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtooab, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of**

Creators? Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah and As-Suddi, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah, he said, **It is the language of Azd Shanu'ah.** Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: **Do you call upon Baal?** meaning: Do you worship an idol **and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old** meaning: He alone is worthy of worship, with no partner. God the Almighty said: **But they denied him, so they will be brought forth** meaning for the punishment on the Day of Judgment **Except the chosen servants of God** meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: **And We left for him among later generations** meaning beautiful praise "Peace be upon the family of Yasin" as it is said of Ishmael *Isma'in* and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

It is said: Mikaal, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

The interpretation of 129- **And We left for him among later generations** has been presented.

Tafsir al-Baghawi

129. **And We left for him among later generations.**

Tafsir al-Baidawi

129- **And We left for him [a good] example among later generations.**

Surat al-Saffat 37:130

Peace be upon Elias.

Tafsir al-Jalalayn

130 - (Peace) from us **upon Elias** he is Elias mentioned above and it was said that he is him and those who believed with him so they gathered with him Taghlib like their saying to Al-Muhallab and his people Al-Muhallab and according to the reading of Al Yasin with the extension meaning his people what is meant by it is Elias also

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: A security from God to the family of Yasin.

The reciters differed in their recitation of his saying "Peace be upon the family of Yasin." The majority of the reciters of Mecca, Basra, and Kufa read it as "Peace be upon the family of Yasin," with a kasra on the alif of *Ilyasin*. Some of them said: It is the name of Elias, and they said: He was called by two names: Elias and Ilyasin, like Ibrahim and Abraham. The evidence for that is that it is so, because everything in the surah that says "Peace" is peace upon the Prophet who was mentioned without his family, so likewise Ilyasin, it is peace upon Ilyas without his family. Some of the Arabists say: Elias is a name from the Hebrew names, like their saying: Ishmael and Isaac, and the alif and lam are from it. He says: If you make it an Arabic from al-ils, then make it an if'al, like the exit and the entry, I will do. And he says: He said peace be upon Eliasin, then make it with the nun, and the foreign names are used by the Arabs to do this, you say: Mikael and Michael and Mika'in, and among the Banu Asad you say: This is Isma'in who has come, and the rest of the Arabs with the lam. He said: And some of the Banu Namir recited to me for a lizard that had its saddle:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

He said: This is like his saying: Ilyasin. He said: If you wish, you can go with Ilyasin to make it a plural, and include his companions in his name, just as you say to a people whose leader is Al-Muhallab: Al-Muhallab and Al-Muhallab have come to you, so it would be like their saying Al-Ash'ariyyin with a light pronunciation, and Al-Sa'dayn with a light pronunciation and the like. The poet said:

I am the son of Saad, the master of the Saadians

He said: In the case of two people, one of them is added to the other if he is more famous in name, like the poet's saying:

The ascetics rewarded me badly, and I was the one who was rewarded with honor.

The name of one of them is: Zahdam, and the other said:

May God reward the two blind men for their loyalty and the fur of the fierce revolution.

One of them is called Aawar.

The majority of the readers of Medina read it as "Peace be upon the family of Yasin" without cutting off the *al* from *Yasin*. Some of them interpreted it to mean "Peace be upon the family of Muhammad." It was reported that some of the readers would read the phrase **and Ilyas** without leaving out the hamza in *Ilyas* and adding the *al* and *lam* to *Yas* for the sake of definiteness, and would say: His name was Yas and an *al* and *lam* were added to it. Then they would read "Peace be upon the family of Yasin" based on that.

The correct reading in this regard, according to us, is the reading of those who read it as "Peace be upon Elias" with a kasra on the alif, like the example of Idrasin, because God Almighty mentioned in every place where He mentioned one of His prophets, may God's prayers be upon them, in this surah that peace be upon him, not upon his family. So likewise the peace in this place should be upon Elias, as He greeted the rest of His prophets, not upon his family, in the manner we explained of the meaning of that.

If someone thinks that Eliasin is not Elijah, then what we have mentioned of the argument of those who argued that Eliasin is Elijah is sufficient to add to it.

Although:

Muhammad ibn al-Husayn narrated: Ahmad ibn al-Mufaddal narrated: Asbat narrated: al-Suddi said: "Peace be upon the family of Yasin." He said: *Ilyas*. In the recitation of Abdullah ibn Mas'ud: "Peace be upon Idrasin," there is a clear indication of the error of the one who said: "He meant by that: Peace be upon the family of Muhammad," and the corruption of the recitation of the one who read: **And indeed, Ilyas**, by connecting the nun of *in* to *Ilyas*, and directing the alif and lam in it to the fact that they were introduced as a definite article for the name, which is Yas. This is because Abdullah used to say: Ilyas is Idris, and he would recite: **And indeed, Idris is among the messengers**, then he would recite on that basis: Peace be upon Idrasin, as the others read: "Peace be upon the family of Yasin." So there is no basis, based on what we have mentioned of Abdullah's recitation, for the recitation of the one who read that: "Peace be upon the family of Yasin," by cutting the alif from Yasin.

And similar to the naming of Elias as Elias: **And a tree springing out of Mount Sinai**, then he said in another place **And Mount Sinai**, and it is one place called by that name.

Tafsir al-Qurtubi

< Peace be upon the family of Yasin > The reading of Al-A'raj, Shaibah and Nafi'. Ikrimah, Abu Amr, Ibn Kathir, Hamzah and Al-Kisa'i read it as < Peace be upon the family of Yasin >. Al-Hasan read it as <

Peace be upon the family of Yasin >by connecting the alif as if it were Yasin and the alif and lam of the definite article were added to it. What is meant is Iyas, peace be upon him, and this is how it was pronounced, but it is a foreign name. The Arabs are confused about these foreign names and change them a lot. Ibn Jinni said: The Arabs play with foreign names, so Yasin, Iyas and Al-Yasin are one and the same. Al-Zamakhshari: When Hamzah connected, he put it in the accusative case, but when he stopped, he put it in the nominative case. It was read as < Upon Ilyasin >and < Idrisin and Idrasin and Idrasin >as these are variants of Iyas and Idris. Perhaps the addition of the ya and the nun in Syriac has a meaning. An-Nahhas: And whoever recites (Peace be upon the family of Yasin), then it is as if he, and God knows best, made his name Iyas and Yasin, then he greeted God, meaning the people of his religion and whoever was of his school of thought, and he knew that if he greeted God for his sake, then he is included in Islam, "as the Prophet, may God bless him and grant him peace, said: O God, bless the family of Abu Awfa," and God Almighty said: **Enter the family of Pharaoh into the severest punishment** (Ghafir 40:46). And whoever recites <Ilyasin>, then the scholars have other opinions about it. Harun narrated on the authority of Ibn Abi Ishaq, who said: Ilyasin is like Abraham, and he goes to the fact that it is a name for him. And Abu Ubaidah goes to the fact that it is a collective noun of greeting, on the basis that he and his family greeted them, and he recited:

Lead me from the victory of the Khabibin

It is said: Qadni and Qady are two dialects meaning according to. Abu Khubayb means Abdullah bin Az-Zubayr, so he pluralized it so that whoever follows his school of thought is included with him. Other than Abu Ubaidah narrates: Al-Khubaybain in the dual form, meaning Abdullah and Mus'ab. I saw Ali bin Salman explain it with more than this. He said: The Arabs name a man's tribe by the name of a noble man among them, so they say Al-Muhallabah, meaning they named every man among them Al-Muhallab. He said: Based on this, "Peace be upon Ilyasin," he named every man among them Ilyas. Sibawayh mentioned something of this in his book, until he mentioned that the Arabs do this as a matter of lineage, so they say: Al-Ash'arun, meaning lineage. Al-Mahdawi: Whoever recites <Ilyasin>, it is a plural that includes Ilyas, so it is the plural of Ilyasi, so the nisba ya was deleted, just as the nisba ya was deleted in the broken plural like al-Muhallabah in the plural of Mahlabah. Likewise it was deleted in al-Muslim, so it was said al-Muhallibun. Sibawayh narrated that al-Ash'arun and al-Nameerun meant al-Ash'arayn and al-Nameereen. Al-Suhayli: This is not correct, rather it is a dialect for Ilyas. If he had meant what they said, he would have inserted the alif and lam as it is inserted in al-Muhallabah and al-Ash'arayn. So he would say <Peace be upon the Ilyasins>because a proper noun when it is plural is indefinite until it is defined by the alif and lam. You do not say: Peace be upon the two Zaydis, rather, peace be upon the two Zaydis with the alif and lam. So Ilyas, peace be upon him, has three dialects. Al-Nahhas: Abu Ubaid argued in his recitation

<Peace be upon the Ilyasins>, and that it is his name just as his name is Iyas, because there is no peace be upon the family of any other prophet in the surah, may God bless him and grant him peace. So just as the prophets were named thus, he was named. This argument is based on Abu Amr and is not valid because the linguists' opinion is that if one greets a god on his behalf, then it is said to be "peace be upon him." The opinion that his name is <Al-Yasin>needs evidence and narration, as this is problematic. Al-Mawardi said: "Al-Hasan read <Peace be upon Yasin>without the alif and lam, and there are two interpretations: One of them is that they are the family of Muhammad, may God bless him and grant him peace, as Ibn Abbas said. The second is that they are the family of Yasin. Based on this, there are two interpretations of the addition to Ya-Sin 36:One of them is that it was added to make the verses equal, as he said in one place "Mount Sinai **and in another place** Mount Sinai." Based on this, peace be upon his family is not him, and the addition to him is an honor for him. The second is that it was added for the plural, so he is included among them, so peace be upon him is their awareness. Al-Suhayli said: Some of the theologians on the meanings of the Qur'an said: The verses of Yasin and the family of Muhammad, peace be upon him, and he tended towards the opinion of those who said in the interpretation of <Ya Seen>: O Muhammad. This statement is invalidated for many reasons: First, the context of the story of Eliasin must be as it is in the story of Abraham, Noah, Moses, and Aaron, and the greeting of peace is directed at them. There is no point in deviating from the intended meaning of the statement based on a statement made about that other verse, even though that statement is also weak. For <Ya Seen>, <Ha Meem>, <Alif, Laam, Meem>, and similar statements are all the same: they are separate letters, either taken from the names of God, Most High, as Ibn Abbas said, or from the attributes of the Quran, or as Al-Sha'bi said: **God has a secret in every book, and His secret in the Quran is the opening verses of the Quran**. Also, the Messenger of God, may God bless him and grant him peace, said: **I have five names**, and he did not mention <Ya Seen>among them. Also, the recitation of <Ya Seen>is with sukoon and pause. If it were a name for the Prophet, may God bless him and grant him peace, he would have said <Ya Seen>with damma, as God, Most High, said: **Yusuf, O truthful one** (Yusuf 12:46). If this statement is invalidated by what we have mentioned, then <Ilyasin>is the Elias mentioned, and the greeting of peace is based on that. Abu Amr ibn al-Ala' said: It is like Idris and Idrasin. This is how it is in Ibn Mas'ud's copy of the Qur'an. **And indeed, Idris was among the messengers**. Then he said: "Peace be upon Idrasin."

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased

with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtoob, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of Creators?** Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah and As-Suddi, **Baal means lord.** Ikrimah and Qatadah said, **It is the language of the people of Yemen.** In a narration from Qatadah, he said, **It is the language of Azd Shanu'ah.** Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: "Do you call upon Baal?" meaning: Do you worship an idol "and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old" meaning: He alone is worthy of worship, with no partner. God the Almighty said: "But they denied him, so they will be brought forth **meaning for the punishment on the Day of Judgment** Except the chosen servants of God" meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: "And We left for him among later generations **meaning beautiful praise** Peace be upon the family of Yasin **as it is said of Ishmael** Isma'in" and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, "When we came here, the lord of the house said, 'Our Israelites!'"

It is said: Mikaal, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin,"

meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

130- "And We left for him among later generations, 'Peace be upon the family of Yasin.'" Nafi', Ibn 'Amir, Al-A'raj, and Shaibah read **upon the family of Yasin**, adding *a*/meaning the family of Yasin. The rest read it with a kasra over the hamza and a sukoon over the lam connected to Yasin, except for Al-Hasan, who read Al-Yasin by inserting the definite article before Yasin. It was said that the intended meaning in all of these readings was Elias, and this is how the word *taslim* was used. However, it is a foreign name, and the Arabs are confused about these foreign names and frequently change them. Ibn Jinni said: The Arabs play with foreign names, so Yasin, Ilyas, and Ilyasin are all the same. Al-Akhfash said: The Arabs name a man's tribe after the name of a prominent man among them, so they say *Al-Muhallabah*, meaning they named each man among them Al-Muhallab. He said: Based on this, he named each man among them Al-Yasin. Al-Farra' said: He goes so far as to make Al-Yasin a plural, thus including his companions in his name. He said: Abu Ali Al-Farsi: Its meaning is Al-Yasin, until the two Ya's of nisba were deleted as they were deleted in the Ash'ari and Ajami languages. Al-Farra' and Abu Ubaidah preferred the reading of the majority. They said: Because it was not said in any of the surahs on the family of so-and-so, rather it came with the name like that Al-Yasin because it is in the meaning of Elias or in the meaning of Elias and his followers. Al-Kalbi said: What is meant by the family of Yasin is the family of Muhammad. Al-Wahidi said: This is far-fetched because what comes after it of the speech and what comes before it does not indicate it.

Tafsir al-Baghawi

130. "Peace be upon the family of Yasin." Nafi' and Ibn 'Amir read: **Al Yasin** with a full fatha on the hamza and a broken kasra on the lam, because it is separated in the Qur'an. [The others read it with a broken hamza and a silent lam, connected.]

Whoever recites **Al Yasin** as a disconnected word, it is said that he meant the family of Muhammad, may God bless him and grant him peace. This is a far-fetched statement because it has not been mentioned before. It is also said that he meant the family of Yasin.

The reading known as *was*/is disputed. It has been said that *Ilyasin* is a variant of *Elyas*, like *Ishmael* and *Isma'een*, and *Michael* and *Michaeleen*.

Al-Farra' said: It is a collective noun referring to Elias and his followers from the believers, so it is like the Ash'ariyyin and the Ajamiyyin with a light pronunciation. In the wording of Abdullah bin Mas'ud: "Peace be upon Idrasin" meaning: Idris and his followers, because it is read: **And indeed, Idris was among the messengers.**

Surat al-Saffat 37:130

Peace be upon Elias.

Tafsir al-Baidawi

130- "Peace be upon the family of Yasin" is a dialect for Elias, as we have described him and Sinin. It has also been said that it is a plural for him, meaning him and his followers, such as the Muhallabins. However, it states that when a name is plural, it must be defined with the letter *lam* or for the one attributed to it by deleting the letter *ya* of the nisba, such as the Ajami, and this is a little confusing. Nafi', Ibn 'Amir, and Ya'qub read it with the addition of *al* to *Yasin* because they are separated in the Qur'an, so *Yasin* is the father of *Elias*. It has also been said that it is Muhammad, peace and blessings be upon him, or the Qur'an, or other books of God, and all of them do not fit the arrangement of the rest of the stories, nor his saying:

Surat al-Saffat 37:131

Indeed, thus do We reward the doers of good.

Tafsir al-Jalalayn

131 - **Indeed, thus** as We rewarded him **We reward the doers of good**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Thus do We reward the doers of good**. God Almighty says: Thus do We reward those who obey Us and those who do good for their deeds.

Tafsir al-Qurtubi

"Thus do We reward the doers of good. Indeed, he was one of Our believing servants."

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtoob, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of Creators?** Ibn Abbas, may God be pleased with them both, Mujahid, Ikrimah, Qatadah, and As-Suddi said,

Baal means lord. Ikrimah and Qatadah said, **It is the language of the people of Yemen**. In a narration from Qatadah and As-Suddi, **Baal means lord**. Ikrimah and Qatadah said, **It is the language of the people of Yemen**. In a narration from Qatadah, he said, **It is the language of Azd Shanu'ah**. Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: **Do you call upon Baal?** meaning: Do you worship an idol and forsake the best of creators, * **God, your Lord and the Lord of your forefathers of old** meaning: He alone is worthy of worship, with no partner. God the Almighty said: **But they denied him, so they will be brought forth** meaning for the punishment on the Day of Judgment **Except the chosen servants of God** meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: **And We left for him among later generations** meaning beautiful praise "Peace be upon the family of Yasin" as it is said of Ishmael *Isma'in* and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

It is said: Mikal, Mikail, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

The interpretation of 131- **Indeed, We thus reward the doers of good** has been presented.

Tafsir al-Baghawi

131. **Thus do We reward the doers of good.**

Tafsir al-Baidawi

131- **Indeed, We thus reward the doers of good.**

Surat al-Saffat 37:132

Indeed, he is one of Our believing servants.

Surat al-Saffat 37:132

Indeed, he is one of Our believing servants.

Tafsir al-Jalalayn

132 - **He is one of Our believing servants**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **He is one of Our believing servants**, means: Elijah is one of Our believing servants, who believed in Us, obeyed Us, and did not associate anything with Us.

Tafsir al-Qurtubi

God Almighty says: **He is one of Our believing servants**.

Tafsir Ibn Kathir

Qatada and Muhammad ibn Ishaq said: It is said that Elias is Idris. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Ubaydah ibn Rabi'ah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: Elias is Idris. Ad-Dahhak said the same. Wahb ibn Munabbih said: He is Elias ibn Yasin ibn Phinehas ibn Eleazar ibn Aaron ibn Imran. God Almighty sent him to the Children of Israel after Ezekiel, peace be upon them both. They had worshipped an idol called Baal, so he called them to God Almighty and forbade them from worshipping anything other than him. Their king had believed in him, then he apostatized and they continued in their misguidance, and none of them believed in him. So he called upon God against them, and He withheld rain from them for three years. Then they asked Him to remove that from them and promised Him to believe in Him if they were blessed with rain. So he called upon God Almighty for them, and rain came to them, but they continued in the worst of what they had been doing, which was disbelief. So he asked God to take him to Him, and he had grown up at his hands. Elisha ibn Akhtooab, peace be upon them both. Then he ordered Elias to go to such and such a place, and wherever it came to him he should ride it and not give it away. So a horse of fire came to him, so he rode it, and God clothed him with light and feathers, and he was flying with the angels, a heavenly, earthly human angel. This is how Wahb ibn Munabbih narrated it from the People of the Book, and God knows best if it is authentic. **When he said to his people, Will you not fear God?** That is, will you not fear God, the Almighty, in your worship of other than Him? **Do you call upon Baal and forsake the Best of Creators?** Ibn Abbas, may God be pleased with them

both, Mujahid, Ikrimah, Qatadah, and As-Suddi said, **Baal means lord**. Ikrimah and Qatadah said, **It is the language of the people of Yemen**. In a narration from Qatadah and As-Suddi, **Baal means lord**. Ikrimah and Qatadah said, **It is the language of the people of Yemen**. In a narration from Qatadah, he said, **It is the language of Azd Shanu'ah**. Ibn Ishaq said: Some scholars informed me that they used to worship a woman named Baal. Abdur Rahman bin Zaid bin Aslam said on the authority of his father: It is the name of an idol that the people of a city called Baalbek, west of Damascus, used to worship. Ad-Dahhak said: It is an idol that they used to worship. God the Almighty said: **Do you call upon Baal?** meaning: Do you worship an idol **and forsake the best of creators, * God, your Lord and the Lord of your forefathers of old** meaning: He alone is worthy of worship, with no partner. God the Almighty said: **But they denied him, so they will be brought forth** meaning for the punishment on the Day of Judgment **Except the chosen servants of God** meaning the monotheists among them. This is an exception disconnected from an established verse. God the Almighty said: **And We left for him among later generations** meaning beautiful praise "Peace be upon the family of Yasin" as it is said of Ishmael *Ismā'īn* and it is the language of Banu Asad. Some of Banu Numair recited about a lizard that it hunted:

The lord of the market says, **When we came here, the lord of the house said, 'Our Israelites!'**

It is said: Mikaal, Mikain, Ibrahim, Abraham, Israel, Isra'il, Mount Sinai, and Mount Sinin, and it is one place, and all of this is permissible. Others read: "Peace be upon the family of Yasin," which is the reading of Ibn Mas'ud, may God be pleased with him. Others read: "Peace be upon the family of Yasin," meaning the family of Muhammad, may God bless him and grant him peace. God Almighty said: "Thus do We reward the doers of good. Indeed, he was one of Our believing servants," and its interpretation has been presented above, and God knows best.

Fath al-Qadir

The explanation of 132- "Thus do We reward the doers of good. Indeed, he was one of Our believing servants" has been fully explained.

Tafsir al-Baghawi

132. **He is one of Our believing servants**.

Tafsir al-Baidawi

132- **He is one of Our believing servants**, as it appears that the pronoun refers to Elias.

Surat al-Saffat 37:133

And indeed, Lot was among the messengers.

Tafsir al-Jalalayn

133 - **And indeed, Lot was among the messengers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed, Lot was a messenger among the messengers.

Tafsir al-Qurtubi

God Almighty says: "Indeed, Lot was among the messengers. When We saved him and his family, all of them, except an old woman among those who remained behind." The story of Lot was presented.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he sent him to his people but they denied him, so God Almighty saved him and his family from among them, except for his wife, who perished with those who perished from her people. God Almighty destroyed them with various punishments and made their place on earth a stinking lake, ugly in appearance, taste and smell, and made it a permanent path that travelers pass by day and night. For this reason God Almighty said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" That is, will you not consider how God destroyed them and know that the disbelievers have similar situations.

Fath al-Qadir

133- **And indeed, Lot was among the messengers.**
The story of Lot has been mentioned in full above.

Tafsir al-Baghawi

133. **And indeed, Lot was among the messengers.**

Tafsir al-Baidawi

133- **And indeed, Lot was among the messengers.**

Surat al-Saffat 37:134

When We saved him and his family, all together.

Surat al-Saffat 37:134

When We saved him and his family, all together.

Tafsir al-Jalalayn

134 - Remember **when We saved him and his family, all together**

Tafsir al-Suyuti

Tafsir al-Tabari

When We saved him and his family, all together. He says: When We saved Lot and his family, all together, from the punishment that We inflicted upon his people, and destroyed them because of it.

Tafsir al-Qurtubi

God Almighty said, **When We saved him and his family, all together.**

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he sent him to his people but they denied him, so God Almighty saved him and his family from among them, except for his wife, who perished with those who perished from her people. God Almighty destroyed them with various punishments and made their place on earth a stinking lake, ugly in appearance, taste and smell, and made it a permanent path that travelers pass by day and night. For this reason God Almighty said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" That is, will you not consider how God destroyed them and know that the disbelievers have similar situations.

Fath al-Qadir

134- **When We saved him and his family, all together.** The circumstance is related to an omitted word, which is *mention*. It cannot be related to the messengers, because he was not sent at the time of his salvation.

Tafsir al-Baghawi

134. **When We saved him and his family, all together.**

Tafsir al-Baidawi

134- **When We saved him and his family, all together.**

Surat al-Saffat 37:135

except an old woman among those who remained behind.

Tafsir al-Jalalayn

135 - **Except an old woman among those who remain behind** meaning those who remain in the punishment

Tafsir al-Suyuti

Tafsir al-Tabari

Except for an old woman among those who have passed away. He says: Except for an old woman among those who remain, and she is Lot's wife. We have mentioned her story previously, and the disagreement of those who differ about the meaning of his saying **among those who have passed away**. The correct statement about that, according to us, is...

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Abu Rawq, on the authority of Al-Dahhak, **Except for an old woman among the past ones**, meaning: except for his wife who stayed behind and was transformed into a stone, and she was called Haishafa'.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Except an old woman among those who remain behind**, he said: the perishing.

Tafsir al-Qurtubi

The Almighty said: **Except an old woman among those who came after.**

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he sent him to his people but they denied him, so God Almighty saved him and his family from among them, except for his wife, who perished with those who perished from her people. God Almighty destroyed them with various punishments and made their place on earth a stinking lake, ugly in appearance, taste and smell, and made it a permanent path that travelers pass by day and night. For this reason God Almighty said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" That is, will you not consider how God destroyed them and know that the disbelievers have similar situations.

Fath al-Qadir

135- **Except an old woman among those who have passed away.** It has been mentioned that *ghabir* can mean the past, and it can mean the remaining. So the meaning is: Except an old woman among those who

remain in the punishment, or those who have passed away who have perished.

Tafsir al-Baghawi

135. **Except an old woman among those who remain behind**, meaning: those who remain in the punishment.

Tafsir al-Baidawi

135- **Except for an old woman among the past ones.**

Surat al-Saffat 37:136
Then We destroyed the others.

Surat al-Saffat 37:136

Then We destroyed the others.

Tafsir al-Jalalayn

136 - **Then We destroyed** We destroyed **the others** the disbelievers of his people

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Then We destroyed the others**, means: Then We threw stones at them from above, and thus We destroyed them.

Tafsir al-Qurtubi

Then We destroyed the others, meaning with punishment.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he sent him to his people but they denied him, so God Almighty saved him and his family from among them, except for his wife, who perished with those who perished from her people. God Almighty destroyed them with various punishments and made their place on earth a stinking lake, ugly in appearance, taste and smell, and made it a permanent path that travelers pass by day and night. For this reason God Almighty said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" That is, will you not consider how God destroyed them and know that the disbelievers have similar situations.

Fath al-Qadir

136- **Then We destroyed the others** meaning We destroyed them with punishment. The meaning is that his survival and the survival of all his family except for the old woman and the destruction of the rest of his people who did not believe in him is clear evidence of the fact that he was one of the messengers.

Tafsir al-Baghawi

136. **Then We destroyed the others**, and destruction means annihilation.

Tafsir al-Baidawi

136- **Then We destroyed the others** was previously explained.

Surat al-Saffat 37:137

And indeed, you pass by them in the morning.

Tafsir al-Jalalayn

137 - **And you will surely pass by them** on their tracks and their dwellings in your travels **in the morning** meaning during the day.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the polytheists of Quraysh 106: You pass by the people of Lot, whom We destroyed, in the morning, during the day, and at night.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you pass by them in the morning**. They said: Yes, by God, in the morning and evening they trample them, trampling them. Whoever takes from Medina to Syria takes Sodom, the city of Lot's people.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **You will pass by them in the morning**, he said: On your journeys.

Tafsir al-Qurtubi

And you pass by them in the morning. He addressed the Arabs: That is, you pass by their homes and their ruins <in the morning> at the time of morning.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he sent him to his people but they denied him, so God Almighty saved him and his family from among them, except for his wife, who perished with those who perished from her people. God Almighty destroyed them with various punishments and made their place on earth a stinking lake, ugly in appearance, taste and smell, and made it a permanent path that travelers pass by day and night. For this reason God Almighty said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" That is, will you not consider how God destroyed them and know that the disbelievers have similar situations.

Fath al-Qadir

137- **And you pass by them in the morning**. He addressed this to the Arabs or the people of Mecca in particular: that is, you pass by their homes in which there are traces of torment in the morning.

Tafsir al-Baghawi

137. **And you pass by them**, their traces and their homes, **in the morning**, in the morning.

Tafsir al-Baidawi

137- **And you** O people of Mecca. **will pass by them** at their homes in your trade to Syria, for Sodom is on its way. **in the morning** entering in the morning.

Surat al-Saffat 37:138

And by night, then will you not reason?

Surat al-Saffat 37:138

And by night, then will you not reason?

Tafsir al-Jalalayn

138 - **And at night, will you not understand?** O people of Mecca, what has happened to them, so take heed from it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Do you not understand?** means: Do you not have minds with which to reflect and think, so that you may know that whoever among God's servants follows in disbelief in Him and denial of His Messengers, the path of those described among the people of Lot, will be punished by God, similar to what was inflicted upon them for their disbelief in God and denial of His Messenger, so that this may deter you from what you are doing of associating partners with God and denying Muhammad, may God bless him and grant him peace.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Do you not reason?** He said: Do you not consider what happened to them in the disobedience of God, lest what happened to them happen to you? He said: And that passing by means of passing by them.

Tafsir al-Qurtubi

And by night you pass by them as well. And the speech was completed. Then he said: **Do you not understand?** That is, do you not consider and reflect.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he sent him to his people but they denied him, so God Almighty saved him and his family from among them, except for his wife, who perished with those who perished from her people. God Almighty destroyed them with various punishments and made their place on earth a stinking lake, ugly in appearance, taste and smell, and made it a permanent path that travelers pass by day and night. For this reason God Almighty said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" That is, will you not consider how God destroyed them and know that the disbelievers have similar situations.

Fath al-Qadir

138- **And by night** meaning you pass by their homes on your way to Syria and your return from it during the day and night **Do you not understand** what you see in their homes of the effects of God's punishment that has befallen them? For in that is a lesson for those who take heed and an admonition for those who reflect.

Tafsir al-Baghawi

138. **And by night**, meaning: you pass by them during the day and night when you go on your journeys and return, **do you not understand**, so that you may take heed from them.

Tafsir al-Baidawi

138- **And at night** meaning in the evening or during the day and night, and perhaps it occurred near a house that the traveler would pass by in the morning or the one heading to it in the evening. **Do you not understand?** Is there no mind within you to reflect?

Surat al-Saffat 37:139

And indeed, Jonah was among the messengers.

Tafsir al-Jalalayn

139 - **And indeed, Jonah was among the messengers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed, Jonah was sent among the messengers to his people.

Tafsir al-Qurtubi

It contains eight issues:

First - The Almighty's saying: **And indeed, Jonah was among the messengers.** Jonah is Dhul-Nun, the son of Matta, the son of the old woman who Iyas stayed with and hid from his people for six months. Jonah was a breastfed baby, and Jonah's mother used to serve him herself and keep him company, and she would not withhold from him any honor she could. Then Iyas grew tired of the cramped conditions in the houses and fled to the mountains. The woman's son, Jonah, died, so she went out after Iyas, wandering behind him in the mountains until she found him. She asked him to pray to God for her, so that he might revive her son. Iyas came to the baby fourteen days after his death, performed ablution, prayed, and supplicated to God, and God revived Jonah, son of Matta, through the supplication of Iyas, peace be upon him. God sent Jonah to the people of Nineveh in the land of Mosul. They used to worship idols, but they repented, as was explained previously in Surah Yunus. The story of Jonah leaving in anger continues in Surah Al-Anbiya. There is disagreement over whether his message was before or after he was swallowed by the whale. At-Tabari narrated on the authority of Shahr ibn Hawshab: Gabriel, peace be upon him, came to Jonah and said, **Go to the people of Nineveh and warn them that the punishment has come upon them.** He said, **Find a beast.** Jonah said, **The matter is more urgent than that.** He said, **Find shoes.** He said, **The matter is more urgent than that.** Jonah became angry and went to the ship and boarded it. When he boarded the ship, the ship calculated that it would not move forward or backward. He said, **Draw lots.** He said, **Then cast lots.** Then the whale came wagging its tail. Then it was called, **O whale! We have not made Jonah a provision for you; rather, We have made you a protection and a place of prostration for it.** The whale swallowed him from that place until it passed by him as far as the camel, then it carried him until it passed by the Tigris River, then it carried on until it threw him into Nineveh. Al-Harith narrated: Al-Hasan narrated: Abu Hilal narrated: Shahr ibn Hawshab narrated from Ibn Abbas, who said: "The message of Yunus came after the fish had thrown him out. These people argued that a

messenger does not go out in anger with his Lord, so what he did was before his prophethood. Others said: It happened after he had called those he was sent to to what God had commanded him to call them to, and delivered to them the message of his Lord. But he promised them that what he had warned them about of God's punishment would come down at a time appointed for them, and it would leave them if they did not repent and return to obeying God. Then, when the punishment overshadowed the people and enveloped them - as God said in His revelation - they repented to God, so God lifted the punishment from them, and Yunus was informed of their safety and the lifting of the punishment that He had promised them. He became angry at that and said, 'I promised them a promise, but I denied it and transgressed my bounds.' So he left in anger with his Lord and hated to return to them, for they had experienced him as a liar." Narrated by Sa'id ibn Jubayr from Ibn Abbas. This has already been mentioned in <Al-Anbiya> and it is correct as will come in the statement of God Almighty: **And We sent him to a hundred thousand or more** (al-Saffat 37:147). Yunus was not declined because it is a foreign name. If it were Arabic, it would have been declined even if it had the letter *ya* at the beginning, because it is not one of the verbs that *yaf'ala* **does not suffice**. Similarly, if you name someone with *Ya'fur*, you decline it, but if you name someone with *Ya'fur*, you do not decline it.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihis on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship,** Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots,** meaning he struck, **and was among the defeated,** meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached.** They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said

And indeed, Jonah was among the messengers.

it was seven, said Ja'far al-Sadiq **may God be pleased with him**. Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected.** It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship.** Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darknesses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses

of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurayrah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out** meaning We threw him **into the open desert**. Ibn Abbas **may God be pleased with him** and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine**. Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd**. In another narration on his authority: **Every tree that perishes in the same year is a gourd**. Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more**. Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said**: There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more**. Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one

hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

139- **And indeed, Jonah was among the messengers.** Jonah is Dhul-Nun, and he is the son of Matta. The commentators said: Jonah had promised his people punishment.

Tafsir al-Baghawi

139. The Almighty says: **And indeed, Jonah was among the messengers,** from among the messengers of God.

Tafsir al-Baidawi

139- **And indeed, Jonah was among the messengers.** It was read with a kasra on the letter noon.

Surat al-Saffat 37:140

When he ran away to the laden ship

Surat al-Saffat 37:140

When he ran away to the laden ship

Tafsir al-Jalalayn

140 - **When he fled** he fled **to the laden ark** the full ship when his people were angry because he did not bring down upon them the punishment that he had promised them. So he boarded the ship and it stopped in the middle of the sea. The sailors said, "Here is a slave who has run away from his master. The lot will show him."

Tafsir al-Suyuti

Tafsir al-Tabari

When he fled to the laden ark He says when he fled to the ark, which is the ship, laden: which is filled with the venerable cargo.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **to the laden ark**. We used to say that it was the loaded ark.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **The laden ship**, he said: The loaded one.

And his saying **so he contributed** means: he fought.

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

Tafsir al-Qurtubi

Second - The Almighty said: **When he fled**.

Al-Mubarrad said: The root of *abq* means to distance oneself, and from it is a runaway slave. Someone else said: Jonah was called *abq* because he went out without God's command, hiding from the people. **To the laden ark** means the one filled. <The ark> is masculine and feminine and can be singular or plural, as has been mentioned before. Al-Tirmidhi Al-Hakim said: He called him *abq* because he fled from servitude, and servitude is leaving one's desires and sacrificing oneself for the sake of God's commands. So when he did not sacrifice oneself when the king's resolve was intense upon him, as was explained above in <Al-Anbiya>, and he preferred his desires, the name *abq* was attached to him. The king's resolve was in God's command, not in his own, and in God's fortune, not his own. So Jonah investigated, but did not reach the correct conclusion that God had, so he called him *abq* and *malima*.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship**, Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots**, meaning he struck, **and was among the defeated**, meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached**. They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased with him**. Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected**. It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship**. Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darknesses, 'There is no deity except You; exalted

are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurayrah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out** meaning We threw him into the open desert. Ibn Abbas **may God be pleased with him** and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine.** Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair:

Every tree that has no trunk is a gourd. In another narration on his authority: **Every tree that perishes in the same year is a gourd.** Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more.** Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said:** There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more.** Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the

Surat al-Saffat 37:140

When he ran away to the laden ship

punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

So when the punishment was delayed for them, he left them and headed to the sea and boarded the ship. By going to the sea, he was like one fleeing from his master, so he was described as a fugitive, which is the meaning of His statement: 140- **When he fled to the laden ship**. The root of fugitive is to flee from the master, but since his flight from his people was without his Lord's permission, he was described as such. Al-Mubarrad said: The interpretation of abaq is ba'ad: meaning he went to him, and from that is their saying a runaway slave.

The scholars differed as to whether his message was before or after he was swallowed by the whale. The meaning of *filled* is *loaded*.

Tafsir al-Baghawi

140. **When he fled to the laden ship**, meaning: he fled.

Ibn Abbas, may God be pleased with him, and Wahb said: Jonah had promised his people punishment, but when the punishment was delayed, he went out as if he had been advised by one of them. He headed to the sea and boarded the ship, but the ship was stopped and the sailors said: Here is a runaway slave from his master. So they drew lots and the lot fell on Jonah. They drew lots three times and the lot fell on Jonah, so Jonah said: I am the runaway, and he threw himself into the water.

It was narrated in the story: When he reached the sea, his wife and two sons were with him. A ship came and he wanted to ride with them, so he put his wife forward to ride after her, but the waves came between him and the ship and the ship passed by. Then another wave came and took his eldest son, and a wolf came and took the youngest son, so he was left alone. Then another ship came and he boarded it, so it sat on the side of the people. When the ship passed through the sea, it subsided, so they drew lots. We mentioned the story in Surah Yunus.

Tafsir al-Baidawi

140- **When he fled** means he ran away. Its origin is fleeing from the master, but since his fleeing from his people was without his Lord's permission, it was good to apply it to him. **To the laden ship** means the filled one.

Surat al-Saffat 37:141

So he contributed and was among the losers.

Tafsir al-Jalalayn

141 - **He fought** the people of the ship **and he was among the defeated** the defeated, so they threw him into the sea

Tafsir al-Suyuti

Tafsir al-Tabari

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, **He cast lots**, meaning: he drew lots.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So he drew lots and was among those who were defeated**. He said: So the ship was held up, and the people knew that it was held up because of an incident they had caused, so they drew lots, and Yunus drew lots and threw himself down, and the whale swallowed him.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **So he drew lots**, he said: A caster.

His saying, **So he was among those who were refuted**, means: So he was among those who were overcome and vanquished. It is said from this: God refuted someone's argument, so it was refuted: meaning He invalidated it, so it became invalid. The root of refutation is slippery in water and mud. It has been said about them: God refuted his argument, and it is rare.

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, **So he was among those who were rejected**, he said: Among Al-Maqrū'i

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, **among those who are rejected**, he said: **among those who are affected**.

Muhammad ibn al-Husayn told us, he said: Ahmad ibn al-Mufaddal told us, he said: Asbat told us, on the authority of al-Suddi, regarding his statement, **So he was among those who were defeated**, he said: Among those who were humiliated.

Tafsir al-Qurtubi

Third: The Almighty's saying: **So he drew lots**.

Al-Mubarrad said: So he fought. He said: Its origin is from the arrows that circulate. **So he was among the defeated**. He said: Among the vanquished. Al-Farra' said: His argument was defeated and God defeated it. Its origin is from slippery slope. The poet said:

We said the refutations in every way, and the eyes were satisfied with their killing

That is: the defeated.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship**, Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots**, meaning he struck, **and was among the defeated**, meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached**. They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased with him**. Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected**. It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this

So he contributed and was among the losers.

view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship.** Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darknesses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' " * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurairah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out** meaning We threw him **into the open desert**. Ibn Abbas **may God be pleased with him** and

others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine.** Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd.** In another narration on his authority: **Every tree that perishes in the same year is a gourd.** Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more.** Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said:** There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more.** Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that

that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

141- **So he cast lots and was among the defeated.** The root of the word *contest* is *overcoming*, which is voting, and it means that the arrow comes out to the one who wins. Al-Mubarrad said: That is, he fought. He said: Its origin is from the arrows that circulate, and the meaning of **So he was among the defeated** is so he became among the defeated. He said: It is said that his argument was defeated and God defeated it, and its origin is from slipping from the position of victory, and from it the poet said:

We killed the refuters in every way, and the eyes were satisfied with their killing.

The defeated.

Tafsir al-Baghawi

141. **So he cast lots**, meaning he fought. Casting lots means throwing arrows at the direction of the lot. **So he was among those who were defeated**, meaning those who were defeated.

Tafsir al-Baidawi

141- **So he drew lots** so he competed with his people. **And he was among the defeated** so he became among those who were defeated by the lot, and its origin is slipping from the position of victory. It was narrated that when his people were promised punishment, he left them before God commanded him, so he boarded the ship and it stopped and they said: Here is a runaway slave, so they drew lots and the lot fell on him, so he said, I am the runaway, and he threw himself into the water.

Surat al-Saffat 37:142

So the fish swallowed him, and he was blameworthy.

Surat al-Saffat 37:142

So the fish swallowed him, and he was blameworthy.

Tafsir al-Jalalayn

142 - **Then the fish swallowed him** swallowed him **while he was blameworthy** meaning he committed what he was blameworthy for, which was going to sea and boarding the ship without permission from his Lord.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying **and the fish swallowed him** means: so the fish swallowed him, and it is an active participle from the word *luqmah*. And his saying **and he is blameworthy** means: he is the one who earns blame. It is said: the man is blamed? If he did something that he is blameworthy for, even if he is not blamed, just as it is said: you became foolish and thirsty: meaning you are foolish and thirsty? And from this is the saying of Labid:

You foolishly blamed and criticized without being blamed, and that person before today was not wise

As for the blameworthy, he is the one who is blamed with the tongue and reproached with words.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told 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 his statement, **and he is blameworthy**, he said: guilty.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **and he is blameworthy**: meaning in his actions.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and he is blameworthy**, he said: and he is guilty. He said: and blameworthy is the guilty one.

Tafsir al-Qurtubi

Fourth - The Almighty said: **And the fish swallowed him, and he was blameworthy**. That is, he did something for which he is blamed. As for the blameworthy, he is the one who is blamed, whether he deserved it or not. It was also said: The blameworthy is the one who is found fault. It is said that a man is blamed if he did something and became blameworthy

because of that action.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship**, Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots**, meaning he struck, **and was among the defeated**, meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached**. They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased with him**. Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected**. It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship**. Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who

glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darknesses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurayrah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out** meaning We threw him into the open desert. Ibn Abbas **may God be pleased with him** and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine.** Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah

ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd.** In another narration on his authority: **Every tree that perishes in the same year is a gourd.** Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more.** Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said:** There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more.** Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their

Surat al-Saffat 37:142

So the fish swallowed him, and he was blameworthy.

appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

142- **And the fish swallowed him, and he was blameworthy.** It is said that you swallowed the morsel and you ate it, meaning that the fish swallowed him. The meaning of **and he was blameworthy** is that he deserves blame. It is said that a man is blameworthy if he does something that he is blameworthy for. As for the blameworthy, he is the one who is blamed, whether he did something that he deserves to be blamed for or not. It is also said that the blameworthy is the one who is defective. It is said that a man is blameworthy if he does something that makes him defective. The meaning of this contribution is that when Yunus boarded the ship, it got stuck, so the sailors said: Here is a slave who has run away from his master. This is the way a ship sails if there is a runaway on board, it does not sail. So they drew lots and the lot fell on Yunus, so he said, **I am the runaway**, and he threw himself into the water. Sa'id ibn Jubayr said: When they drew lots, a whale came to the ship with its mouth open, awaiting the command of its Lord, until he threw himself into the water and the whale took him.

Tafsir al-Baghawi

142. **Then the fish swallowed him**, swallowed him, **and he was blameworthy**, he did what he was blamed for.

Tafsir al-Baidawi

142- **Then the fish swallowed him** and swallowed him from the morsel. **And he was blameworthy** included in the blame, or he did what he was blamed for or he blamed himself. It was read with the fatha, built from liam like mashib in mashub.

Surat al-Saffat 37:143

So had he not been among those who glorify God,

Tafsir al-Jalalayn

143 - **Had he not been among those who glorify God** those who remember Him often in the belly of the whale, "There is no god but You, glory be to You. Indeed, I was among the wrongdoers."

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Had he not been among those who prayed to God before the trial with which he was afflicted by the punishment of being imprisoned in the belly of the whale.**

Tafsir al-Qurtubi

If only he were among those who glorify God Al-Kisa'i said: <an>was not broken because of the lam, because the lam does not belong to it. An-Nahas said: **The matter is as he said, the lam is in response to lawla.** <If only he were among those who glorify God>means among those who pray.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship**, Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots**, meaning he struck, **and was among the defeated**, meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed

in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached.** They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased with him.** Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected.** It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship.** Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darkneses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah,

what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurayrah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out** meaning We threw him **into the open desert**. Ibn Abbas **may God be pleased with him** and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine**. Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd**. In another narration on his authority: **Every tree that perishes in the same year is a gourd**. Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more**. Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said**: There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more**. Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred

thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more**. He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

143- **Had he not been among those who glorify God** meaning those who remember God, or pray to Him.

Tafsir al-Baghawi

143. **Had he not been among those who glorify God**, among those who remember God before that, and he used to remember God often. Ibn Abbas said: Among those who pray. Wahb said: Among those who worship. Al-Hasan said: He did not pray in the belly of the whale, but he did perform righteous deeds. Ad-Dahhak said: God Almighty thanked him for his previous obedience.

It was said: **(Had he not been among those who glorify God)** in the belly of the whale. Saeed bin Jubair said: He means His statement: "There is no god but You; glory be to You. Indeed, I was among the wrongdoers" (Al-Anbiya': 87).

Tafsir al-Baidawi

143- Had he not been among those who glorify God who remember God often by glorifying Him throughout his life, or in the belly of the whale, which is his saying "There is no god but You, glory be to You. Indeed, I was among the wrongdoers." And it was said that he was among those who pray.

Surat al-Saffat 37:144

He will remain in its belly until the Day they are resurrected.

Surat al-Saffat 37:144

He will remain in its belly until the Day they are resurrected.

Tafsir al-Jalalayn

144 - **to remain in its belly until the Day of Resurrection**
The belly of the whale would have become a grave for him until the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

To remain in its belly until the Day of Resurrection
means: He would have remained in the belly of the whale until the Day of Resurrection, the day on which God will resurrect His creation, imprisoned. But he was among those who remembered God before the affliction, so God remembered him during the affliction, so He saved him and delivered him.

The people of interpretation differed regarding the time of Jonah's glorification, which God mentioned to him. He said, **Had he not been among those who glorify God**, and some of them said something similar to what we said about that, and they said something similar to what we said about the meaning of His saying, **among those who glorify God**.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Had he not been among those who glorify God**, he would have prayed a lot in times of ease, so God saved him thereby. He said: It was said of wisdom: A righteous deed raises its doer if he stumbles, and if he is overcome, he finds a place to lean.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of some of his companions, on the authority of Qatada, regarding His statement, **Had he not been among those who glorify God**, he said: He used to pray for long periods of time in ease. He said: And righteous deeds elevate their doer when he is in distress, and when he is overcome by an affliction, he finds a place to recline.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told us, that Yazid al-Raqashi told him, he said: I heard Anas ibn Malik, he said: I do not know except that Anas traces the hadith back to the Prophet, peace and blessings be upon him: When the Prophet Yunus wanted to call upon God with words when he called out to Him while he was in the belly of the whale, he said: O God, there is no god but You, glory be to You, indeed I was among the wrongdoers. So the call came from under the Throne, and the angels said: O Lord, this is a weak, well-known voice in a strange land. He said: Do you not know that? They said: O Lord, who is he? He said: That is My servant Yunus. They said:

Your servant Yunus, for whom accepted deeds and answered supplications are always raised up? They said: O Lord, does He not have mercy on him for what he did in times of ease, so that You would save him from affliction? He said: Yes. So He ordered the whale to throw him out onto the open.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, **Had he not been among those who glorify God**, he said: among those who pray.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu al-Haytham, on the authority of Sa'id ibn Jubayr: **Had he not been among those who glorify God**, he said: among those who pray.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah: **Had he not been among those who glorify God**, he said: He had done righteous deeds in the past.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **of those who glorify God**, he said: those who pray.

Yaqub ibn Ibrahim told me: Kathir ibn Hisham told us: Ja'far told us: Maimun ibn Mihran told us: I heard Ad-Dahhak ibn Qays say on his pulpit: Remember God in times of ease and He will remember you in times of hardship. Jonah was a servant of God who remembered God, and when hardship befell him, he called upon God, and God said: **Had he not been of those who glorify God, He would have remained inside its belly until the Day of Resurrection**. So God reminded him of what he had done. Pharaoh was a tyrant and oppressor, and 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.'" (Yunus 10:90-91) Ad-Dahhak said: Remember God in times of ease and He will remember you in times of hardship.

Abu Jaafar said: It was said that he only innovated the prayer that God told about him, saying: **Had he not been among those who glorify God** in the belly of the whale.

Some of them said: It was glorification, not prayer.

Who said that?

Ibn Bashar told us: Abu Dawud told us: Imran al-Qattan told us: I heard al-Hasan say about the verse, **Had he not been among those who glorify God**, he said: By God, it was nothing but a prayer he performed while in the belly of the whale. Imran said: So I mentioned that to Qatada, and he denied it and said: By God, he used to pray a lot during times of ease.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Al-Mughirah ibn Al-Nu'man, on the authority of Sa'id ibn Jubayr: **Then the fish**

swallowed him, and he was blameworthy. He said: He said: "There is no god but You; glory be to You. Indeed, I was among the wrongdoers." (Al-Anbiya': 87) So when he said that, the fish threw him out, and he was in a state of darkness.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **to remain in its belly until the Day of al-Qiyamah 75**:so the belly of the whale became a grave for him until the Day of Resurrection.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-Suddi, on the authority of Abu Malik, who said: Jonah remained in the belly of the whale for forty days.

Tafsir al-Qurtubi

To remain in its belly until the Day they are resurrected meaning as a punishment for him, meaning the belly of the whale will be a grave for him until the Day of Resurrection. There is a difference of opinion as to how long he stayed in the belly of the whale. Al-Suddi, Al-Kalbi, and Muqatil ibn Sulayman said: Forty days. Ad-Dahhak: Twenty days. Ata': Seven days. Muqatil ibn Hayyan: Three days. It was also said: One hour. And God knows best.

Fifth - "Al-Tabari narrated from the hadith of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: When God, the Most High, wanted to imprison Jonah in the belly of the whale, God revealed to the whale, 'Take him and do not cut his flesh or break his bone.' So the whale took him and then threw him down to his home in the sea. When he reached the bottom of the sea, Jonah heard a sound and said to himself, 'What is this?' Then God, the Blessed and Exalted, revealed to him while he was in the belly of the whale, 'This is the glorification of the sea creatures.' So he glorified God while he was in the belly of the whale. Then the angels heard his glorification and said, 'O our Lord, we hear a weak voice in a strange land.' He said, 'That is My servant Jonah. He disobeyed Me, so I imprisoned him in the belly of the whale in the sea.' They said, 'The righteous servant from whom righteous deeds ascended to You every day and night?' He said, 'Yes.' So they interceded for him at that time, and the whale ordered him to be thrown up on the shore, as God, the Most High, said, 'And he was sick.'" And his sickness with which God, the Most High, described him was It was narrated that the whale cast him onto the shore like a newborn child, with flesh and bones scattered. It was narrated that the whale traveled with a ship, raising its head so that Jonah could breathe and swim. It did not leave them until they reached land, then it threw him up safe and sound, and they became Muslim. Az-Zamakhshari mentioned this in his Tafsir. Ibn al-Arabi said: More than one of our companions informed me on the authority of Imam al-Haramayn, Abu al-Ma'ali Abd al-Malik ibn Abd God ibn Yusuf

al-Juwayni: He was asked about the Creator being in a direction. He said: No, and He is far above that. It was said to him: What is the evidence for that? He said: The evidence for that is the saying of the Prophet (peace and blessings of God be upon him): **Do not prefer me over Jonah, son of Matta.** It was said: What is the evidence for this hadith? He said: I will not say that until my quest takes a thousand dinars to pay off a debt. Two men stood up and said: It is on us. He said: He should not follow two people with it because it would be too difficult for him. One of them said: It is on us. He said: "Yunus, son of Matta, threw himself into the sea, and the whale swallowed him. He walked at the bottom of the sea in three layers of darkness, and he called out, 'There is no god but You; glory be to You. Indeed, I have been among the wrongdoers.'" (al-Anbiya 21:87) as God has informed us about him. And Muhammad, peace and blessings be upon him, when he sat on the green shelves and ascended with them until he reached a place where he could hear the creaking of the pens, and his Lord spoke to him as He spoke to him and revealed to him what He revealed, was not closer to God Almighty than Yunus in the belly of the whale in the darkness of the sea.

Sixth - Al-Tabari mentioned: When Yunus, peace be upon him, boarded the ship, its people were struck by a strong wind. They said, **This is because of the sin of one of you.** Yunus said, knowing that he was the one who committed the sin, "This is my sin, so throw me into the sea. They refused to accept me until they showered their arrows." So he drew lots and was among those who were cast out. Yunus said to them, "I have told you that this matter is because of my sin, and that they refused to accept me until they showered their arrows a second time, so he was among those who were cast out. They refused to throw him into the sea until they sent their arrows a third time, so he was among those who were cast out." When he saw that, he threw himself into the sea, and that was at night, and the whale swallowed him. It was narrated that when he boarded the ship, he covered himself and slept. They traveled not far when a strong wind came and the ship was about to sink. The people of the ship gathered and called out to God, saying, **Wake up the sleeping man so he may supplicate with us.** So he supplicated to God with them, and God lifted the wind from them. Then Yunus went to his place and slept. Then a strong wind came and the ship was about to sink, so they woke him up and he supplicated to God, and the wind lifted. He said: While they were like that, a huge whale raised its head towards them, intending to swallow the ship. Yunus said to them, **O my people! This is for my sake! If you were to throw me into the sea, you would sail, and the wind and fear would depart from you.** They said, "We will not throw you out until we draw lots. Whoever you fall on, we will throw into the sea." He said, **So draw lots, and it fell on Yunus.** He said to them, **O my people, throw me out! It is for my sake that you have been given this gift.** They said, **We will not do that until we draw lots once more.** So they did, and it fell on Yunus. He said to them, **O my people, throw me out! It is for my sake that you have been given this gift.** This is what God, the Almighty, said, **So he cast lots, and he was among those thrown down.** That is, the arrow fell on him. So they set out with him on the deck of the ship to throw

He will remain in its belly until the Day they are resurrected.

him into the sea, and behold, the whale opened its mouth. Then they brought him to the side of the ship, and behold, the whale. Then they returned with him to the other side, and behold, the whale opened its mouth. When he saw that, he threw himself out and the whale swallowed him. Then God, the Almighty, revealed to the whale, **I did not make it your provision, but I made your belly a vessel for it.** So he remained in the belly of the fish for forty nights, and then he called out in the darkness, "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers." So We responded to him and saved him from the distress. And thus do We save the believers. (al-Mu'minun 23:88) This has been mentioned before and will be mentioned later. In this there is some understanding of the fact that drawing lots was practiced in the laws of those before us, and it came in our law as mentioned before in <Al-Imran>. Ibn al-Arabi said: Drawing lots has been mentioned in the law in three places: The first: "When the Prophet (peace and blessings of God be upon him) wanted to travel, he would cast lots among his wives, and whichever one's lot fell, he would take with him." The second: "It was reported to the Prophet (peace and blessings of God be upon him) that a man had freed six slaves and had no other property, so he cast lots among them, so he freed two and enslaved four." The third: Two men disputed before him about inheritances that had been lost, so he said, **Go, seek the truth, draw lots, and let each of you absolve the other.** These are three situations: division in marriage, emancipation, and division, and the drawing of lots in them to remove confusion and resolve the disease of lust. Our scholars differed regarding the drawing of lots among wives during conquest, with two opinions, the correct of which is the drawing of lots, and this is the opinion of the jurists of the regions. This is because traveling with all of them is not possible, and choosing one of them is preferential treatment, so nothing remains except the drawing of lots. Likewise in the issue of the six slaves, every two of them get a third, which is the amount in which he is permitted to emancipate during his death illness, and designating them for lust is not permissible according to the Shari'ah, so nothing remains except the drawing of lots. Similarly, if a quarrel occurs over the items of inheritance, nothing can distinguish the right except the drawing of lots, so it became the basis for determining the beneficiary if it is unclear. He said: What is right with me is that it should be conducted in every problem, as that is clearer for it, stronger for deciding the ruling in it, and clearer for removing confusion from it. Therefore, we said: The drawing of lots among wives in divorce is like the drawing of lots among female slaves in emancipation.

Seventh: It is not permissible to cast lots to throw a human being into the sea. Rather, this was done in the time of Yunus and their time, in order to prove his proof and increase his faith. It is not permissible for someone who has sinned to be killed or thrown into the fire or the sea. Rather, the prescribed punishments and discretionary punishments are applied to him according to the extent of his crime. Some people have thought that if the sea is rough on people and they are forced to lighten the ship, then lots are cast on

them, so some of them are thrown in order to lighten the load. This is false, because throwing some men in is not enough, but rather it is about money. However, they are patient with the decree of God, the Almighty.

Eighth - God the Almighty informed us that Yunus was among those who glorify God *swt*, and that his glorification was the reason for his salvation. Therefore, it is said: **A righteous deed elevates its doer if he stumbles.** Ibn Abbas said: **Among those who glorify God** is among those who pray. Qatadah said: **He used to pray before that because God the Almighty had protected him and saved him.** Ar-Rabi' ibn Anas said: **Had it not been for his righteous deeds before that, he would have remained inside its belly until the Day of Resurrection.** He said: "It is written in the Book of Wisdom: A righteous deed elevates its Lord if he stumbles." Muqatil said: **Among those who glorify God** is among those who pray and obey before disobeying God *swt*. Wahb said: **Among those who worship God.** Al-Hasan said: "He did not pray in the belly of the whale, but he performed a righteous deed during times of prosperity, so God reminded him of it during times of affliction. A righteous deed elevates its doer, and if he stumbles, he finds a way out."

I said: And from this meaning is the saying of the Prophet (peace and blessings of God be upon him): **Whoever among you is able to have a store of righteous deeds, let him do so.** So the servant strives and is keen on a characteristic of his righteous deeds, by which he is sincere between himself and his Lord, and stores it up for the day of his need and poverty, and hides it with his effort, and conceals it from His creation, so that its benefit reaches him when he is most in need of it. Al-Bukhari and Muslim narrated from "the hadith of Ibn Umar on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: While three men - in one narration from those who came before you - were walking, rain caught them, so they took refuge in a cave in a mountain. A rock from the mountain fell on the mouth of the cave and closed over them. Some of them said to one another: Look for righteous deeds that you have done for the sake of God, and supplicate to God by them, perhaps He may relieve you of your distress." The hadith in its entirety is well-known, and its fame suffices without its being completed. Sa'id ibn Jubayr said: When he said in the belly of the whale: "There is no god but You; glory be to You. Indeed, I was among the wrongdoers" (Al-Anbiya': 87), the whale threw him up. It was said that **of those who glorify God** is among those who pray in the belly of the whale.

I said: What is most apparent is that it is the glorification of the tongue in accordance with the heart, and this is indicated by the hadith of Abu Hurayrah mentioned earlier, which was mentioned by al-Tabari. He said: So he glorified God in the belly of the whale. He said: The angels heard his glorification and said: O our Lord, we hear a weak voice in a strange land. According to this saying, the word *kana* is redundant, meaning if he were not among those who glorify God. In the book of Abu Dawud, it is narrated on the authority of Sa'd ibn Abi Waqqas that the Prophet,

may God bless him and grant him peace, said: The supplication of Jonah in the belly of the whale, **There is no god but You, glory be to You, indeed I was among the wrongdoers**, no Muslim ever supplicated with it for anything without it being answered for him. This has already been mentioned in Surah al-Anbiya'. Jonah, peace be upon him, was previously praying and glorifying God, and he was the same in the belly of the whale. In the hadith, it is said: Then the whale was called out: **We did not make Jonah a provision for you, rather We made you a protection and a place of prostration for it**. This has already been mentioned.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship**, Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots**, meaning he struck, **and was among the defeated**, meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached**. They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased with him**. Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected**. It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we

will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship**. Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darknesses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurairah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out meaning We threw him into the open desert**. Ibn Abbas **may God be pleased with him** and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen,

He will remain in its belly until the Day they are resurrected.

and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine.** Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd.** In another narration on his authority: **Every tree that perishes in the same year is a gourd.** Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more.** Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said:** There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more.** Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed

here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

144- **To remain in its belly until the Day of Resurrection** meaning that the belly of the whale would become a grave for him until the Day of Resurrection. It was also said that he would remain alive in its belly.

The commentators differed as to how long God stayed in the belly of the whale. As-Suddi, Al-Kalbi, and Muqatil ibn Sulayman said: Forty days. Ad-Dahhak said: Twenty days. Ata' said: Seven days. Muqatil ibn Hibban said: Three days, and some say it was one hour. This verse encourages the remembrance of God and motivates those who remember Him.

Tafsir al-Baghawi

144. **To remain in its belly until the Day of Resurrection,** so the belly of the whale would have become a grave for him until the Day of Resurrection.

Tafsir al-Baidawi

144- **To remain in his belly until the Day of Resurrection** alive and some say dead, and it urges us to increase remembrance and magnify his status, and whoever turns to him in prosperity, he will take him by the hand in adversity.

Surat al-Saffat 37:145

So We cast him out onto the open plain while he was ill.

Tafsir al-Jalalayn

145 - **So We cast him out** We threw him out of the belly of the dam **out into the open** on the face of the earth, that is, on the shore, on that day or after three or seven days or twenty or forty days **while he was sick** ill like a starving young bird.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So We cast him out into the open air**, means: So We threw him out into the open space of the earth, where nothing could cover him, be it a tree or anything else? And from this is the saying of the poet:

I raised my feet, not fearing their stumbling, and threw my clothes in the open country.

In the country it means: space.

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 me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **So We cast him out onto the open shore**, meaning: We threw him onto the shore.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So We cast him out into the open air** in a land in which there was nothing or no vegetation.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **in the open**, he said: on the ground.

And his saying, **And he is sick**, means: And he is like a sick child: raw meat.

As Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **and he was sick**, like the appearance of a boy.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Ziyad, on the authority of Abdullah ibn Abi Salamah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: He took him out, meaning the whale, until it threw him up on the shore of the sea, and cast him out like a newborn child, with nothing missing from his creation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Zayd said: The whale did not vomit him out until he became like a shorn child, with the flesh and bones spread out, so he became like a shorn child, so it cast him in a place, and God caused a gourd tree to grow over him.

Tafsir al-Qurtubi

The Almighty said: **So We cast him out upon the shore while he was sick**. It was narrated that the whale cast him out upon the shore of a village in Mosul. Ibn Qusayt narrated on the authority of Abu Hurayrah: "Yunus was cast out upon the shore and God caused a gourd to grow over him. We said: 'O Abu Hurayrah, what is a gourd?' He said: 'The gourd tree. God prepared for him wild invertebrates that eat from the vermin of the earth - or the insects of the earth - and they would scatter over him and give him their milk every evening and morning until he grew up.'" Sa'id ibn Jubayr narrated on the authority of Ibn Abbas that he said: **The whale took him out until it threw him up on the shore, and cast him out like a newborn baby, with nothing missing from his creation**. It was also said that when the whale cast Yunus out upon the shore, God caused a gourd tree to grow over him - which is, as has been mentioned, a squash tree - and it dripped milk on him until his strength was restored. Then one day he returned to the tree and found it withered, so he felt sad and cried over it and was rebuked. It was said to him: You grieved over a tree and cried over it, but you did not grieve over a hundred thousand and more of the Children of Israel, from the children of Abraham, my friend, who were taken captive by the enemy, and you wanted to destroy them all. It was said: It was the fig tree. And it was said: The banana tree, whose leaves he covered himself with, and he sought shade under its branches and broke his fast with its fruits. The most common opinion is that it was the pumpkin tree, as will be mentioned. Then God, the Blessed and Exalted, chose him and made him one of the righteous. Then He commanded him to go to his people and tell them that God had accepted their repentance. So he went to them until he met a shepherd and asked him about the people of Jonah, and their condition and how they were. The shepherd told him that they were well and that they were hoping that their messenger would return to them. The shepherd said to him: Then tell them that I have met Jonah. He said: I cannot do that without a witness. So he named a goat from his flock and said: This will testify that you met Jonah. He said: What? He said: And this spot where you are will testify that you met Jonah. He said: What? He said: And this tree will testify that you met Jonah. And that the shepherd returned to his people and told them that he had met Jonah, but they denied him and plotted evil against him. So he said: Do not hasten me until morning. So when morning came, he took them to the spot where he had met Jonah. Then Jonah came to them after that. This report and the ones before it were mentioned by Al-Tabari, may God have mercy on him. <So we cast him aside>We threw him away. It was said: We left him <in the open>in the desert, as Ibn Al-A'rabi said. Al-Akhfash: in the open. Abu Ubaidah: the wide open part of the land. Al-Farra: the open is the empty place. He said: Abu Ubaidah said: the open

So We cast him out onto the open plain while he was ill.

is the face of the earth, and he recited for a man from Khuza'ah:

I raised my feet, not fearing their stumbling, and threw my clothes in the open country.

Al-Akhfash narrated in his statement: **And he was ill** the plural of *saqim* is *saqama* and *saqama* and he said in this surah: **So We cast him out upon the open shore** and he said in **Nun and al-Qalam 68: Had it not been for the grace of his Lord overtaking him, he would have been cast out upon the open shore while he was blameworthy** (al-Qalam 68:49). The answer is that God Almighty is informing here that He cast him out upon the open shore while he was not blameworthy and had it not been for the mercy of God Almighty, he would have been cast out upon the open shore while he was blameworthy, as An-Nahhas said.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihis on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship**, Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots**, meaning he struck, **and was among the defeated**, meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached.** They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased with him.** Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected.** It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship.** Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darkneses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurayrah **may God be pleased with**

him was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out** meaning We threw him into the open desert. Ibn Abbas may God be pleased with him and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud may God be pleased with him said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas may God be pleased with him and Ibn Zayd also said this. **And We caused to grow over him a gourd vine.** Ibn Mas'ud and Ibn Abbas may God be pleased with them said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd.** In another narration on his authority: **Every tree that perishes in the same year is a gourd.** Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more.** Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said:** There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more.** Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b may God be pleased with him told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a

man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

145- **So We cast him out onto the open shore while he was sick.** Banth means throwing out. The open shore... Ibn al-A'rabī said: It is the desert. Al-Akhfash said: It is the open space. Abu Ubaidah said: It is the wide expanse of the earth. Al-Farra' said: It is the empty place. It was narrated on the authority of Abu Ubaidah also that he said: It is the face of the earth. He recited for a man from Khuza'ah:

I raised my feet, not fearing their stumbling, and threw my clothes in the open country.

Meaning: God threw him out of the belly of the whale into the vast desert where there was no vegetation, and when he was thrown out he was sick because of the harm he suffered in the belly of the whale. It was said that his body became like the body of a child when he is born.

Some commentators have found it difficult to reconcile what is stated here in His statement: **So We cast him out upon the open shore**, with His statement elsewhere: **Had it not been for the grace of his Lord overtaking him, he would have been cast out upon the open shore, blameworthy.** This verse indicates that he was not cast out upon the open shore. An-Nahhas and others responded by saying that God Almighty informed her here that he was cast out upon the open shore, and he was not blameworthy, and that were it not for His mercy, he would have been cast out upon the open shore, blameworthy.

Tafsir al-Baghawi

145. **So We cast him out**, we threw him out, **in the open**, meaning: on the surface of the earth. Al-Suddi said: on the coast, and the open is the land devoid of trees and plants. **And he was sick**, ill like a starving young bird. It was said: his flesh had rotted away and

Surat al-Saffat 37:145

So We cast him out onto the open plain while he was ill.

his bones had become thin and he had no strength left.

They differed regarding the period of time he remained in the belly of the whale. Muqatil ibn Hayyan said: Three days. Ata' said: Seven days. Ad-Dahhak said: Twenty days. As-Suddi, Al-Kalbi, and Muqatil ibn Sulayman said: Forty days. Ash-Sha'bi said: He swallowed him in the morning and spat him out in the evening.

Tafsir al-Baidawi

145- **So We cast him out** meaning that We caused the fish to spit him out. **Out in the open** means in a place devoid of any trees or plants to cover it. It was narrated that the fish traveled with the ship, raising its head so that Jonah could breathe and swim until they reached the land, then it spit him out. There is disagreement about the length of his stay. Some say it was part of a day, some say it was three days, some say it was seven, some say it was twenty, and some say it was forty. **And he was sick** because of what had befallen him. It was said that his body became like the body of a child when he is born.

Surat al-Saffat 37:146

And We caused to grow over him a gourd vine.

Tafsir al-Jalalayn

146 - **And We caused to grow over him a gourd tree** which is a gourd that would shade him with a stem, contrary to the usual gourd, as a miracle for him. It would come to him morning and evening, and he would drink from its milk until he became strong.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We caused to grow over him a gourd vine**, God Almighty says: And We caused to grow over Jonah a vine from among the trees that does not stand on a stem. And every tree that does not stand on a stem, such as gourds, watermelons, colocynths, and the like, is a gourd among the Arabs.

The interpreters differed on this, and some of them said something similar to what we said on this.

Who said that?

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Al-Qasim bin Abi Ayoub, on the authority of Saeed bin Jubair, regarding his statement, **And We caused a gourd tree to grow over it**, he said: It is everything that grows on the face of the earth that does not have a stem.

Matar bin Muhammad Al-Dhabi told me, he said: Yazid told us, he said: Al-Asbagh bin Zaid told us, on the authority of Al-Qasim bin Abi Ayyub, on the authority of Saeed bin Jubair, regarding His statement, **And We caused to grow over him a gourd vine**, he said: There was something that would grow and then die within a year.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Habib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: **A gourd tree**. They said in his presence: The gourd. He said: What makes it more deserving than a watermelon?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayj, on the authority of Mujahid, his statement, **A tree of gourd**, he said: It does not have a root like the gourd, or something similar.

Others said: It is the gourd.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, he said: **And We caused to grow over him a gourd vine**. He said: The pumpkin.

Muhammad ibn al-Muthanna told us: Muhammad ibn

Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of 'Amr ibn Maymun, on the authority of 'Abdullah, that he said regarding this verse, **And We caused to grow over him a gourd vine**, he said: the pumpkin.

Matar bin Muhammad Al-Dhabi told me, he said: Abdullah bin Dawud Al-Wasiti told us, he said: Sharik told us, on the authority of Abu Ishaq, on the authority of Amr bin Maimun Al-Awdi, regarding his statement, **And We caused to grow over him a gourd vine**, he said: the pumpkin.

Bishr narrated, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, **And We caused a gourd tree to grow over him**. We used to say that it was the gourd, this gourd that you saw God causing to grow over him for him to eat from.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told us, he said: Ibn Qusayt told us, that he heard Abu Hurayrah say: He was thrown out in the open, so God caused a gourd to grow over him. We said: O Abu Hurayrah, what is a gourd? He said: The gourd tree. God prepared for him wild animals that eat from the vermin of the earth or the young ones, and they spread out their milk over him every evening and morning until he grew. Ibn Abi al-Salt said a verse of poetry about that before Islam:

Then a gourd grew over him by the mercy of God. If it were not for God, I would have been two thousand sacrifices.

Yahya bin Talha Al-Yarboui told me: Fadil bin Ayyad told us, on the authority of Mughira, regarding his statement, **And We caused to grow over him a gourd vine**, he said: The gourd.

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 tree of gourd**, that he said: The pumpkin.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: God caused a gourd tree to grow over him. He said: He would not pick a leaf from it and take it except that it would give him milk, or he said: He would drink from it as much as he wanted until it grew.

Muhammad bin Al-Hussein told us: Ahmad bin Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **A tree of gourd**, he said: It is the squash, and the Arabs call it the gourd.

Amr bin Abdul Hamid told us: Marwan bin Muawiyah told us, on the authority of Warqa', on the authority of Saeed bin Jubair, regarding the statement of God, **And We caused a gourd vine to grow over him**, he said: It is the gourd.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And We caused to grow over him a gourd vine**, he said: the pumpkin.

Others said: The pumpkin was a tree that provided shade for Jonah.

Who said that?

And We caused to grow over him a gourd vine.

Al-Harith told me, he said: Al-Hasan told us, he said: Thabit bin Yazid told us, on the authority of Hilal bin Khabab, on the authority of Saeed bin Jubair, he said: The pumpkin is a tree that God called the pumpkin that provided shade for him, and it is not a gourd. He said: Among what was mentioned was that God sent a beast of the earth upon him, and it began to gnaw its roots, and its leaves began to fall until the sun reached him and he complained about it, and he said: O Yunus, you were alarmed by the heat of the sun, but you were not alarmed by a hundred thousand or more who repented to Me, so I accepted their repentance?

Tafsir al-Qurtubi

And His statement: **And We caused to grow over it a gourd vine** (al-Saffat 37:146) means <over it>meaning for it. <a tree of gourd>The gourd: the squash tree. And it was said to be something else, mentioned by Ibn Al-A'rabi. And in the hadith: <The gourd and the watermelon are from Paradise>and we mentioned it in the book At-Tadhkira. Al-Mubarrad said: It is said of a tree that does not have a stem whose leaves spread out on the ground that it is a gourd, like the gourd, the watermelon, and the colocynth, because it has a stem that supports it, so it is only a tree. But if it is erect, meaning with roots spreading out, then it is a star, and the plural is star. God the Most High said: **And the star and the tree prostrate** (al-Rahman 55:6) A similar hadith was narrated from Ibn Abbas, Al-Hasan, and Muqatil: They said: Every plant that spreads out and spreads out on the ground but does not remain level and does not have a stem, like the cucumber, the watermelon, the squash, and the colocynth, is a gourd. Saeed bin Jubair said: It is everything that grows and then dies in its year, so it is included in this banana.

I said: It is something that has a stem. Al-Jawhari: The pumpkin is that which has no stem, like the squash tree and the like. Al-Zajjaj: The derivation of pumpkin is from the verb *qatan* to reside in a place, so it is a yaf'il a verb that means to stay there. It was also said that it is a foreign name. It was also said that pumpkin was specifically mentioned because flies do not land on it. It was also said that what was then a pumpkin, God made it grow immediately. Al-Qushayri: The verse indicates that it was spread out to give it shade. Al-Tha'labi: It used to shade him, and he saw its greenery and was pleased with it, but it dried up, so he began to grieve over it. Then it was said to him: O Yunus, you are the one who did not create, nor water, nor grow, to grieve over a tree. I am the one who created a hundred thousand people or more, and you want me to uproot them in a single hour, and they have repented, and I have accepted their repentance! So where is My mercy, O Yunus? I am the Most Merciful of the merciful. It was narrated that the Prophet, may God bless him and grant him peace, used to eat tharid with meat and pumpkin. He loved pumpkin and said: **It is the tree of my brother Yunus**. Anas said: "A broth containing gourd and dried meat was presented to the Prophet, may God bless him and grant him peace, and he began to follow the gourd around the bowl. Anas

said: 'I have not ceased to love pumpkin since that day.'" Narrated by the Imams.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship**, Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots**, meaning he struck, **and was among the defeated**, meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached**. They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased with him**. Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected**. It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship**. Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that,

and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darknesses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurayrah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out meaning We threw him into the open desert.** Ibn Abbas **may God be pleased with him** and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine.** Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn

Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd.** In another narration on his authority: **Every tree that perishes in the same year is a gourd.** Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more.** Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said:** There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more.** Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them**

Surat al-Saffat 37:146

And We caused to grow over him a gourd vine.

enjoyment for a time meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

146- **And We caused a gourd vine to grow over him** meaning a tree above him that would shade him. It was said that it means **over him** and it was said that it means **over him**. The gourd is the squash tree. Al-Mubarrad said: "The gourd is said about every tree that does not have a trunk, but rather spreads over the ground, such as the gourd, watermelon, and colocynth. If it has a trunk that supports it, it is simply called a tree." This is the opinion of Al-Hasan, Muqatil, and others. Saeed bin Jubair said: **It is everything that grows and then dies during its year.** Al-Jawhari said: **The gourd is the tree that does not have a trunk, such as the squash tree and the like.** Al-Zajaj said: **The derivation of the gourd is from the verb "to reside** in a place, meaning to stay there, so it is a form of *yaf'il*. It was also said that it is a foreign name. The commentators said: He used to take shelter in its shade from the sun, and God provided for him wild animals that would come to him in the morning and evening.

Tafsir al-Baghawi

146. **And We caused to grow over him**, meaning for him, and it was said: near him, **a gourd tree**, meaning the pumpkin, according to all commentators.

Al-Hasan and Muqatil said: Every plant that spreads and spreads on the surface of the earth, but does not have a stem and does not survive the winter, such as pumpkins, squash, and watermelons, is a squash.

Muqatil ibn Hayyan said: Yunus used to take shelter under the tree, and Wala used to visit it and drink from its milk morning and evening until his flesh grew strong, his hair grew, and he became strong. Then he slept and woke up to find the tree had dried up, so he was extremely sad and had been harmed by the sun, so he began to cry. Then God Almighty sent Gabriel to him and said: Do you grieve over a tree but do not grieve over a hundred thousand of your nation who have submitted and repented?

If it is said: He said here: **(So We cast him out upon the open shore while he was ill)**, and He said in another place: **(Had it not been for the grace of his Lord overtaking him, he would have been cast out upon the open shore)** (al-Qalam 68:49), so this indicates that he was not cast out?

It was said: **If it were not for** here refers to blame, meaning: If it were not for a blessing from his Lord, he would have been thrown out into the open and he would have been blameworthy, but the blessing

overtook him and he was thrown out, and he was not blameworthy.

Tafsir al-Baidawi

146- **And We caused to grow over it** meaning over a canopy over it. **A gourd tree** is a tree that spreads out on the ground but does not stand on its trunk. It is derived from the verb *qatan* in a place, meaning it stands up. The majority of the scholars agree that it was the gourd, which he covered with its leaves to keep flies away from it, and this is indicated by the fact that "It was said to the Messenger of God (blessings and peace of God be upon him): You love gourds. He said: Yes, it is the tree of my brother Yunus." It was also said that it was the fig, and it was also said that it was the banana, which he covered with its leaves, took shade from its branches, and broke his fast with its fruits.

Surat al-Saffat 37:147

And We sent him to a hundred thousand or more.

Tafsir al-Jalalayn

147 - **And We sent him** after that, as before, to the people of Nineveh in the land of Mosul **to a hundred thousand** or rather *more* twenty or thirty or seventy thousand

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We sent Jonah to a hundred thousand people, or more than a hundred thousand.

It was reported on the authority of Ibn Abbas that he used to say: The meaning of his saying *oris*: Rather, they increase.

The narration mentioned that:

Ibn Bashir told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Salim ibn Abi al-Ja'd, on the authority of al-Hakam ibn Abdullah ibn al-Azwar, on the authority of Ibn Abbas, regarding his statement, **And We sent him to a hundred thousand or more**, he said: Rather, more, they were one hundred thousand and thirty thousand.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding His statement, **One hundred thousand or more**, he said: They are more than seventy thousand. The punishment had already been sent upon them, and when they separated the women and their children, and the animals and their children, and cried out to God, the punishment was removed from them, and the sky rained blood.

Muhammad bin Abdul Rahim Al-Barqi told me, he said: Amr bin Abi Salamah told us, he said: I heard Zuhair, on the authority of someone who heard Abu Al-Aaliyah, he said: Abi bin Kaab told me, that he asked the Messenger of God, may God bless him and grant him peace, about his saying, **And We sent him to a hundred thousand or more**, he said: They are more than twenty thousand.

Some of the Arab scholars from Basra used to say about this: It means up to one hundred thousand, or they were more than that according to you. He said: That is how they were according to you.

What he meant by his statement, **And We sent him to a hundred thousand or more**, is that he sent him to his people whom he had promised punishment. When he overtook them, they repented, so God relieved them. It was said that they were the people of Nineveh.

Tafsir al-Qurtubi

The Almighty said: **And We sent him to a hundred thousand or more**. It was previously reported from Ibn Abbas that the message of Jonah, peace be upon him, was only after the whale had thrown him out. However, there is no chain of transmission for this except from Shahr ibn Hawshab. An-Nahhas: And of a better chain of transmission and more authentic is what Ali ibn al-Husayn narrated to us on the authority of al-Hasan ibn Muhammad, who said: Amr ibn al-Anqazi narrated to us, who said: Israel narrated to us on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: Abdullah ibn Mas'ud narrated to us in the treasury on the authority of Yunus, the Prophet, peace and blessings be upon him, who said: Indeed, Yunus promised his people the punishment and informed them that it would come to them in three days. So they separated every mother and her child, and they went out and cried out to God, the Almighty, and sought forgiveness, so God, the Almighty, averted the punishment from them. And the next day, Yunus, peace be upon him, waited for the punishment, but he did not see anything - and he who lied and had no evidence was killed - so Yunus went out in anger and came to some people in a ship, and they carried him. When he entered the ship, the ship stagnated and the ships were moving right and left. They said: What is wrong with your ship? They said: We do not know. Yunus, peace be upon him, said: Indeed, there is a runaway slave on board from his Lord, the Almighty and Majestic, and it will not move until you meet him. They said: As for you, O Prophet of God, we will not meet you. He said: So they cast lots, and whoever casts lots, let him win. So they cast lots, and Yunus cast lots, but they refused to let him. He said: So they cast lots three times, and whoever casts lots, let him win. So they cast lots, and Yunus cast lots three times, or he said three times, and he fell. God, the Almighty, assigned him to a whale, which swallowed him and caused him to fall to the bottom of the earth. Yunus, peace be upon him, heard the pebbles glorifying God, "Then he called out in the darkness, 'There is no god except You; exalted are You. Indeed, I have been of the wrongdoers.'" He said: The darkness of the night, the darkness of the sea, and the darkness of the whale's belly. He said: **So We cast him out onto the open shore while he was sick**. He said: Like the form of a featherless young bird. He said: And God caused a gourd tree to grow over him, and it grew, so he used to take shade under it and eat from it, but it dried up, and he wept over it. So God, the Almighty, revealed to him: Do you weep over a tree that has dried up, and you do not weep over a hundred thousand or more whom you want to destroy! He said: And the Messenger of God, Yunus, went out and saw a young boy grazing his flock. He said: O young boy, who are you? He said: From the people of Yunus. He said: When you come to them, tell them that you have met Yunus. He said: If you are Yunus, then you know that whoever lies will be killed if there is no proof, so who will testify for me? He said: This tree and this spot. He said: Then order them. Yunus said to them: When this young boy comes to you, bear witness for him. They said: Yes. He said: So the young boy returned to his people and he was in a strong position and he had brothers. He came to the king and said: I have met

And We sent him to a hundred thousand or more.

Yunus and he sends you his greetings. He said: So he ordered that he be killed. They said: He has proof, so send him with him. He came to the tree and the spot. I ask you by God, do you bear witness that I met Yunus? They said: Yes. He said: So the people returned terrified saying to him: The tree and the land have testified for him. They went to the king and told him what they had seen. Abdullah said: The king took the boy's hand, seated him in his seat, and said, **You have more right to this place than I do.** Abdullah said: **So that boy ruled them for forty years.** Abu Ja'far al-Nahhas said: "It has become clear from this hadith that Yunus was sent before the whale swallowed him, with this chain of transmission that cannot be taken into account by analogy. It also contains the benefit that the people of Yunus believed and regretted before they saw the punishment, because he informed them that the punishment would come to them within three days. So they separated each mother and her child and cried out to God as one. This is the correct view on this matter, and that God's judgment regarding them was not like His judgment regarding others, in His statement: "So their belief did not benefit them when they saw Our punishment" (Ghafir 40:85) and His statement: "And repentance is not for those who do evil until, when death approaches one of them" (al-Nisa 4:18). Some scholars said that they saw the signs of the punishment and repented." This does not prevent it, and what the scholars have said about this has been presented in Surah Yunus, so let us look there.

The Almighty's saying: **Or they increase.** The meanings of *or* in the Almighty's saying: **Or more severe in severity** (al-Baqarah 2:74) have already been mentioned in Surat Al-Baqarah. Al-Farra' said: *or* means *rather*. Another said that it means *and*, and from this is the saying of the poet:

When the war became intense among us, we looked for winds or bundles.

Any and firm. This is like the saying of God the Almighty: **And the matter of the Hour will not be but as the blinking of an eye, or even nearer** (al-Nahl 16:77). Ja'far ibn Muhammad read to a hundred thousand and they increase without a hamza, so *yezidun* is in the nominative case as the predicate of the omitted subject, i.e., they increase. An-Nahhas said: These two sayings are not correct according to the Basrans, and they denied that *or* has the meaning of *bal* and the meaning of *and*, because *bal* is for changing from the first and affirming what comes after it, and God the Almighty is above that, or moving from one thing to another, and this is not the place for that, and the meaning of *and* is different from the meaning of *or*, if one of them had the meaning of the other, the meanings would be invalidated, and if that were permissible, then **And We sent him to more than two hundred thousand** would be shorter. Al-Mubarrad said: The meaning is "And We sent him to a group. If you saw them, you would say they were a hundred thousand or more." Rather, the servants are addressed based on what they know. It was said: It is like saying: Zayd or Amr came to me, and you know who came to you from them, except that you made it

unclear to the one being addressed. Al-Akhqash and Al-Zajaj said: That is, they increase your estimation.

Ibn Abbas said: They exceeded one hundred thousand by twenty thousand. Abi bin Kaab narrated it with a chain of transmission traceable to the Prophet. Ibn Abbas also said: Thirty thousand. Al-Hasan and Al-Rabi' said: Thirty-two thousand. Muqatil bin Hayyan said: Seventy thousand.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship,** Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots,** meaning he struck, **and was among the defeated,** meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached.** They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased with him.** Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected.** It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith

of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship.** Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darkneses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurairah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out** meaning We threw him into the open desert. Ibn Abbas **may God be pleased with him** and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak

in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine.** Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd.** In another narration on his authority: **Every tree that perishes in the same year is a gourd.** Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more.** Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said:** There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more.** Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words,

And We sent him to a hundred thousand or more.

God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

So he drank from her milk until his flesh grew strong and his hair grew. Then God sent him back after that, and this is the meaning of His statement: 147- **And We sent him to a hundred thousand or more** They are his people from whom he fled to the sea and what happened to him after his escape as God has related to us in this Surah, and they are the people of Nineveh. Qatada said: He was sent to the people of Nineveh from the land of Mosul, and we have already discussed his story in Surah Yunus. The *aw* in **or they increase** is said to have the same meaning as *and*, and the meaning is: and they increase. Al-Farra' said: *or* here means *rather*, and this is the opinion of Muqatil and Al-Kalbi. Al-Mubarrad, Al-Zajaj and Al-Akhfash said: *or* here is based on its original meaning, and the meaning is: or they increase in your estimation. If someone saw them, he would say: These are a hundred thousand or more. So the doubt only entered into the narration of the words of the created beings. Muqatil and Al-Kalbi said: They were more than twenty thousand. Al-Hasan said: Thirty-two thousand. Sa'id bin Jubayr said: Seventy thousand. Jaafar bin Muhammad and Yazidun read it without the alif of doubt.

There has been a disagreement among the commentators as to whether this mentioned sending is the one that took place before the whale swallowed him, and the *waw* in **And We sent him** is simply to combine what happened to him with the whale and his being sent to his people without taking into consideration what came before in the context and what came after, or whether it was a sending to him after what happened to him with the whale, according to two opinions. We have already mentioned the disagreement among the scholars as to whether he was sent before he fled from his people to the sea or was he not sent until after that? The most correct opinion is that he was a messenger before he went to the sea, as indicated by what we mentioned in Surah Yunus, and he continued to be a messenger. This sending mentioned here is after the advancement of his prophethood and message.

Tafsir al-Baghawi

147. The Almighty said: **And We sent him to a hundred thousand.** Qatada said: He was sent to the people of Nineveh in the land of Mosul before what happened to them happened. His saying: **(And We sent him)** means: We sent him. It was said: He was sent to them after he came out of the belly of the whale, and it was said: To another people. **Or they increase**, Ibn Abbas said: It means: And they increase. (*Or*) has the meaning of *and*, like His saying: **An excuse or a warning Al-Mursalat 6.** Muqatil and Al-Kalbi said: It means: Rather, they increase.

Al-Zajaj said: *Or* here is in its original form, and its meaning is: or they increase beyond your estimation and assumption, like a man who sees a group of people and says: these are a thousand or more, so the doubt is based on the estimation of the created beings, and the majority are of the opinion that its meaning is: and they increase."

They differed about the amount of that increase. Ibn Abbas and Muqatil said: They were twenty thousand. It was narrated by Abi bin Kaab on the authority of the Messenger of God, may God bless him and grant him peace.

Al-Hassan said: Thirty-two thousand.

Saeed bin Jubair said: Seventy thousand.

Tafsir al-Baidawi

147- **And We sent him to a hundred thousand** They are his people from whom he fled, the people of Nineveh. What is meant is what came before of his being sent or a second sending to them or to others. **Or more** in the sight of the observer, meaning if he looked at them, he would say they are a hundred thousand or more, and what is meant is the description of the large number, and it was read with the letter *waw*.

Surat al-Saffat 37:148

So they believed, and We gave them enjoyment for a time.

Tafsir al-Jalalayn

148 - **So they believed** when they witnessed the punishment they were promised **so We gave them enjoyment** We kept them enjoying what they had **for a time** during which their appointed times would come to an end.

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We sent him to a hundred thousand or more**, he was sent to the people of Nineveh in the land of Mosul. He said: Al-Hasan said: God sent him before what happened to him happened, **so they believed, and We gave them enjoyment for a time**.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **to a hundred thousand or more**, he said: The people of Jonah, to whom he was sent before the whale swallowed him.

It was said that Jonah was sent to the people of Nineveh after the whale threw him out to sea.

Who said that?

Al-Harith told me, he said: Al-Hasan told us, he said: I heard Abu Hilal Muhammad bin Sulayman, he said: Shahr bin Hawshab told us, he said: Gabriel, meaning Yunus, came to him and said: Go to the people of Nineveh and warn them that the punishment has come upon them. He said: Look for a beast. He said: The matter is more urgent than that. He said: Look for a shoe. He said: The matter is more urgent than that. He said: So he became angry and went to the ship and boarded it. When he boarded it, the ship stopped, neither advancing nor falling back. He said: Draw lots. He said: Draw lots. Then the whale came wagging its tail, and it was called to the whale: O whale, We did not make Yunus a provision for you. We only made you a refuge and a place of prostration for it. He said: So the whale swallowed him, and it carried him from that place until it passed by Aylah, then it carried him until it passed by the Tigris, then it carried him until it threw him into Nineveh.

Al-Harith told me, he said: Al-Hasan told us, he said: Abu Hilal told us, he said: Shahr bin Hawshab told us, on the authority of Ibn Abbas, he said: The message of Jonah was only after the whale threw him out.

And His saying, **So they believed**, means: So they

believed in the Oneness of God who sent Jonah to them, and they believed in the truth of what Jonah brought them from God.

His saying, **So We gave them enjoyment for a time**, means: So We delayed the punishment for them, and gave them enjoyment for a time in their lives until they reached their appointed times of death.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We gave them enjoyment for a time**: death.

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **So We gave them enjoyment for a time**, he said: death.

Tafsir al-Qurtubi

So they believed, and We gave them enjoyment for a time meaning until the end of their lives.

Tafsir Ibn Kathir

The story of Jonah, peace be upon him, was mentioned in Surat Al-Anbiya, and in the two Sahihis on the authority of the Messenger of God, peace and blessings be upon him, that he said: **It is not appropriate for a servant to say, 'I am better than Jonah, son of Matta.'** He attributed him to his mother, and in another narration to his father. And the Almighty said: **When he fled to the laden ship**, Ibn Abbas, may God be pleased with him, said: It is the loaded ship, meaning the one filled with goods. **So he drew lots**, meaning he struck, **and was among the defeated**, meaning the vanquished. That is, the ship was being tossed about by waves from every side and they were on the verge of sinking, so they drew lots as to whomever the lot would fall upon to be thrown into the sea so that the ship would be lightened for them. The lot fell upon the Prophet of God, Jonah, peace be upon him, three times, and they were afraid that he would be thrown among them. So he stripped off his clothes to throw himself in, but they refused him that. And God Almighty commanded a whale from the green sea to split the seas and swallow Jonah, peace be upon him, so that it would not crush his flesh or break his bones. So that whale came and Jonah, peace be upon him, threw himself in, so the whale swallowed him and went with him, and he circled all the seas with him. When Yunus was settled in the belly of the whale, he thought he had died. Then he moved his head, legs and limbs and found that he was alive. He stood up and prayed in the belly of the whale. Among his supplications was, **O Lord, I have taken for You a place of prostration in a place that no one has reached**. They differed about the amount of time he remained in the belly of the whale. Some said it was three days, said Qatadah. Some said it was seven, said Ja'far al-Sadiq **may God be pleased**

So they believed, and We gave them enjoyment for a time.

with him. Some said it was forty days, said Abu Malik. Mujahid said on the authority of al-Sha'bi: He swallowed him in the morning and spat him out in the evening. God knows best how long that was. In the poetry of Umayyah ibn Abi al-Salt:

And thanks to you, You saved Yunus, who had spent the nights in the depths of a whale.

God the Almighty says: **Had he not been of those who glorify God, * He would have remained inside its belly until the Day they are resurrected.** It was said: Had he not done good deeds in times of ease, this was said by Ad-Dahhak ibn Qays, Abu Al-Aaliyah, Wahb ibn Munabbih, Qatadah and others. Ibn Jarir preferred this view. There is evidence for this in the hadith that we will narrate, God willing, if it is authentic. In the hadith of Ibn Abbas: **Get to know God in times of ease, and He will know you in times of hardship.** Ibn Abbas **may God be pleased with him**, Sa'id ibn Jubayr, Ad-Dahhak, Ata' ibn As-Sa'ib, As-Suddi, Al-Hasan and Qatadah said: **Had he not been of those who glorify God**, meaning those who pray. Some of them explicitly stated that he was of those who prayed before that, and some of them said that he was of those who glorified God in his parents' wombs. It was said that what is meant by **Had he not been of those who glorify God** is God the Almighty's saying: "So he called out in the darknesses, 'There is no deity except You; exalted are You. Indeed, I was of the wrongdoers.' * So We responded to him and saved him from the distress. And thus do We save the believers." This was said by Sa'id ibn Jubayr and others. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Sakhr told us, that Yazid al-Raqashi told him that he heard Anas ibn Malik, may God be pleased with him - and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace - "When the Prophet Yunus, may God bless him and grant him peace, wanted to supplicate with these words while he was in the belly of the whale, he said, 'O God, there is no god but You, glory be to You, indeed I have been among the wrongdoers.' Then the supplication came, surrounding the Throne. The angels said, 'O Lord, this is a weak, well-known voice from a distant, strange land.' God Almighty said, 'Do you not know that?' They said, 'O Lord, who is he?' He, the Almighty and Majestic, said, 'My servant Yunus.' They said, 'Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised.' They said, 'O Lord, will You not have mercy on what he did in times of ease and save him in times of hardship?' He said, 'Yes.' So He ordered the whale to throw him out onto the open shore." Ibn Jarir narrated it on the authority of Yunus on the authority of Ibn Wahb. Ibn Abi Hatim added: Abu Sakhr Humayd ibn Ziyad said, and Ibn Qusayt informed me, while I was relating this hadith to him, that he heard Abu Hurairah **may God be pleased with him** said: He was thrown out in the open and God Almighty caused a gourd to grow over him. We said: O Abu Hurairah, what is a gourd? He said: The squash tree. Abu Hurairah **may God be pleased with him** said: God provided for him wild camels that ate from the grasses of the earth - he said: They would crawl over him and

give him their milk every evening and morning until he grew. Umayyah ibn Abi al-Salt said a verse of his poetry about that, which is:

Then he caused a gourd to grow over him by the mercy of God. Had it not been for God, he would have been thrown down laughing.

The hadith of Abu Hurayrah **may God be pleased with him** was presented with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) in the interpretation of Surat Al-Anbiya. For this reason, God the Almighty said: **So We cast him out** meaning We threw him **into the open desert**. Ibn Abbas **may God be pleased with him** and others said that it is land that has no vegetation or buildings. It was said that it was on the bank of the Tigris, and it was said that it was in the land of Yemen, and God knows best. **And he was sick** meaning weak in body. Ibn Mas'ud **may God be pleased with him** said: Like a chick without feathers. Al-Suddi said: Like a newborn baby, which is the one who is being breastfed. Ibn Abbas **may God be pleased with him** and Ibn Zayd also said this. **And We caused to grow over him a gourd vine.** Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: Mujahid, Ikrimah, Sa'id ibn Jubayr, Wahb ibn Munabbih, Hilal ibn Yasaf, Abdullah ibn Tawus, Al-Suddi, Qatadah, Al-Dahhak, Ata' Al-Khurasani, and more than one said: The gourd is the squash. Hashim said on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair: **Every tree that has no trunk is a gourd.** In another narration on his authority: **Every tree that perishes in the same year is a gourd.** Some of them mentioned benefits of gourds, including the speed with which it grows, the shade its leaves provide due to their size and softness, the fact that flies do not come near it, the nutritious quality of its fruit, and that it can be eaten raw or cooked with its pulp and peel as well. It has been proven that the Messenger of God, may God bless him and grant him peace, loved gourds and would follow them around the edges of the plate. And the Almighty said: **And We sent him to a hundred thousand or more.** Shahr ibn Hawshab narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: The message of Yunus, peace be upon him, was only after the whale had thrown him out. Ibn Jarir narrated it: Al-Harith told me, Abu Hilal told us, on the authority of Shahr. Ibn Abi Nujayh said on the authority of Mujahid that he was sent to them before the whale swallowed him. **I said:** There is nothing preventing those to whom he was sent first from being ordered to return to them after he came out of the whale, so they all believed him and had faith in him. Al-Baghawi narrated that he was sent to another nation after he came out of the whale, and they were a hundred thousand or more. And the Almighty said: **or more.** Ibn Abbas, may God be pleased with them both, said in a narration on his authority: Rather, they are more, and they were a hundred and thirty thousand. And from him, a hundred thousand and thirty-something thousand. And from him, a hundred thousand and forty-something thousand. And God knows best. Saeed ibn Jubayr said: They are more than seventy thousand. Makhul said: They were one hundred thousand and ten thousand. Narrated by Ibn

Abi Hatim. Ibn Jarir said: Muhammad ibn Abd al-Raheem al-Barqi told us: Amr ibn Abi Salamah told us: I heard Zuhair narrating from someone who heard Abu al-Aaliyah say: Ubayy ibn Ka'b **may God be pleased with him** told me that he asked the Messenger of God (blessings and peace of God be upon him) about the words of God the Almighty: **And We sent him to one hundred thousand or more.** He said: They were twenty thousand more. At-Tirmidhi narrated it from Ali ibn Hajar from al-Walid ibn Muslim from Zuhair from a man from Abu al-Aaliyah from Ubayy ibn Ka'b with it and he said: It is strange. Ibn Abi Hatim narrated it from the hadith of Zuhair with it. Ibn Jarir said: Some of the Arab scholars from Basra used to say about that that it means up to one hundred thousand or they were more according to you, he says that is how they were according to you. For this reason, Ibn Jarir followed here what he followed regarding the words of God Almighty: **Then your hearts hardened after that, so they were like stones or even harder** and His words, God Almighty: **When a party of them feared people as they fear God or even more** and His words, God Almighty: **Then he was two bow lengths away or nearer** what is meant is not less than that but more. And His words, God Almighty: **So they believed** means that all of these people to whom Jonah, peace be upon him, was sent believed. **So We granted them enjoyment for a time** meaning until the time of their appointed times, like His words, may His Majesty be glorified: "Why was there not a city that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and granted them enjoyment for a time."

Fath al-Qadir

1480 **So they believed, and We granted them enjoyment for a time.** That is, they believed after they witnessed the signs of his prophethood, so God granted them enjoyment in this world until their appointed times and the end of their lives.

Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Asakir narrated on the authority of Ibn Masoud, who said: **Elijah is Idris.** Abd ibn Hamid and Ibn Jarir narrated a similar hadith on the authority of Qatada. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Al-Khidr is Elijah.** Al-Hakim narrated, and authenticated it, and Al-Bayhaqi in Al-Dala'il classified it as weak, on the authority of Anas, who said: "We were with the Messenger of God, may God bless him and grant him peace, on a journey. We stopped at a place and there was a man in the valley saying: 'O God, make me from the nation of Muhammad, may God bless him and grant him peace, who are shown mercy, forgiven, and rewarded.' I looked down at the valley and saw that it was eighty cubits long or more. He asked, 'Who are you?' I said, 'Anas, the servant of the Messenger of God, may God bless him and grant him peace.' He said, 'Where is he?' I said, 'He is there, listening to you.' He said, 'Then go to him and greet him from me and say to him, "Your brother Ilyas greets you." So I went to the Prophet, may God bless him and grant him peace, and told him. He came and embraced him, and they sat

talking. He said to him, 'O Messenger of God, I only eat one day every year, and this is the day of breaking my fast, so you and I eat.' Then a table descended upon them from the sky: bread, fish, and celery. They ate, and he fed me. They prayed the 'Asr prayer, and then he bade him farewell. Then I saw him pass on the clouds toward the sky.'" Al-Dhahabi, commenting on Al-Hakim's authentication of it, said: "Rather, it is fabricated. May God curse whoever fabricated it." And Abd bin Hamid narrated

Ibn Jarir narrated from Ibn Abbas regarding his statement: {Do you call upon Baal?} He said: An idol. Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated from him regarding his statement: {Peace be upon the family of Yasin.} He said: We are the family of Muhammad, the family of Yasin. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas that he said: God sent Yunus to the people of his village and they returned to him what he had brought them but they refused him. When they did that, God revealed to them: I am sending the punishment upon them on such and such a day. So he left their midst and informed his people of the punishment God had promised them. They said: Watch him, for if he leaves your midst then, by God, what He promised you will come to pass. When the night came in the morning of which they had been promised the punishment, he set out early and the people saw him and were wary. They left the village to a clearing in their land and separated every animal from its young. Then they cried out to God and repented and asked for his forgiveness, so God excused them. Yunus waited for report about the village and its people until someone passed by him and said: What happened to the people of the village? He said: When their prophet left them, they knew that he had fulfilled his promise of punishment. So they left their village to a clearing on the ground, and separated every female child from her child. Then they cried out to God and repented to Him, so He accepted it from them and postponed the punishment from them. At that point, Yunus said: I will never return to them as a liar, and he continued on his way. We have already discussed his story and what was narrated about it in Surah Yunus, so we will not repeat it. Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi narrated from Ibn Abbas, regarding the statement of God **interpretation of the meaning: So he cast lots**, he said: **And he was among the losers**, he said: **Those who were cast lots.** Ibn Abi Shaybah, Ibn al-Mundhir, and Ibn Abi Hatim narrated from him, regarding the statement of God **interpretation of the meaning: And he was blameworthy**, he said: **An evildoer.** Abd al-Razzaq, al-Firyabi, and Ahmad in al-Zuhd, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from him, regarding the statement of God **interpretation of the meaning: And had he not been among those who glorify God**, he said: **Among those who pray.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from him regarding his statement, **Had he not been of those who glorify God**, he said: of those who pray. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him, **So We cast him forth upon the open shore**, he said: We threw him upon the shore. These also narrated from him, **A tree of gourd**, he said: the squash. Ibn Abi Shaybah and Ibn Al-Mundhir narrated from the path of Saeed bin Jubayr also from

So they believed, and We gave them enjoyment for a time.

him, he said: the gourd is everything that disappears on the face of the earth. Ahmad in Az-Zuhd, Abd bin Hamid, Ibn Jarir and Ibn Mardawayh also narrated from him, he said: the message of Yunus was only after the whale had cast him forth, then he recited, **So We cast him forth upon the open shore**, until His statement, **And We sent him to a hundred thousand**, and what was previously mentioned from him indicates that his message was before that. And there is nothing in the verse that indicates what he mentioned, as we have previously mentioned. At-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ubayy ibn Ka'b who said: I asked the Messenger of God (peace and blessings of God be upon him) about the statement of God, **And We sent him to a hundred thousand or more**. He said: **They will be more than twenty thousand**. At-Tirmidhi said: It is strange. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: **They will be more than thirty thousand**. It was narrated on his authority that they will be more than thirty-two thousand and it was narrated on his authority that they will be more than forty-two thousand. There is not much benefit in the disagreement on this matter.

Tafsir al-Baghawi

148. **So they believed**, meaning: those to whom Jonah was sent after they witnessed the punishment, **so We gave them enjoyment for a time**, until their appointed times came to an end.

Tafsir al-Baidawi

148- **So they believed** so they confirmed his truth or renewed their faith in him in his presence. **So We gave them enjoyment for a time** until their appointed term. Perhaps He did not end his story and the story of Lot with the same end as He ended the rest of the stories in order to differentiate between them and the masters of the great religious laws and the messengers of strong resolve, or to be content with the comprehensive submission to all the messengers mentioned at the end of the surah.

Surat al-Saffat 37:149

So ask them: Do your Lord have daughters and they have sons?

Tafsir al-Jalalayn

149 - **So ask them** He asked the infidels of Mecca, rebuking them **Do your Lord have daughters** on the basis of their claim that the angels are the daughters of God **and they have sons** so they are chosen for the most beautiful

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Ask them**, means that God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Ask, O Muhammad, the polytheists of your people from Quraysh.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "So ask them: Do your Lord have daughters and they have sons?" He means the polytheists of Quraysh.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "So ask them: Do your Lord have daughters and they have sons?" He said: Ask them. And he recited, **And they ask you** (An-Nisa': 127), he said: They ask you.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **So ask them**, meaning: O Muhammad, ask them. And His statement, **Do your Lord have daughters and they have sons?** It was mentioned that the polytheists of Quraysh used to say: The angels are the daughters of God, and they used to worship them. So God said to His Prophet Muhammad, peace and blessings be upon him: Ask them and say to them: Does my Lord have daughters and you have sons?

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Do your Lord have daughters and they have sons?** Because they said, meaning the polytheists of Quraysh 106: God has daughters and they have sons.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement: "So ask them: Do your Lord have daughters and they have sons?" He said: They used to worship the angels.

Tafsir al-Qurtubi

The Almighty says: "Then ask them: Do your Lord

have daughters and do they have sons?" When he mentioned the stories of the past to console the Prophet (peace and blessings of God be upon him), he argued against the infidels of Quraysh in their claim that the angels are daughters of God, so he said: <Then ask them>. This is connected to a similar statement at the beginning of the surah, even though they were separated by a great distance, meaning, O Muhammad, ask the people of Makkah: <Do your Lord have daughters>. This is because Juhayna, Khuza'a, Malih, Salamah, and Abd al-Dar claimed that the angels are daughters of God. This is a question of rebuke.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.** That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them**, i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what

Surat al-Saffat 37:149

So ask them: Do your Lord have daughters and they have sons?

you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God**. There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

When the Quraysh and tribes of the Arabs claimed that the angels were daughters of God, God Almighty commanded His Messenger, may God bless him and grant him peace, to ask them for a fatwa in the manner of rebuke and reprimand, so He said: 149- **So ask them**, O Muhammad: that is, inquire of them, **Do your Lord have daughters and they have sons?** That is, how can they attribute to God, assuming the truth of what they claimed of lying, the lowest and most humble of the two sexes, which are females, and for them the highest and most exalted of the two, which are males? Is this not an injustice in the division due to the weakness of their minds and the poorness of their understanding? Similar to it is His statement: **Do you have the male and He has the female? That is indeed an unfair division**.

Tafsir al-Baghawi

149. The Almighty said: **So ask them**, so he asked, O Muhammad, the people of Mecca, and it is a question of rebuke, **Do your Lord have daughters and they have sons?** This is because Juhayna and Banu Salamah ibn Abd al-Dar claimed that the angels are daughters of God. He says: They attributed daughters to God and

sons to themselves.

Tafsir al-Baidawi

149- "So ask them: Is it for your Lord daughters and for them sons?" is connected to something similar. At the beginning of the surah, He first ordered His Messenger to ask the Quraysh about the reason for their denial of resurrection. He proceeded to explain the story in a way that suited it, connecting some of it to others. Then He ordered them to ask Him about the reason for the division, as they made daughters for God and sons for themselves, in their saying: The angels are the daughters of God. These people have added to polytheism other misguidances: anthropomorphism and allowing annihilation for God Almighty, as birth is specific to existing, corruptible bodies, and their preference of themselves over Him, as they made the lowest and most exalted of the two sexes for Him, and their disdain for the angels, as they made them feminine. Therefore, God Almighty repeated the denial and invalidation of that in His Book many times, and made it something **from which the heavens almost burst and the earth splits open and the mountains collapse in ruin**. The denial here is limited to the last two, as this group is specific to them, or because their corruption is something that the general public understands. According to their nature, where the equivalent was made for the question about the division.

Surat al-Saffat 37:150

Or did We create the angels female while they were witnesses?

Tafsir al-Jalalayn

150 - **Or did We create the angels female while they were witnesses?** We created them and they say that.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means: Or have these polytheists who say that the angels are daughters of God witnessed that I created the angels and that I will create them females? So they bore witness to this testimony and described the angels as females.

Tafsir al-Qurtubi

Or did We create the angels female while they were witnesses? That is, present at Our creation of them as females. This is as God Almighty said: "And they made the angels, who are the servants of the Most Merciful, females. Did they witness their creation?" (al-Zukhruf 43:19).

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.** That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them,** i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First,

they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

Then He increased in rebuking and reprimanding them, saying: 150- **Or did We create the angels female while they were witnesses?** So He turned away from the first statement to what is more severe in rebuking and mocking them: that is, how did We make them female while they were not present when We created them? This is like His saying: "And they made the angels, who are the servants of the Most Merciful, female. Did they witness their creation?" So the Almighty made

Surat al-Saffat 37:150

Or did We create the angels female while they were witnesses?

clear that such a thing is only known by witnessing, and they did not witness, and there is no evidence for their statement from hearing, nor is it something that is perceived by the mind so that they attribute its perception to their minds.

Tafsir al-Baghawi

150. **Or did We create the angels female?** means: Did We create the angels female, **while they were witnesses?** Present at Our creation of them, similar to His statement: **Witness their creation Az-Zukhruf 19.**

Tafsir al-Baidawi

150- **Or did We create the angels female while they were witnesses?** The knowledge of witnessing was specified because such things can only be known through it. Femininity is not a necessary consequence of their essence, as it can be known through pure reason, with what it contains of mockery and the impression that, due to their extreme ignorance, they are convinced of it as if they had witnessed their creation.

Surat al-Saffat 37:151

Unquestionably, out of their falsehood they say,

Tafsir al-Jalalayn

151 - **Indeed, out of their falsehood** their lie **they say**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, they are, out of their falsehood**, God Almighty says: Indeed, these polytheists, out of their lies, **say, 'God has begotten a son,' and indeed, they are liars** in what they say.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, they say, out of their falsehood**, meaning: out of their lies.

Tafsir al-Qurtubi

Then he said: **Indeed, they say, from their falsehood** - which is the worst kind of lie - "that they say, *God has begotten. And indeed, they are liars" in their saying that God has a son, although He is the One who neither begets nor is begotten. *Indeed* after *ala* is in the kasra because it is a subject. Sibawayh said that after *amma* it can be in the fatha or in the kasra. The fatha is so that *amma* means *truly*, and the kasra is so that *amma* means *ala*. An-Nahhas: I heard Ali ibn Sulayman say that it is permissible to have a fatha after *ala* in imitation of *amma*, but in the verse it is not permissible except in the kasra because after it there is a nominative case. The rest of the statement is **the liars**.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief**. That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them**, i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they**

witness their creation? Their testimony will be recorded, and they will be questioned. That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Surat al-Saffat 37:151

Unquestionably, out of their falsehood they say,

Fath al-Qadir

Then God Almighty informed us about their lie, saying:

151- **Indeed, they are saying, out of their falsehood.**

Tafsir al-Baghawi

151. **Indeed, out of their falsehood**, out of their lies,
they will surely say

Tafsir al-Baidawi

151- **Unquestionably, they are saying, out of their falsehood,**

Surat al-Saffat 37:152

God has begotten a son, and indeed, they are liars.

Tafsir al-Jalalayn

152 - **God begot** by saying that the angels are daughters of God **and indeed they are liars** in it

Tafsir al-Suyuti

Tafsir al-Tabari

God has begotten a son, and they are liars.

Tafsir al-Qurtubi

God has begotten them, and they are liars.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.** That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them, i.e., ask them, by way of denouncing them, Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the**

angels? Indeed, you are saying a tremendous saying. For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

Then the Almighty informed us about their lie, saying: 152- **Unquestionably, out of their falsehood they say, 'God has begotten,' and indeed, they are liars.** So the Almighty made it clear that their statement is a lie and fabrication without any proof or semblance of proof, for He did not beget and was not begotten. The majority of scholars read **God begot** as a past tense verb attributed to God. It was read by adding *begotten* to God as the predicate of a deleted subject: that is, they say the angels begot God. Begotten means a passive participle, and it applies equally to singular, dual, plural, masculine, and feminine.

Tafsir al-Baghawi

152. God has begotten a son, and they are liars.

Surat al-Saffat 37:152

God has begotten a son, and indeed, they are liars.

Tafsir al-Baidawi

152- **God begot** because there is nothing that requires it and there is something that negates it. **And they are liars** in what they believe in. It was read **God begot** meaning the angels are his sons, a verb in the sense of a passive participle in which the singular and plural, masculine and feminine are the same.

Surat al-Saffat 37:153

He has chosen daughters over sons.

Tafsir al-Jalalayn

153 - **He chose** with the opening of the hamza for interrogation and he dispensed with the hamza of connection, so it was deleted, meaning he chose **the girls over the boys**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, rebuking those who say that God has chosen daughters from the polytheists of Quraysh, **God has chosen**, O people, **daughters over sons**. When the Arabs direct a question to rebuke, they sometimes keep the interrogative alif and sometimes drop it, as it is said: **Have you taken away** (al-Ahqaf 46:25) in the short form **your good things in your worldly life** (al-Ahqaf 46:20). It is used to ask questions, and it is not used to ask questions, and the meaning in both cases is the same. If he does not ask questions in his statement **He has chosen daughters**, the alif of *chosen* is dropped in the connection, and with it begins in the kasra. If he asks questions, it is opened and cut off.

It has been reported that some of the people of Medina read it without the interrogative and connecting letters. As for the reciters of Kufa and Basra, they read it with the interrogative and open the alif in all cases. This is the reading we choose due to the consensus of the authoritative reciters on it.

Tafsir al-Qurtubi

Then he begins **And praise be to God, Lord of the worlds** with the meaning of rebuke and reprimand as if he said: Woe to you! <He chose daughters> meaning he chose daughters and left sons. The common people read <astafa> with the alif cut off because it is an interrogative alif that entered upon the alif of connection, so the alif of connection was deleted and the alif of connection remained open and cut off as it was like in the phrase **He has revealed the unseen** (Maryam 19:78) as mentioned above. Abu Ja'far, Shaibah, Nafi' and Hamzah read <astafa> with the alif connected as report without interrogation. And if he begins with the hamzah broken. Abu Hatim claimed that there is no basis for this.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is**

given the report of a female, his face darkens, and he is filled with inward grief. That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them**, i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and

Surat al-Saffat 37:153

He has chosen daughters over sons.

transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

Then the Almighty repeated His rebuke and reprimand to them, saying: 153- **He has chosen daughters over sons.** The majority of scholars read the verse with a fat-ha on the hamza, as a rhetorical question, and the hamzat al-wasl was deleted as it was dispensed with. Nafi' in a narration from him, Abu Ja'far, Shaibah, and al-A'mash read it with a hamzat al-wasl that remains at the beginning and is dropped as it goes along, and the question is intended, as al-Farra' said. The letter was deleted because it is known from the context, or because **He has chosen** and what follows it is a substitute for the sentence narrated by the statement. Assuming there is no question or substitute, a group of scholars, including al-Farra', have reported that the reprimand can be with a question or without a question, as in His statement: **Have you exhausted your good things in your worldly life?** It was said that it is based on the omission of the statement.

Tafsir al-Baghawi

153. **He chose**, Abu Ja'far read: **(For the liars He chose)** connected, as a report on the statement of the polytheists, and when stopping, he begins: **(He chose)** with a kasra on the alif, and the general reading is with a severance of the alif, because it is an interrogative alif that entered upon the alif of connection, so the alif of connection was deleted and the alif of interrogation remained open and severance, like: istakbar and the like, **He chose the girls over the boys.**

Tafsir al-Baidawi

153- **He chose daughters over sons** is a question of denial and exclusion. Choosing means taking the best of something. According to Nafi', the hamza is broken by deleting the question letter to indicate *am* after it or to affirm by implying the statement, meaning: they are liars in their statement that He chose, or by replacing it with **son of God.**

Surat al-Saffat 37:154

What is the matter with you? How do you judge?

Tafsir al-Jalalayn

154 - **What is the matter with you? How do you judge?**
This corrupt ruling

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **What is the matter with you? How do you judge?** He says: What a bad judgment you make, O people! That God should have daughters and you should have sons, while you do not desire daughters for yourselves. So you assign to Him what you do not desire for yourselves.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "He has preferred daughters over sons. What is the matter with you? How do you judge?" He says: How can He give you sons and Himself daughters? What is the matter with you? How do you judge?

Tafsir al-Qurtubi

Because after it is **What is wrong with you? How do you judge?** So the speech is based on rebuke from two aspects: One of them is that it is an explanation and clarification of what they said of the lie, and **What is wrong with you? How do you judge?** is disconnected from what preceded it. The second aspect is that the grammarians - including Al-Farra' - have related that rebuke can be with a question or without a question, as the Almighty said: **You have spent your good things in your worldly life.** (al-Ahqaf 46:20) And it was said: It is based on the omission of the statement, meaning they say **He chose the daughters** or it is a substitute for his saying **God gave birth** because the birth of daughters and taking them is a selection for them, so He substituted a past-tense example for a past-tense example, so we do not stop at this with **the liars**.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.** That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the

portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them, i.e., ask them, by way of denouncing them, Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the

Surat al-Saffat 37:154

What is the matter with you? How do you judge?

established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

154- **What is the matter with you? How do you judge?**

Two interrogative sentences, neither of which is related to the other in terms of syntax: He first asked them about what was decided for them and what was established as an interrogative of denial, and secondly, an interrogative of astonishment at this ruling that they ruled with, and the meaning is: What is established for you? How do you attribute to God daughters, even though they are the portion that you hate, and to you sons, even though they are the portion that you love?

Tafsir al-Baghawi

154. **What is the matter with you? How do you judge?**

To God belong daughters and to you sons.

Tafsir al-Baidawi

154- **What is the matter with you? How do you judge**

what the mind does not accept?

Surat al-Saffat 37:155

Will you not then remember?

Tafsir al-Jalalayn

155 - **Do you not remember** by assimilating the ta' into the dhal that He, glory be to Him, is far removed from having a son.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Do you not remember?** means: Do you not consider what you say, so that you may recognize its errors and refrain from saying it?

Tafsir al-Qurtubi

Do you not remember that it is not permissible for him to have a son.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.** That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them,** i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has**

chosen daughters over sons. That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

155- **Do you not remember?** That is, do you not remember? One of the two ta's was deleted, and the meaning is: Do you not consider and reflect and remember the invalidity of your statement?

Tafsir al-Baghawi

155. **Will you not remember?** Will you not learn a lesson?

Surat al-Saffat 37:155

Will you not then remember?

Tafsir al-Baidawi

155-**Do you not remember?** that He is far above that.

Surat al-Saffat 37:156

Or do you have a clear authority?

Tafsir al-Jalalayn

156 - **Or do you have a clear authority?** A clear proof that God has a son.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Or do you have a clear authority?** means: Do you have an argument whose validity is clear to whoever hears it about the truth of what you are saying?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Or do you have a clear authority?**: meaning a clear excuse.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **a clear authority**, he said, **an argument**.

Tafsir al-Qurtubi

Or do you have a clear authority? argument and proof. **And praise be to God, Lord of the worlds** meaning with your arguments **And praise be to God, Lord of the worlds** in your statement.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.** That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them**, i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies

they say, 'God has begotten' meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

156- **Or do you have a clear authority?** That is, a clear, apparent proof for what you are saying, which is a transition from one rebuke to another and a shift from one reprimand to another.

Surat al-Saffat 37:156

Or do you have a clear authority?

Tafsir al-Baghawi

156. **Or do you have a clear authority?** Clear proof that God has a son.

Tafsir al-Baidawi

156- **Or do you have a clear authority?** A clear proof against you from heaven that the angels are his daughters.

Surat al-Saffat 37:157

Then bring your book, if you should be truthful.

Tafsir al-Jalalayn

157 - **Then bring your book** the Torah and show me that in it **if you are truthful** in what you say.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Bring your book**, means: Bring your proof from a book that came to you from God, that which you say, that he has daughters and you have sons, is as you say.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Bring your book**: meaning, your excuse **if you should be truthful**.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Bring your book**, that this is such and such, that he has daughters and you have sons.

And his saying, **if you are truthful**, means: If you are truthful, then you have an argument for that.

Tafsir al-Qurtubi

Then bring your book, if you should be truthful.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief**. That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them**, i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division**. And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they**

witness their creation? Their testimony will be recorded, and they will be questioned. That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Surat al-Saffat 37:157

Then bring your book, if you should be truthful.

Fath al-Qadir

157- **Bring your book, if you should be truthful.** That is, bring your clear proof of this if you are truthful in what you say, or bring the book that speaks to you with the proof and includes it.

Tafsir al-Baghawi

157. **Bring your book**, in which you have proof, **if you are truthful**, in what you say.

Tafsir al-Baidawi

157- **Bring your book** that was revealed to you. **If you are truthful** in your claim.

Surat al-Saffat 37:158

And they made between Him and the jinn a kinship, and the jinn have certainly known that they will be brought forth.

Tafsir al-Jalalayn

158 - **And they made** that is, the polytheists **between Him** the Most High **and the jinn** that is, the angels, because they are far from sight **a relationship** by saying that they are the daughters of God **and the jinn certainly know that they** that is, those who say that **will be brought** to the Fire and tormented therein.

Tafsir al-Suyuti

And Juwaybir narrated on the authority of Al-Dahhak on the authority of Ibn Abbas, who said: This verse was revealed about three tribes of Quraysh 106: Salim, Khuza'ah, and Juhaynah, and they made a relationship between him and Paradise. The verse.

Al-Bayhaqi narrated in Shu'ab al-Iman on the authority of Mujahid who said: The elders of Quraysh said: The angels are the daughters of God. Abu Bakr al-Siddiq said to them: Who are their mothers? They said: The daughters of the leaders of the jinn. Then God revealed: And Paradise knows that they will be brought to justice.

Tafsir al-Tabari

God Almighty says: These polytheists made a relationship between God and Paradise.

The people of interpretation differed regarding the meaning of the relationship that God told us about them, that they attributed it to God Almighty. Some of them said: It is that the enemies of God said: God and Satan are brothers.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: Kili told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And they made a relationship between Him and the jinn**, he said: The enemies of God claimed that He, the Blessed and Exalted, and Satan are brothers.

Others said: It is that they said: The angels are the daughters of God, and they said: Paradise is the angels.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And they made a relationship between Him and the jinn**. He said: The infidels of Quraysh said: The angels are the daughters of God. So Abu Bakr asked: Who are their mothers? They said: The daughters of the leaders of the jinn. They thought that they were created from what Iblis was created from.

Amr bin Yahya bin Imran bin Afra told us: Amr bin Saeed Al-Abbah told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, regarding His statement, **And they attributed a relationship between Him and the jinn**, the Jews said: God, the Blessed and Exalted, married to the jinn, and the angels came out of them. He said: Glory be to Him, He glorified Himself.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And they made a relationship between Him and the jinn**, he said: The jinn are the angels. They said: They are the daughters of God.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And they made a relationship between Him and Paradise**: the angels.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they made a relationship between Him and Paradise**, he said: There is a relationship between God and Paradise that they fabricated.

And His statement, **And Paradise knows that they will be brought to account**. The people of interpretation differed regarding the meaning of that. Some of them said: Its meaning is: And Paradise knows that they will witness the reckoning.

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 Paradise has certainly known that they will be brought forth** that they will be brought forth for the reckoning.

Others said: It means that those who say this will be punished in Hell.

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Indeed, they will be brought forth**. Indeed, those who said this will be brought forth: they will be tormented.

The more correct of the two opinions on this matter is the opinion of those who say: They will be brought to the punishment, because the rest of the verses in which bringing is mentioned in this surah only mean bringing to the punishment, and so it is in this place.

Tafsir al-Qurtubi

The Almighty's saying: **And they attributed a kinship between Him and the jinn**. Most of the commentators say that the jinn here refer to the angels. Ibn Abi Nujayh narrated on the authority of Mujahid who said: They - meaning the infidels of Quraysh - said: The angels are the daughters of God, the Almighty and Exalted. Abu Bakr al-Siddiq **may God be pleased with him** said: Then who are their mothers? They said: The intoxicated ones of the jinn. The etymologists said that

And they made between Him and the jinn a kinship, and the jinn have certainly known that they will be brought forth.

they were called jinn because they cannot be seen. Mujahid said: They are from the wombs of the angels and are called jinn. It was narrated on the authority of Ibn Abbas. Isra'il narrated on the authority of al-Suddi on the authority of Abu Malik who said: They were only called jinn because they are the guardians of the jinn, and all the angels are jinn. <lineage>by marriage. Qatada, Al-Kalbi and Muqatil said: The Jews - may God curse them - said: God married the jinn, and the angels were among them. Mujahid, Al-Suddi and Muqatil also said: The one who said that was Kinana and Khuza'a. They said: God proposed marriage to the leaders of the jinn, and they married him to the best of their daughters. So the angels are the daughters of God from the best of the daughters of the jinn. Al-Hasan said: They associated Satan with God in the worship of God, and that is the lineage that they made.

I said: Al-Hasan's statement on this is better. Its evidence is the Almighty's statement: **When We made you equal to the Lord of the worlds** (Ash-Shu'ara': 98), meaning in worship. Ibn Abbas, Ad-Dahhak, and Al-Hasan also said: It is their statement that God Almighty and Iblis are brothers. God is far above what they say, far above.

God the Almighty says: **And Paradise has certainly known** meaning the angels **that they** meaning the one who said this **will be brought to the Fire**. This was said by Qatada. Mujahid said: for the reckoning. Al-Tha'labi said: The first is more appropriate, because bringing is repeated in this surah and God did not intend anything by it other than punishment.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief**. That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them**, i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division**. And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned**. That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was

born from Him. **And indeed, they are liars**. So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons**. That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying**. For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful**. That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God**. There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

158- **And they attributed a relationship between Him and Paradise**. Most commentators said: What is meant

by Paradise here are the angels. They are called Paradise because they cannot be seen. Mujahid said: They are a clan of the angels and are called Paradise. Abu Malik said: They are called Paradise because they are the keepers of Paradise. And kinship is marriage. Qatadah and Al-Kalbi said: They said, may God curse them, that God married the jinn, so the angels were from their children. They said: The ones who said this were the Jews. Mujahid, Al-Suddi and Muqatil said: The ones who said this were Kinanah and Khuza'ah. They said: God proposed marriage to the leaders of the jinn, so they married him to the best of their daughters. So the angels, the daughters of God, are from the best of the daughters of the jinn. Al-Hasan said: They associated Satan with God's servants, and this is the relationship they attributed. Then God, the Exalted, responded to them by saying: **And Paradise has certainly known that they will be brought forth.** That is, they knew that these disbelievers who said this statement would be brought forth to the Fire and tormented therein. It was said that Paradise knew that they themselves would be brought to account. The first interpretation is more appropriate, because when *bringing* is mentioned in general terms, what is meant is punishment. It was also said that the meaning is: Paradise knew that they themselves would be brought to Paradise.

Tafsir al-Baghawi

158. **And they made a relationship between Him and Paradise.** Mujahid and Qatada said: What he meant by Paradise is the angels. They were called Paradise because they are hidden from sight.

Ibn Abbas said: A tribe of angels called the jinn, and among them is Iblis. They said: They are the daughters of God.

Al-Kalbi said: They - may God curse them - said: Rather, he married a jinn and the angels came out of her. God is far above that. Some of the Quraysh claimed that the angels are the daughters of God - God is far above that. Abu Bakr Al-Siddiq said: Who are their mothers? They said: The noblewomen of the jinn.

Al-Hasan said: The meaning of the lineage is that they associated the devils in the worship of God, **And Paradise has certainly known that they**, meaning those who said this statement, **will be brought**, to the Fire. Then He exonerated Himself from what they said.

Tafsir al-Baidawi

158- **And they made a kinship between Him and the jinn** meaning the angels. He mentioned them by their gender name as a way for them to attain this rank. It was also said that they said that God Almighty intermarried with the jinn, so the angels left. It was also said that they said that God and the devils are brothers. **And Paradise knew that they** the disbelievers, or mankind and jinn if it is interpreted as other than the angels **will be brought forth** in the punishment.

Surat al-Saffat 37:159

Glory be to God, above what they describe.

Surat al-Saffat 37:159

Glory be to God, above what they describe.

Tafsir al-Jalalayn

159 - **Glory be to God** purifying Him from what they describe as God having a son.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Glory be to God above what they describe**, God Almighty says: To sanctify God and to clear Him of what these polytheists attribute to Him, and what they slander and describe Him with, that He has daughters and that He has a wife.

Tafsir al-Qurtubi

Glory be to God, above what they describe. That is, God is far above what they describe.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.** That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them**, i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First, they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead

of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

Then He, the Almighty, exalted Himself and said: 159- **Glory be to God above what they describe.** Or it is a narration of the King's exaltation of God, the Almighty, above what the polytheists described Him with.

Tafsir al-Baghawi

159. He said: **Glory be to God, above what they**

describe.

Tafsir al-Baidawi

159- **Glory be to God above what they describe** of children and lineage.

Surat al-Saffat 37:160

Except the chosen servants of God.

Surat al-Saffat 37:160

Except the chosen servants of God.

Tafsir al-Jalalayn

160 - **Except the sincere servants of God** meaning the believers, an isolated exception, meaning that they declare God Almighty to be free from what these people describe.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Except for the sincere servants of God**, means: Paradise knows that those who say, **The angels are daughters of God**, will be brought to the punishment, except for the servants of God whom He has sincerely devoted to His mercy and created for His Paradise.

Tafsir al-Qurtubi

Except the sincere servants of God for they will be saved from the Fire.

Tafsir Ibn Kathir

God the Almighty says, denouncing these polytheists for making daughters for God the Almighty, while they have what they desire, i.e., from males, i.e., they desire good for themselves: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.** That is, it upsets him, and he does not choose for himself except sons. God the Almighty says: So how did they attribute to God the portion that they do not choose for themselves? For this reason God the Almighty said: **Then ask them**, i.e., ask them, by way of denouncing them, **Is it your Lord who has daughters and for them sons?** Like His the Almighty's saying: **Is it for you the male and for Him the female? * That would then be an unfair division.** And His the Almighty's saying: **Or did We create the angels female while they were witnesses?** That is, how did they judge the angels to be female while they did not witness their creation? Like His the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females? Did they witness their creation? Their testimony will be recorded, and they will be questioned.** That is, they will be questioned about that on the Day of Resurrection. And His statement, may He be glorified and exalted: **Indeed, out of their falsehood** meaning out of their lies **they say, 'God has begotten'** meaning that a son was born from Him. **And indeed, they are liars.** So God Almighty mentioned three statements about the angels that are the height of disbelief and falsehood. First,

they made them daughters of God, so they attributed a son to God, the Most High and Most Holy. They made that son a female, then they worshipped them instead of God, the Most High and Most Holy. Each of these is sufficient for eternal damnation in the fire of Hell. Then God the Almighty said, denouncing them: **He has chosen daughters over sons.** That is, what would make Him choose daughters over sons, as God the Almighty said: **Then has your Lord preferred you to sons and taken for Himself females from among the angels? Indeed, you are saying a tremendous saying.** For this reason, God the Almighty said: **What is the matter with you? How do you judge?** That is, do you have minds with which to ponder what you are saying? **Then will you not remember? Or do you have a clear authority?** That is, an argument for what you are saying? **Then produce your book, if you should be truthful.** That is, produce a proof for that that is based on a book sent down from the heavens from God the Almighty that He chose what you are saying, for what you are saying cannot be based on reason, and reason does not permit it at all. God the Almighty says: {And they attributed a kinship between Him and the jinn}. Mujahid said: The polytheists said that the angels are the daughters of God the Almighty. Abu Bakr **may God be pleased with him** said: Then who are their mothers? They said: The daughters of the leaders of the jinn. Qatadah and Ibn Zayd said the same. For this reason, God the Almighty said: {And the jinn have certainly known} that is, those to whom they attributed that, **that they will be brought forth** that is, those who said that will be brought forth in the punishment on the Day of Judgment for their lie, their fabrications, and their false speech without knowledge. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both** regarding God the Almighty's saying: {And they attributed a kinship between Him and the jinn} that he said: The enemies of God claimed that He the Almighty and Exalted is He and Iblis are brothers. God is far above that, far above. Ibn Jarir narrated this. God the Almighty said: {Glory be to God above what they describe}, meaning He is exalted, sanctified, and transcendent from having a son and far above what the unjust, disbelieving people describe Him with. The Almighty's statement: **Except the chosen servants of God** is an isolated exception, and it is from the established, unless the pronoun in the Almighty's statement: **from what they describe** refers to all people, then He excepted from them the chosen ones, who are those who follow the truth revealed to every sent prophet. Ibn Jarir made this exception part of the Almighty's statement: **Indeed, they will be brought to justice * Except the chosen servants of God.** There is consideration in what he said, and God, the Most High, knows best.

Fath al-Qadir

The exception in His statement: 160- **Except the sincere servants of God** is disconnected, and the meaning is: But the sincere servants of God are innocent of describing God with any of that. It has been read with a fatha on the lam and a kasra on it, and their meanings are what we will explain shortly. It has been said that it is an exception from those who

are brought forth: meaning that they will be brought forth to the Fire except for those who are sincere, so it is connected and not disconnected, and based on this the sentence of glorification is parenthetical.

Tafsir al-Baghawi

160. **Except the sincere servants of God**, this is an exception to those present, meaning: they will not be present.

Tafsir al-Baidawi

160- **Except the sincere servants of God** is an exception from those present, disconnected, or connected if the pronoun is interpreted as including them and what is between them, an objection or from **they describe**.

Surat al-Saffat 37:161

So indeed, you and what you worship

Surat al-Saffat 37:161

So indeed, you and what you worship

Tafsir al-Jalalayn

161 - You and what you worship of idols

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: *You* O polytheists **and what you worship** of gods and idols **will not lead anyone astray** He says: You will not lead anyone astray with what you worship other than God **except one who is destined for Hellfire** He says: except someone who has previously been known to be destined for Hellfire.

Tafsir al-Qurtubi

There are three issues:

First - The Almighty's saying: **Then you and what you worship**. <what>means *who*. It was said: It means the source, meaning, then you and your worship of these idols. It was said: It means, then you are with what you worship other than God. It is said: So-and-so and so-and-so came. And so-and-so came with so-and-so.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire**. That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station**. That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless

him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify." Ad-Dahhak said in his interpretation: **And there is none of us but has a known position**. He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing**. This is what God, the Most High, said: **And there is none of us but has a known position**.

Al-A'mash said, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Ibn Abbas, may God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel**. Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position**. Saeed bin Jubair said the same. Qatada said: "They used to pray together, men and women, until the verse: "And there is not one of us but has a known position" was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows**. That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows**. Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: "They used to not line up in prayer until the verse: "And indeed, We are the ones who arrange [ourselves] in rows" was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be pleased with him, would face the people and then say: **Straighten your rows, stand straight**. God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows**. Go back, so-and-so. Go forward, so-and-so." Then he would go forward and say **Allahu Akbar**. Narrated by Ibn Abi Hatim and Ibn Jarir, and in Sahih Muslim on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification." **And indeed, we are the ones who glorify God**, meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas **may God be pleased with him** and Mujahid said: **And there is none among us but has a known station**, the angels, **And indeed, we are the ones who line up**, the angels, **And indeed, we are the ones who glorify God**, the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: "And they say, 'The

Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And the Most High said: **And indeed, they used to say, 'If only we had a reminder from among the former peoples,' we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: "And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion." And the Most High said: **Let you say, 'The Scripture was only sent down to two groups before us, and we were from God.** Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

Then he addressed the infidels in general or the infidels of Mecca in particular, saying: 161- **You and what you worship.**

Tafsir al-Baghawi

161. The Almighty's saying: **For you**, meaning He is saying to the people of Mecca: **and what you worship**, of idols.

Tafsir al-Baidawi

161- **You and what you worship** Return to addressing them.

Surat al-Saffat 37:162

You are not tempted by it.

Surat al-Saffat 37:162

You are not tempted by it.

Tafsir al-Jalalayn

162 - **what you are upon** meaning upon your deity, and upon him is related to his saying **with two tempters** someone

Tafsir al-Suyuti

Tafsir al-Tabari

It has been said that the meaning of **upon him** in his saying: **You will not be tempted by him** means **with 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 the statement, **You and what you worship will not be a deceiver for it**, meaning: You will not go astray, and no one among you will go astray except for those whom I have decreed will be in Hell.

Tafsir al-Qurtubi

You are not tempting anyone meaning, *misleading* God. An-Nahhas. The commentators are in agreement, as far as I know, that the meaning is: You are not misleading anyone except those whom God, the Almighty, has decreed to be misguided. And the poet said:

He responded to his plot against him with His grace, and he was a tempter to us.

Any misleader

Second - In this verse, a response to the Qadarites. Omar bin Dhar said: We came to Omar bin Abdul Aziz and he mentioned predestination in his presence. Omar said: If God had wanted not to be disobeyed, He would not have created Iblis, who is the root of sin. And there is knowledge of that in the Book of God, the Exalted, the Majestic. Those who know it know it, and those who ignore it are ignorant of it. Then he recited: **Praise be to God, Lord of the Worlds** to those whom God, the Exalted, has decreed to burn in Hell. He said: This verse has distinguished between people, and it contains meanings that the devils cannot misguide anyone except those whom God has decreed will not be guided. If God, the Exalted, had known that they would be guided, He would have prevented them from doing so. Based on this, His statement: **And attack them with your cavalry and infantry Al-Isra' 17:64**

means you will not be able to do anything to them except what is in my knowledge. Labid bin Rabi'ah said, confirming predestination, and he did well:

Indeed, fearing our Lord is the best voluntary act, and God willing, it will come to pass quickly.

I thank God, for there is no equal to Him. In His hand is goodness. Whatever He wills, He does.

Whoever is guided to the path of goodness will be guided to peace of mind, and whoever He wills will be led astray.

Al-Farra' said: The people of Hijaz say **I tempted the man**, and the people of Najd say **I tempted him**.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire**. That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station**. That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify." Ad-Dahhak said in his interpretation: **And there is none of us but has a known position**. He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing**. This is what God, the Most High, said: **And there is none of us but has a known position**.

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God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel.** Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position.** Saeed bin Jubair said the same. Qatada said: "They used to pray together, men and women, until the verse: "And there is not one of us but has a known position" was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows.** That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows.** Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: "They used to not line up in prayer until the verse: "And indeed, We are the ones who arrange [ourselves] in rows" was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be pleased with him, would face the people and then say: **Straighten your rows, stand straight.** God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows.** Go back, so-and-so. Go forward, so-and-so." Then he would go forward and say **Allahu Akbar.** Narrated by Ibn Abi Hatim and Ibn Jarir, and in Sahih Muslim on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification." **And indeed, we are the ones who glorify God,** meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas **may God be pleased with him** and Mujahid said: **And there is none among us but has a known station,** the angels, **And indeed, we are the ones who line up,** the angels, **And indeed, we are the ones who glorify God,** the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And the Most High said: **And indeed, they used to say, 'If only we had a reminder from among the former peoples,' we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: "And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion." And the Most High said: **Let you say, 'The Scripture was only sent down to two groups**

before us, and we were from God. Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

Then He addressed the disbelievers in general or the disbelievers of Mecca in particular, saying: 162- **Indeed, you and what you worship * You are not tempting others.** That is, you and the gods that you worship besides God will not tempt others by corrupting and misleading His servants. *On* is related to *temptors*, and the *waw* in **and what you worship** is either to connect with the noun of *in*, or it has the meaning of *with*. "What" is a relative pronoun or a verbal noun: that is, you and what you worship, or your worship. The meaning of *temptors* is *misguiding*. It is said, **I tempted the man** and **I tempted him.** It is also said, **I tempted him from something and with something**, just as one says, **I led him astray regarding something** and **I led him astray by it.** Al-Farra' said: The people of Hijaz say **tempted him**, and the people of Najd say *atfatanatuhu*. It is also said, **So-and-so tempted his wife against so-and-so**, meaning, **he corrupted her for him.** So, temptation here means misguidance and corruption. Muqatil said: He says, **You will not mislead anyone with your gods, except for those whom God has destined to burn in Hellfire.** "Ma" in *ma* and *ma anta* are negatives, and *you* is addressed to them and to those who worship Him, in the sense of emphasis. Al-Zajjaj said: "The people of interpretation are in agreement, as far as I know, that the meaning is: You will not mislead anyone, except for those whom God, the Almighty, has destined to go astray. From this is the saying of the poet:

He responded with his tricks and was a temptress to us.

Any misleader.

Tafsir al-Baghawi

162. "What you are upon," what you worship, **are tempting**, misleading anyone.

Tafsir al-Baidawi

162- **What you are upon** is upon God. **With temptations** corrupting people through temptation.

Surat al-Saffat 37:163

Except for he who will be in Hellfire.

Surat al-Saffat 37:163

Except for he who will be in Hellfire.

Tafsir al-Jalalayn

163 - **Except for he who is destined for Hellfire** in the knowledge of God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

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, **You will not tempt anyone to do so, except for one who is destined for Hellfire.** He said: You will not tempt anyone to do so with your idols, except for one who has already been destined for Hellfire.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Khalid, he said: I said to Al-Hasan, his statement, **You will not tempt him except for him who is destined for Hellfire,** except for the one upon whom God has made it obligatory to burn in Hellfire.

Ali bin Sahl told us: Zaid bin Abi Al-Zarqa told us, on the authority of Hammad bin Salamah, on the authority of Hamid, who said: I asked Al-Hasan about the statement of God, **You will not lead people astray except for him who is destined for Hellfire.** He said: You will not lead people astray except for him who, in God's knowledge, will be destined for Hellfire.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, **You are not tempting him, except for him who is destined to burn in Hellfire.** Except for him who is destined to burn in Hellfire.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of the ten who entered upon `Umar ibn `Abd al-`Aziz, and they were all speaking. So they spoke, and then `Umar ibn `Abd al-`Aziz said something, and we thought that he had said something in order to refute what was in our hands. So he said to us: Do you know the interpretation of this verse: **Indeed, you and what you worship * You will not be tempted by it * Except for him who is destined for Hellfire.** And he said: Indeed, you and the gods that you worship are not the ones who tempt by it except for him whom I have decreed that he will be destined for Hellfire.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim, **Except for he who is destined for Hellfire.** He said: You are not misguided except for he for whom it has been decreed that he will be destined for Hellfire.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **You and what you worship** until he reached **the Fire.** He said: You will not mislead any of My servants with your falsehood, except for those who take you as allies with the work of Hell.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us on the authority of Al-Suddi: **You are not tempting people** or misleading them **except for him who is destined for Hellfire** except for the one whom God has decreed will be destined for Hellfire.

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, **You will not lead astray anyone except one who is destined for Hellfire,** meaning: You will not lead anyone astray with your gods except one who has already been doomed to misery and who is destined for Hellfire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, you and what you worship - you will not be tempted by it, except for him who is destined for Hellfire,** he says: Do not tempt anyone with it, nor lead him astray, except for the one whom God has decreed to be destined for Hellfire, except for the one whom He has decreed to be among the people of Hellfire.

It was said that **with two charmers** from **fitanat aftana**, and that is the language of the people of Hijaz, as for the people of Najd, they say: **I tempted him, so I tempt him.** It was mentioned on the authority of Al-Hasan that he read **except for the one who is the slayer of Hell** by raising the *lām* from *sāl*, so if he meant by that the plural as the poet said:

If Hatem finds my cousin, he will make us all speak up.

He said: **All of us**, and he did not say: *Speak*. And as is said in *al-Rijal*: **Who are your brothers?** He goes with the passive noun and makes his verb plural. That is the correct interpretation, even if something else is more eloquent than it. If he meant by that one person, then according to the people of Arabic, it is a mistake, because it is a mistake according to them to say: **This is an archer and a judge**, unless he heard in that from the Arabs an inverted language, like their saying: **Shak al-Silah** and **Shakki al-Silah**, and *Aath* and *Aathan* and *Aaq* and *Aaqan*, in which case it would be a language. I did not hear anyone mention hearing that from the Arabs.

Tafsir al-Qurtubi

Third - It was narrated on the authority of Al-Hasan that he read: <Except for he who is to be with Hellfire>with a damma on the lam. An-Nahhas: A group of people of interpretation say that it is a mistake, because this is not permissible. This is the judge of Medina. And among the best things said about it is what I heard Ali bin Sulaiman say, he said: It is based on the meaning, because the meaning of <from>is a

group, so the meaning is salon, and the nun was deleted for the addition and the waw was deleted due to the meeting of two quiescent letters. And it was said: Its origin is fa'il except that it was changed from sala to sa'il and the ya' was deleted and the lam remained with a damma, so it is like <shfa jarf har> (al-Tawbah 9:109). A third way is to delete the lam of <sala> for the sake of alleviation and to follow the i'rab according to its 'ayn as it was deleted in their saying: I did not care about it with care. Its origin is baliyyah from bali like afiyah from a'afiyah, and similar to it is the reading of those who read, <And the harvest of the two gardens is close> <And to Him belong the high lands> he followed the i'rab according to the 'ayn. The original reading of the group is *sali* with a *yaa*, but the writer deleted it from the script because it was omitted in the pronunciation.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire.** That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station.** That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify." Ad-Dahhak said in his interpretation: **And there is none of us but has a known position.** He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing.** This is what God, the Most High, said: **And there is none of us but has a known position.**

Al-A'mash said, on the authority of Abu Ishaq, on the

authority of Masruq, on the authority of Ibn Abbas, may God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel.** Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position.** Saeed bin Jubair said the same. Qatada said: "They used to pray together, men and women, until the verse: "And there is not one of us but has a known position" was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows.** That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows.** Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: "They used to not line up in prayer until the verse: "And indeed, We are the ones who arrange [ourselves] in rows" was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be pleased with him, would face the people and then say: **Straighten your rows, stand straight.** God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows.** Go back, so-and-so. Go forward, so-and-so." Then he would go forward and say **Allahu Akbar.** Narrated by Ibn Abi Hatim and Ibn Jarir, and in Sahih Muslim on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification." **And indeed, we are the ones who glorify God,** meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas **may God be pleased with him** and Mujahid said: **And there is none among us but has a known station,** the angels, **And indeed, we are the ones who line up,** the angels, **And indeed, we are the ones who glorify God,** the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And the Most High said: **And indeed, they used to say, 'If only we had a reminder from among the former peoples,' we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: "And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion." And the Most High said: **Let you say,**

Surat al-Saffat 37:163

Except for he who will be in Hellfire.

'The Scripture was only sent down to two groups before us, and we were from God. Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

astray and deserving of the Fire like you. *Sal* is read with the dammah as a plural based on the meaning of *min* with its waw omitted due to the meeting of two quiescent letters, or as a lightening of *sal* on the heart like *shakk* in *shaik*, or what is omitted from it like what is forgotten as in their saying: **I did not care about it with care**, for its root is *baliya* like *afiya*.

Fath al-Qadir

163- **Except he who is going to Hellfire** The majority read *sāl* with a kasra on the lam because it is a defective noun with a genitive ending. The ya' was deleted due to the meeting of two sukun letters and it was based on the word *min* and it was made singular as *huwa* was made singular. Al-Hasan and Ibn Abi Ubla read it with a damma on the lam with a waw after it. It was narrated from them that they read it with a damma on the lam without a waw. As for with the waw, it is a sound plural with the waw based on the meaning of *min*, and the plural nun was deleted due to the genitive ending. As for without the waw, it is possible that it is a plural, but the waw was deleted in writing as it was deleted verbally. It is possible that it is singular, and according to this, it should be a kasra on the lam. An-Nahhas said: A group of people of interpretation say: It is a mistake because this is not permissible for the judge of Medina, and the meaning is: The disbelievers and what they worship are not able to misguide any of God's servants except those who are from the people of Anār, and they are the ones who persist in disbelief. And only the one who has been previously decreed to be miserable becomes a disbeliever, and he is one of those who will burn in the Fire: that is, he will enter it. Then the angels said, informing the Prophet, peace and blessings be upon him, as God, the Most High, narrated from them.

Tafsir al-Baghawi

163. **Except for he who is destined for Hellfire**, except for he whom God has decreed will enter Hellfire, meaning: God has already known that he will be miserable.

Tafsir al-Baidawi

163- **Except he who is destined for Hellfire** Except he who has already known that he is among the people of the Fire and will inevitably enter it. **And you** is a pronoun for them and their gods, in which the addressee is predominantly absent. It is possible that **and what you worship** is a meaning of comparison that replaces the predicate, meaning that you and your gods are companions whom you will continue to worship. You are not, by what you worship, tempting or inciting on the path of temptation except someone

Surat al-Saffat 37:164

And there is not one of us but has a known position.

Tafsir al-Jalalayn

164 - Gabriel said to the Prophet, may God bless him and grant him peace, **There is not one of us**, the group of angels, **who does not have a known station** in the heavens, in which God is worshipped and which he does not transgress.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And there is none among us but has a known station**. This is report from God about what the angels said, that they said: There is none among us, the group of angels, but has a known station in heaven.

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

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And there is not one of us but has a known position**, he said: The angels.

Yunus told me, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And there is not one of us but has a known position**, he said, **the angels**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And there is not one of us but has a known station**, these are the angels.

Tafsir al-Qurtubi

And there is not one of us but has a known position.

This is from the words of the angels, in glorification of God the Almighty, and in denial of the worship of those who worship them. **And indeed, it is We who are the ones who line up [in rows], and indeed, it is We who are the ones who glorify**. Muqatil said: These three verses were revealed while the Messenger of God (peace and blessings of God be upon him) was at the Lote Tree of the Limit, and Gabriel stayed behind. The Prophet (peace and blessings of God be upon him) said: **Is it here that you will leave me?** He said: **I cannot go ahead of my place**. And God the Almighty revealed, narrating the words of the angels: **And there is not one of us but has a known position**. The interpretation according to the Kufians is: And there is not one of us but has a known position. So the relative pronoun was omitted. And its interpretation according to the Basrans is: **There is not one of us an angel but that he has a known station**, meaning a known place

for worship. This was said by Ibn Masoud and Ibn Jubayr. Ibn Abbas said: **There is not a space the size of a handspan in the heavens except that there is an angel on it praying and glorifying God**. Aisha may God be pleased with her said: The Prophet (peace and blessings of God be upon him) said: **There is not a space of a foot in the heaven except that there is an angel prostrating or standing on it**. Abu Dharr said: The Messenger of God (peace and blessings of God be upon him) said: "I see what you do not see and I hear what you do not hear. The heavens groan and it is right for them to groan. There is not a space in it the size of four fingers except that there is an angel placing his forehead in prostration to God. By God, if you knew what I know, you would laugh little and cry much and you would not take pleasure in women on your beds and you would go out to the high places beseeching God. I wish that I were a tree that is being tended." Narrated by Abu 'Eesa al-Tirmidhi, who said that it is a good and rare hadith. "It is narrated from other than this chain of transmission that Abu Dharr said: "I wish that I were a tree that is being tended." And it is narrated from Abu Dharr as a murmured hadith. Qatada said: Men and women used to pray together until this verse was revealed: **And there is not one of us but has a known position**. He said: So the men went forward and the women stayed behind.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire**. That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station**. That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify." Ad-Dahhak said in his interpretation: **And there is none**

And there is not one of us but has a known position.

of us but has a known position. He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing.** This is what God, the Most High, said: **And there is none of us but has a known position.**

Al-A'mash said, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Ibn Abbas, may God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel.** Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position.** Saeed bin Jubair said the same. Qatada said: "They used to pray together, men and women, until the verse: "And there is not one of us but has a known position" was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows.** That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows.** Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: "They used to not line up in prayer until the verse: "And indeed, We are the ones who arrange [ourselves] in rows" was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be pleased with him, would face the people and then say: **Straighten your rows, stand straight.** God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows.** Go back, so-and-so. Go forward, so-and-so." Then he would go forward and say **Allahu Akbar.** Narrated by Ibn Abi Hatim and Ibn Jarir, and in Sahih Muslim on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification." **And indeed, we are the ones who glorify God,** meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas **may God be pleased with him** and Mujahid said: **And there is none among us but has a known station,** the angels, **And indeed, we are the ones who line up,** the angels, **And indeed, we are the ones who glorify God,** the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And the Most High said:

And indeed, they used to say, 'If only we had a reminder from among the former peoples,' we would have been the chosen servants of God. That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: "And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion." And the Most High said: **Let you say, 'The Scripture was only sent down to two groups before us, and we were from God.** Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

164- **And there is not one of us but has a known station.** There is an ellipsis in the speech, and the meaning is: There is not one of us, or there is not one angel among us but has a known station in the worship of God. It was also said that the meaning is: There is not one of us but has a known station. The Basrans preferred the first interpretation, and the Kufians preferred the second. Al-Zajaj said: This is the statement of the angels and it contains an implied word. The meaning is: There is not one of us but has a known station.

Tafsir al-Baghawi

164. The Almighty said: **And there is not one of us but has a known station,** Gabriel said to the Prophet, may God bless him and grant him peace, **And there is not one of us, the group of angels, but has a known station,** meaning: there is not one of us angels but has a known station in the heavens in which God is worshipped.

Ibn Abbas said: There is not a place the size of a handspan in the heavens but there is an angel on it praying or glorifying God.

We narrated on the authority of Abu Dharr, on the authority of the Prophet, may God bless him and grant him peace, who said: "The heaven groaned, and it has every right to groan. By the One in Whose Hand is my soul, there is not a space in it four times the size of a mountain without an angel prostrating to God."

Al-Suddi said: Except that he has a known position in closeness and witnessing.

Abu Bakr Al-Warraq said: Except that he has a known position in which he worships God, such as fear, hope,

love, and contentment.

Tafsir al-Baidawi

164- **And there is not one of us but has a known station.** This is a narration of the angels' acknowledgment of servitude in response to their worship. The meaning is: There is not one of us but has a known station in knowledge, worship, and adherence to God's command in managing the world. It is possible that this and what preceded it from His saying, **Glory be to God**, are their words to connect with His saying, **And Paradise knows**, as if He said, "And the angels know that the polytheists will be punished for that, and they said, 'Glory be to God,' to absolve Him of it. Then they excepted "the sincere ones," to exonerate them from it. Then they addressed the polytheists by saying that the temptation for that is due to the predestined misery. Then they acknowledged servitude and the difference in their ranks in it, and they do not exceed it, so the described was deleted and the description was put in its place.

Surat al-Saffat 37:165

And indeed, it is We who arrange [the stars] in rows.

Surat al-Saffat 37:165

And indeed, it is We who arrange [the stars] in rows.

Tafsir al-Jalalayn

165 - **And indeed, it is We who line up** our feet in prayer

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Yazid bin Abi Malik, who said: The people were praying in rows, then God revealed: **And indeed, it is We who line up** *verse*, and He commanded them to line up. Ibn al-Mundhir narrated on the authority of Ibn Jurayj, who said: I was told, and he mentioned something similar to it.

Juwaybir narrated on the authority of Ibn Abbas, who said: They said: O Muhammad, show us the punishment with which you have threatened us, and hasten it for us. So the verse was revealed: **Do they then seek to hasten Our punishment?** This verse is authentic according to the conditions of the two sheikhs.

Tafsir al-Tabari

I narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Ad-Dahhak say regarding His statement, "And indeed, it is We who arrange [ourselves] in rows. And indeed, it is We who glorify [God]." Masruq bin Al-Ajda' narrated on the authority of Aisha that she said: The Prophet of God, may God bless him and grant him peace, said: There is not a place of a foot in the lowest heaven but that there is an angel prostrating or standing on it. This is the saying of the angels: "And there is not one of us but has a known position. And indeed, it is We who arrange [ourselves] in rows. And indeed, it is We who glorify [God]."

Musa bin Ishaq al-Haba'i, known as Ibn al-Qawwas, told me: Yahya bin Isa al-Ramlî told us, on the authority of al-A'mash, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: If a drop of the Zaqqum of Hell were sent down to the world, it would ruin people's livelihoods, and your fire seeks refuge from the fire of Hell.

Musa bin Ishaq told us: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Zaid bin Wahb, who said: Abdullah bin Masoud said: When this fire of yours was sent down, it struck the sea twice and subsided. Were it not for that, you would not have benefited from it.

Tafsir al-Qurtubi

And indeed, We are the ones who line up. Al-Kalbi said: Their rows are like the rows of people on earth. In

Sahih Muslim: On the authority of Jabir ibn Samurah, who said: The Messenger of God (peace and blessings be upon him) came out to us while we were in the mosque and said: **Why do you not line up as the angels line up before their Lord?** We said: **O Messenger of God, how do the angels line up before their Lord?** He said: **They complete the first rows and stand close together in the row.** When Umar stood up to pray, he would say: "Straighten your rows and stand straight. God only intends for you the guidance of the angels before your Lord." And he would recite: **And indeed, We are the ones who line up.** "Stand back, O so-and-so! Go forward, O so-and-so! **Then he would step forward and say** Allahu Akbar." This has already been explained in Surah Al-Hijr. Abu Malik said: The people were praying scattered, then God revealed: "And indeed, We are the ones who line up." So the Prophet (peace and blessings be upon him) commanded them to line up. Al-Sha'bi said: "Gabriel or an angel came to the Prophet, may God bless him and grant him peace, and said: 'Stand for less than two-thirds of the night, half of it, or a third of it. The angels pray and glorify God while there is no king in the heavens who is free.'" It was also said that it means we are the ones who line up our wings in the air, standing, waiting for what we are commanded to do. It was also said that it means we are the ones who line up around the Throne.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire.** That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station.** That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is

We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify.” Ad-Dahhak said in his interpretation: **And there is none of us but has a known position.** He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing.** This is what God, the Most High, said: **And there is none of us but has a known position.**

Al-A'mash said, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Ibn Abbas, may God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel.** Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position.** Saeed bin Jubair said the same. Qatada said: “They used to pray together, men and women, until the verse: “And there is not one of us but has a known position” was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows.** That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows.** Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: “They used to not line up in prayer until the verse: “And indeed, We are the ones who arrange [ourselves] in rows” was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be pleased with him, would face the people and then say: **Straighten your rows, stand straight.** God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows.** Go back, so-and-so. Go forward, so-and-so.” Then he would go forward and say **Allahu Akbar.** Narrated by Ibn Abi Hatim and Ibn Jarir, and in Sahih Muslim on the authority of Hudhayfah may God be pleased with him who said: The Messenger of God (blessings and peace of God be upon him) said: “We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification.” **And indeed, we are the ones who glorify God,** meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas may God be pleased with him and Mujahid said: **And there is none among us but has a known station,** the angels, **And indeed, we are the ones who line up,** the angels, **And indeed, we are the ones who glorify God,** the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: “And they say, ‘The Most Gracious has taken a son.’ Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, ‘I am a god other than Him,’ We will recompense him with Hell. Thus do We

recompense the wrongdoers.” And the Most High said: **And indeed, they used to say, ‘If only we had a reminder from among the former peoples,’ we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: “And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion.” And the Most High said: **Let you say, ‘The Scripture was only sent down to two groups before us, and we were from God.** Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

Then they said: 165- **And indeed, it is We who are the ones who stand in rows,** meaning in the positions of obedience. Qatada said: They are the angels who stand in rows of their feet. Al-Kalbi said: The rows of angels in heaven are like the rows of the people of this world on earth.

Tafsir al-Baghawi

165. **And indeed, it is We who stand in rows.** Qatada said: They are the angels who stand in rows with their feet. Al-Kalbi said: The rows of angels in heaven for worship are like the rows of people on earth.

Tafsir al-Baidawi

165- **And indeed, We are the ones who are in line** in performing obedience and performing the duties of service.

Surat al-Saffat 37:166

And indeed, it is We who glorify [God].

Surat al-Saffat 37:166

And indeed, it is We who glorify [God].

Tafsir al-Jalalayn

166 - **And indeed, it is We who glorify** those who purify God from what is not befitting of Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what His angels say: **And indeed, it is We who stand in ranks** for God to worship Him, **and indeed, it is We who glorify Him**, meaning those who pray to Him.

In a similar manner to what we have said about this, the hadith came from the Messenger of God, may God bless him and grant him peace, and the people of interpretation said the same.

Who said that?

Muhammad ibn Ali ibn al-Hasan ibn Shafiq al-Marwazi told me: Abu Muadh al-Fadl ibn Khalid told us: Ubayd ibn Sulayman told us: I heard al-Dahhak ibn Muzahim say: His statement, "And indeed, it is We who arrange [our angels] in rows. And indeed, it is We who glorify [God]," was narrated by Masruq ibn al-Ajda' on the authority of Aisha that she said: The Prophet of God, may God bless him and grant him peace, said: There is not a place for a foot in the lowest heaven but that there is an angel prostrating or standing on it. This is the statement of God, "And there is not one of Us but has a known position. And indeed, it is We who arrange [our angels] in rows. And indeed, it is We who glorify [God]."

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, who said: Abdullah said: There is no heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel standing. He said: Then he recited: "And indeed, it is We who arrange [our angels] in rows. And indeed, it is We who glorify."

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mas, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: There is a heaven in which there is no place except that there is an angel prostrating in it, or his feet are standing. Then he recited: "And indeed, it is We who arrange [ourselves] in rows. And indeed, it is We who glorify."

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us: Al-Jariry told us, on the authority of Abu Nadrah, who said: When the prayer was called, Umar would face the people and say: O people, stand straight. Indeed, God intends for you the guidance of the angels. **And**

indeed, it is We who line up in rows, and indeed, it is We who glorify God. Stand straight. You go forward, so-and-so, you go back. When they were straight, he would go forward and say **Allahu Akbar**.

Musa bin Abd al-Rahman told me, he said: Abu Usamah told me, he said: al-Jariry told me, Saeed bin Iyas Abu Masoud told me, he said: Abu Nadra told me: When the prayer was called, Umar would face the people, then he would say: Straighten your rows and stand straight, for God only wants for you the guidance of the angels. He says: **And indeed, it is We who line up in rows * And indeed, it is We who glorify God.** Then he mentioned something similar.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And indeed, it is We who stand in rows**, he said: He meant the angels, **And indeed, it is We who glorify**, he said: The angels stand in rows, glorifying God Almighty.

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 indeed, it is We who line up** he said: the angels.

Bashar told us, he said: Sulayman told us, he said: Abu Hilal told us, on the authority of Qatada: **And indeed, it is We who line up**. He said: The angels.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And indeed, it is We who line up** he said: rows in the sky. **And indeed, it is We who glorify**: meaning, those who pray. This is the statement of the angels, praising their place of worship.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding the statement: **And indeed, it is We who line up**, he said: for prayer.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi, he said: And al-Suddi mentioned, on the authority of Abdullah, he said: There is not a place in the sky the size of a handspan but upon it is the forehead or feet of an angel, prostrating, standing, or kneeling. Then he recited this verse: "And indeed, it is We who arrange [ourselves] in rows. And indeed, it is We who glorify."

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And indeed, it is We who arrange the angels in rows**, he said: The angels, all of this is for them.

Tafsir al-Qurtubi

And indeed, it is We who glorify meaning, the ones who pray, as Qatadah said. It was also said: meaning, those who purify God from what the polytheists attribute to Him. What is meant is that they inform us that they worship God through glorification and prayer,

and that they are not worshipped nor are they daughters of God. It was also said: **And there is not one of us but has a known station** from the words of the Messenger (peace and blessings of God be upon him) and the believers to the polytheists, meaning, for each one of us and you in the Hereafter there is a known station, which is the station of accountability. It was also said: meaning, some of us have the station of fear, some of us have the station of hope, some of us have the station of sincerity, some of us have the station of gratitude, and other stations.

I said: It is more apparent that this goes back to the angels' saying: **There is not one of us but has a known station.** And God knows best.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire.** That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station.** That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify." Ad-Dahhak said in his interpretation: **And there is none of us but has a known position.** He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing.** This is what God, the Most High, said: **And there is none of us but has a known position.**

Al-A'mash said, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Ibn Abbas, may God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a**

space the size of a handspan but upon it is the forehead or feet of an angel. Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position.** Saeed bin Jubair said the same. Qatada said: "They used to pray together, men and women, until the verse: 'And there is not one of us but has a known position' was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows.** That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows.** Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: "They used to not line up in prayer until the verse: 'And indeed, We are the ones who arrange [ourselves] in rows' was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be pleased with him, would face the people and then say: **Straighten your rows, stand straight.** God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows.** Go back, so-and-so. Go forward, so-and-so." Then he would go forward and say **Allahu Akbar.** Narrated by Ibn Abi Hatim and Ibn Jarir, and in Sahih Muslim on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification." **And indeed, we are the ones who glorify God,** meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas **may God be pleased with him** and Mujahid said: **And there is none among us but has a known station,** the angels, **And indeed, we are the ones who line up,** the angels, **And indeed, we are the ones who glorify God,** the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And the Most High said: **And indeed, they used to say, 'If only we had a reminder from among the former peoples,' we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: "And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion." And the Most High said: **Let you say, 'The Scripture was only sent down to two groups before us, and we were from God.** Their study is for the heedless * Or you say, **If only the Scripture had**

Surat al-Saffat 37:166

And indeed, it is We who glorify [God].

been sent down to us, we would have been better guided than they. But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

166- **And indeed, it is We who glorify** meaning those who are pure of God and sanctify Him from what the polytheists have attributed to Him. It was also said that it is those who pray. It was also said that what is meant by their saying **those who glorify** is the sum of glorification with the tongue and with prayer. What is meant is that these attributes are the attributes of the angels, and they are not as the infidels described them, that they are daughters of God.

Tafsir al-Baghawi

166. **And indeed, it is We who glorify God**, meaning: the ones who pray and are free from evil. Gabriel, peace be upon him, informs [the Prophet, may God bless him and grant him peace] that they worship God through prayer and glorification, and that they are not worshipped, as the infidels claimed. Then he returns the speech to informing about the polytheists.

Tafsir al-Baidawi

166- **And indeed, it is We who are the glorifiers** who purify God from what is not befitting of Him. Perhaps the first is an indication of their degrees in obedience, and this is in the definite article. What is in *an* and *al-lam* and the placement of the separation in the middle of emphasis and specificity is because they are the ones who are constant in that constantly without a break, unlike others. It was said that it is from the words of the Prophet (peace and blessings of God be upon him) and the believers, and the meaning is: There is not one of us but has a known position in Paradise or in the presence of God on the Day of Resurrection. **And indeed, it is We who line up** for Him in prayer and purify Him from evil.

Surat al-Saffat 37:167

And they used to say,

Tafsir al-Jalalayn

167 - **And if** is a lightened form of the heavy form **they were** meaning the infidels of Mecca **to say**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And indeed they used to say, 'If only we had a reminder from among the former peoples,' we would be the servants of God,** God Almighty says: These polytheists from Quraysh used to say before Muhammad, may God bless him and grant him peace, was sent to them as a prophet, **If only we had a reminder from among the former peoples,** meaning a book sent down from heaven like the Torah and the Gospel, or a prophet who came to us like the one who came to the Jews and Christians.

Tafsir al-Qurtubi

God Almighty said: **And they used to say**

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire.** That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station.** That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God

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Surat al-Saffat 37:167

And they used to say,

whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And the Most High said: **And indeed, they used to say, 'If only we had a reminder from among the former peoples,' we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: "And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion." And the Most High said: **Let you say, 'The Scripture was only sent down to two groups before us, and we were from God.** Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

167- **And they used to say** This refers back to the information about the polytheists: that is, before the Muhammadan mission, if they were tired of ignorance, they would say.

Tafsir al-Baghawi

167. He said: **And if they were**, and they were, meaning: the people of Mecca, **they would say**, the lam of emphasis.

Tafsir al-Baidawi

167- **And they used to say**, meaning the polytheists of Quraysh.

Surat al-Saffat 37:168

If only we had a reminder from the former peoples

Tafsir al-Jalalayn

168 - **If we had a reminder** a book from the ancients meaning from the books of the past nations

Tafsir al-Suyuti

Tafsir al-Tabari

And they were saying.

Tafsir al-Qurtubi

Returning to the narration of the polytheists' saying, that is, before the mission of Muhammad (peace be upon him), if they were taunted for their ignorance, they would say: **If only we had a reminder from among the ancients**, that is, if a prophet had been sent to us to explain the laws, we would have followed him. And since the word *in* was lightened, it entered the verb and the lam was attached to it between the negation and the affirmation. The Kufians say that *in* means *what* and the lam means *except*. And it was said that the meaning of **if only we had a reminder** is a book from the books of the prophets.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire.** That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station.** That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to

groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify." Ad-Dahhak said in his interpretation: **And there is none of us but has a known position.** He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing.** This is what God, the Most High, said: **And there is none of us but has a known position.**

Al-A'mash said, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Ibn Abbas, may God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel.** Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position.** Saeed bin Jubair said the same. Qatada said: "They used to pray together, men and women, until the verse: "And there is not one of us but has a known position" was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows.** That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows.** Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: "They used to not line up in prayer until the verse: "And indeed, We are the ones who arrange [ourselves] in rows" was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be pleased with him, would face the people and then say: **Straighten your rows, stand straight.** God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows.** Go back, so-and-so. Go forward, so-and-so." Then he would go forward and say **Allahu Akbar.** Narrated by Ibn Abi Hatim and Ibn Jarir, and in Sahih Muslim on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification." **And indeed, we are the ones who glorify God,** meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas **may God be pleased with him** and Mujahid said: **And there is none among us but has a known station,** the angels, **And indeed, we are the ones who line up,** the angels, **And indeed, we are the ones who glorify God,** the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind

Surat al-Saffat 37:168

If only we had a reminder from the former peoples

them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And the Most High said: **And indeed, they used to say, 'If only we had a reminder from among the former peoples,' we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: "And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion." And the Most High said: **Let you say, 'The Scripture was only sent down to two groups before us, and we were from God.** Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

168- **If we had a reminder from the ancients** meaning a book from the books of the ancients, such as the Torah and the Gospel.

Tafsir al-Baghawi

168. **If we had a remembrance from the ancients,** meaning: a writing like the book of the ancients.

Tafsir al-Baidawi

168- **If only we had a reminder from among the ancients** a book from the books that were revealed to them.

Surat al-Saffat 37:169

But we would have been the sincere servants of God.

Tafsir al-Jalalayn

169 - **But we were the sincere servants of God** worshipping Him

Tafsir al-Suyuti

Tafsir al-Tabari

We were the servants of God whom He devoted to His worship and chose for His Paradise.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they used to say, 'If only we had a reminder from among the former peoples, we would be the chosen servants of God.'** He said: This nation said that before Muhammad, may God bless him and grant him peace, was sent: If only we had a reminder from among the former peoples, we would be the chosen servants of God. But when Muhammad, may God bless him and grant him peace, came to them, they disbelieved in him, so they are going to know.

Muhammad ibn al-Husayn told us: Ahmad ibn al-Mufaddal told us: Asbat told us, on the authority of al-Suddi, regarding His statement, **A mention from among the ancients**, he said: These were people from among the polytheists of Arabia who said: If only we had a book from the books of the ancients, or if some knowledge from the knowledge of the ancients had come to us. He said: Muhammad has brought you that.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: The hadith goes back to the first people of polytheism, **And they used to say, 'If only we had a reminder from among the former peoples.'**

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, **If only we had a reminder from among the former peoples, we would be the chosen servants of God.** This is what the polytheists of Mecca said. So when the reminder of the former peoples and the knowledge of the latter came to them, they disbelieved in it, and they are about to come to know.

Tafsir al-Qurtubi

We would have been the sincere servants of God meaning if a reminder had come to us as it came to the first ones, we would have devoted our worship to God.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire.** That is, only he who is more astray than you is led astray by your words and your false misguidance and worship than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station.** That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify." Ad-Dahhak said in his interpretation: **And there is none of us but has a known position.** He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing.** This is what God, the Most High, said: **And there is none of us but has a known position.**

Al-A'mash said, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Ibn Abbas, may God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel.** Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position.** Saeed bin Jubair said the same. Qatada said: "They used to pray together, men and women, until the verse: "And there is not one of us but has a known position" was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows.** That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows.** Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: "They used to not line up in prayer until the verse: "And indeed, We are the ones who arrange [ourselves] in rows" was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be

But we would have been the sincere servants of God.

pleased with him, would face the people and then say: **Straighten your rows, stand straight.** God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows.** Go back, so-and-so. Go forward, so-and-so.” Then he would go forward and say **Allahu Akbar.** Narrated by Ibn Abi Hatim and Ibn Jarir, and in Sahih Muslim on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: “We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification.” **And indeed, we are the ones who glorify God,** meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas **may God be pleased with him** and Mujahid said: **And there is none among us but has a known station,** the angels, **And indeed, we are the ones who line up,** the angels, **And indeed, we are the ones who glorify God,** the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: “And they say, ‘The Most Gracious has taken a son.’ Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, ‘I am a god other than Him,’ We will recompense him with Hell. Thus do We recompense the wrongdoers.” And the Most High said: **And indeed, they used to say, ‘If only we had a reminder from among the former peoples,’ we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: “And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion.” And the Most High said: **Let you say, ‘The Scripture was only sent down to two groups before us, and we were from God.** Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

169- **But we were sincere servants of God** meaning we would have sincerely worshipped Him and not disbelieved in Him. And in His saying: **And if they were** is the lightened form of the heavy form, and in it is a

deleted pronoun of concern, and the lam is the distinguishing factor between it and the negative: meaning and the matter was that the Arab disbelievers would say, etc.

Tafsir al-Baghawi

169. **But we are the sincere servants of God.**

Tafsir al-Baidawi

169- **But we were the sincere servants of God** We would have been sincere in our worship of Him and would not have disobeyed their example.

Surat al-Saffat 37:170

So they disbelieved in it, and they are going to know.

Tafsir al-Jalalayn

170 - **So they disbelieved in it** in the book that came to them, which is the Qur'an, the most honorable of those books **so they are going to know** the consequence of their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when the message came to them from God, they disbelieved in it. That was their disbelief in Muhammad, may God bless him and grant him peace, and in what he brought from God of revelation and book. God says: They will know when they come to Me what punishment they will have because of their disbelief in that.

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

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 his father, on the authority of Ibn 'Abbas, regarding His statement, **If only we had a reminder from among the former peoples, we would have been the chosen servants of God.** He said: When the reminder of the former peoples and the knowledge of the latter came to the polytheists of Mecca, they disbelieved in the Book. **Then they will know.** He said: Muhammad has brought you that, so they disbelieved in the Qur'an and what Muhammad brought.

Tafsir al-Qurtubi

So they disbelieved in it meaning in the Reminder. Al-Farraa': It is understood to be omitted, meaning Muhammad, peace and blessings be upon him, came to them with the Reminder, but they disbelieved in it. This is amazement on their part, meaning that a prophet came to them and a book was sent down to them in which was an explanation of what they needed, but they disbelieved and did not fulfill what they said. **They are going to know** Al-Zajaj said: They are going to know the consequences of their disbelief.

Tafsir Ibn Kathir

God the Almighty says, addressing the polytheists: **Indeed, you and what you worship * You will not be tempted * Except he who is destined for Hellfire.** That is, only he who is more astray than you is led astray by your words and your false misguidance and worship

than he who is left for Hellfire. "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." This type of people is the one who is led astray by the religion of polytheism, disbelief, and misguidance, as God the Almighty said: "Indeed, you are in a different statement. He who is slandered is led astray by it." That is, only he who is slandered and false is led astray by it. Then God the Almighty said, clearing the angels of what they attributed to them of disbelief in them and the lie that they are the daughters of God. **And there is not one of us but has a known station.** That is, he has a specific place in the heavens and stations of worship that he does not exceed or transgress. Ibn Asakir said in his biography of Muhammad ibn Khalid, on the authority of Abd al-Rahman ibn al-Ala' ibn Sa'd, on the authority of his father, who had pledged allegiance on the day of the conquest, that the Messenger of God, may God bless him and grant him peace, said one day to those sitting with him: "The heaven groans, and it is right for it to groan. There is no place for a foot in it but upon it is an angel kneeling or prostrating." Then he, may God bless him and grant him peace, recited: "And there is none of us but has a known position. And indeed, it is We who are the ones who arrange [our ranks] in rows. And indeed, it is We who are the ones who glorify." Ad-Dahhak said in his interpretation: **And there is none of us but has a known position.** He said: Masruq narrated on the authority of Aisha, may God be pleased with her, that she said: The Messenger of God, may God bless him and grant him peace, said: **There is no place in the lowest heaven but upon it is an angel prostrating or standing.** This is what God, the Most High, said: **And there is none of us but has a known position.**

Al-A'mash said, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Ibn Abbas, may God be pleased with him, who said: **Indeed, in the heavens there is a heaven in which there is not a space the size of a handspan but upon it is the forehead or feet of an angel.** Then Abdullah, may God be pleased with him, recited: **And there is not one of us but has a known position.** Saeed bin Jubair said the same. Qatada said: "They used to pray together, men and women, until the verse: "And there is not one of us but has a known position" was revealed. So the men went forward and the women stayed back. **And indeed, We are the ones who arrange [ourselves] in rows.** That is, we stand in rows in obedience, as mentioned previously in His statement, the Most High: **And those who stand in rows.** Ibn Jurayj said, on the authority of Al-Walid bin Abdullah bin Abi Mughith, he said: "They used to not line up in prayer until the verse: "And indeed, We are the ones who arrange [ourselves] in rows" was revealed. So they lined up. Abu Nadrah said: When the prayer was called, Umar, may God be pleased with him, would face the people and then say: **Straighten your rows, stand straight.** God Almighty wants you to follow the guidance of the angels. Then he would say: **And indeed, We are the ones who arrange [ourselves] in rows.** Go back, so-and-so. Go forward, so-and-so." Then he would go forward and say **Allahu Akbar.** Narrated by Ibn Abi Hatim and Ibn

Surat al-Saffat 37:170

So they disbelieved in it, and they are going to know.

Jarir, and in Sahih Muslim on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "We have been given precedence over people in three things: Our rows have been made like the rows of angels, the earth has been made a place of prostration for us, and its soil has been made a means of purification." **And indeed, we are the ones who glorify God**, meaning we line up to praise, glorify, and sanctify our Lord, and declare Him free from any shortcomings. We are His servants, poor and humble before Him. Ibn Abbas **may God be pleased with him** and Mujahid said: **And there is none among us but has a known station**, the angels, **And indeed, we are the ones who line up**, the angels, **And indeed, we are the ones who glorify God**, the angels glorify God Almighty. Qatada said, **And indeed, it is We who glorify** meaning the worshippers who remain steadfast in their place of worship, as the Most High said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they are fearful of Him. And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And the Most High said: **And indeed, they used to say, 'If only we had a reminder from among the former peoples,' we would have been the chosen servants of God.** That is, they wished, before you came to them, O Muhammad, that they had someone who would remind them of the command of God and what happened to the previous generations and bring them the Book of God, as the Most High said: "And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion." And the Most High said: **Let you say, 'The Scripture was only sent down to two groups before us, and we were from God.** Their study is for the heedless * Or you say, **If only the Scripture had been sent down to us, we would have been better guided than they.** But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them? We will surely recompense those who turn away from Our verses with an evil punishment for what they used to turn away.

Fath al-Qadir

The letter fa' in His statement: 170- **So they disbelieved in it** is the eloquent letter indicating something omitted and understood in the speech. Al-Farra' said: Its meaning is that Muhammad came to them with the message and they disbelieved in it. This is by way of expressing amazement at them. **So they will soon know** meaning the consequence and outcome of their disbelief, and in this there is a severe threat to them.

Tafsir al-Baghawi

170. **So they disbelieved in it**, meaning: When that book came to them, they disbelieved in it. **They will soon know**, this is a threat to them.

Tafsir al-Baidawi

170- **So they disbelieved in it** meaning when the Reminder came to them, which is the most honorable of remembrances and the dominant one over them. **Then they will know** the consequences of their disbelief.

Surat al-Saffat 37:171

And Our word has already preceded for Our servants, the messengers.

Tafsir al-Jalalayn

171 - **And Our word has already preceded** with victory **for Our servants, the messengers** and it is: **I will surely prevail, I and My messengers.**

Tafsir al-Suyuti

Tafsir al-Tabari

And Our word has already preceded for Our servants, the messengers.

Tafsir al-Qurtubi

The Almighty said: **And Our word has already gone forth for Our servants, the messengers.** Al-Farra' said: **That is, with happiness.** It was also said that what He meant by the word is the Almighty's saying: **God has decreed, 'I will surely prevail, I and My messengers.'** (Al-Mujadilah: 21) Al-Hasan said: None of the people of religious laws were ever killed.

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers.** That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious.** That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of a threat and warning: **For they will see.** Then the Most

High said: **Is it Our punishment that they seek to hasten?** Meaning, they seek to hasten the punishment because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned.** That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihis from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him) said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him.** Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God Almighty's statement: **And turn away from them for a time * and observe, for they are going to see,** is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Fath al-Qadir

Paragraph 171- **And Our word has already preceded for Our servants, the messengers** is a resumption of the threat. What is meant by the word is what God promised them of victory and triumph over the disbelievers. Muqatil said: What is meant by the word is the Almighty's statement: **God has decreed, 'I will surely prevail, I and My messengers.'** Al-Farra' said: Our word preceded with happiness for them.

Tafsir al-Baghawi

171. **And Our word has already gone forth to Our servants, the messengers,** which is His saying: **God has decreed, 'I will surely prevail, I and My messengers'** (al-Mujadilah 58:21).

Surat al-Saffat 37:171

And Our word has already preceded for Our servants, the messengers.

Tafsir al-Baidawi

171- **And Our word has already gone forth for Our servants, the messengers**, meaning, We promised them victory and supremacy, as He says:

Surat al-Saffat 37:172

Indeed, they will be the victorious.

Tafsir al-Jalalayn

172 - Or it is his saying **Indeed, they will be victorious**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And Our word has already gone before for Our servants, the messengers, that they will be the victorious.** God Almighty says: And We have already said to Our messengers that they will be the victorious. That is, the judgment and ruling from Us has already been passed on this in the Book, which is that they will have victory and supremacy through arguments.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And Our word has already preceded for Our servants, the messengers,** until he reached **they will be the victors.** He said: This preceded from God to them that He would grant them victory.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding the statement, "And Our word has already preceded for Our servants, the messengers. Indeed, they will be the victorious." He said: With the arguments.

Some Arab scholars interpreted this as: **Our word has already preceded for Our servants, the messengers, with happiness.**

It was mentioned that this is in the reading of Abdullah: **Our word has already preceded upon Our servants, the messengers,** so it was made in place of the lam, so the meaning is: it was decreed upon them and for them, as it was said: upon the kingdom of Solomon, and in the kingdom of Solomon, since the meaning of that was the same.

Tafsir al-Qurtubi

They will be victorious. That is, the promise of their victory with argument and victory has already been made.

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers.** That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers.

Indeed, God is Powerful and Exalted in Might." And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious.** That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of a threat and warning: **For they will see.** Then the Most High said: **Is it Our punishment that they seek to hasten?** Meaning, they seek to hasten the punishment because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned.** That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihis from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him) said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him.** Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God

Surat al-Saffat 37:172

Indeed, they will be the victorious.

Almighty's statement: **And turn away from them for a time * and observe, for they are going to see**, is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Fath al-Qadir

It is better to interpret this word as mentioned here, as he said: 172- **Indeed, they will be victorious.**

Tafsir al-Baghawi

172. **Indeed, they will be victorious.**

Tafsir al-Baidawi

172- **They will be victorious.**

Surat al-Saffat 37:173

And indeed, Our soldiers will be the victors.

Tafsir al-Jalalayn

173 - **And indeed, Our soldiers** the believers **will be victorious** over the disbelievers by argument and victory over them in this world, even if some of them do not prevail in this world, then in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And indeed, our soldiers will be the victors**, means: And indeed, our party and the people of our allegiance will be the victors. He says: They will have victory and success over the people who disbelieve in us and oppose us.

Tafsir al-Qurtubi

And Our soldiers will be the victorious is in the sense, but if it were in the wording, it would be **the victorious** like **The soldiers there are not defeated of the parties** [p. 11]. Al-Shaibani said that it came here in the plural because it is the beginning of a verse.

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers**. That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand**. For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious**. That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of

a threat and warning: **For they will see**. Then the Most High said: **Is it Our punishment that they seek to hasten?** Meaning, they seek to hasten the punishment because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned**. That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihis from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him) said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him**. Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God Almighty's statement: **And turn away from them for a time * and observe, for they are going to see**, is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Fath al-Qadir

And it is better to explain this word with what is mentioned here, for He said: 173- "Indeed, they will be the victorious. And indeed, Our soldiers will be the predominant." This is the previously mentioned word and this is its explanation. What is meant by God's soldiers is His party, which are the messengers and their followers. Ash-Shaibani said: It came here in the plural, meaning His statement: **They will be the predominant**, because it is the beginning of a verse. This promise to them of victory and supremacy does not contradict their defeat in some situations and the infidels' supremacy over them, for the predominant thing in every situation is their victory over the enemy and their supremacy over them. So the statement was made in the context of the predominant thing, on the basis that the praiseworthy outcome is for them in

Surat al-Saffat 37:173

And indeed, Our soldiers will be the victors.

every case and in every situation, as God the Most High said: **And the [best] outcome is for the righteous.**

Tafsir al-Baghawi

173. **And indeed, Our soldiers will be the victors,** meaning: God's party will be the victors through argument and victory in the end.

Tafsir al-Baidawi

173- **And indeed, Our soldiers will be the victors.** This is in consideration of the victor and the decreed in itself. He only called it a word, and it is words, because they are arranged in one meaning.

abrogated by the verse of the sword.

Surat al-Saffat 37:174

So turn away from them for a time.

Tafsir al-Jalalayn

174 - **So turn away from them** Turn away from the infidels of Mecca **until a time** when you are commanded to fight them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **Then turn away from them for a while**: So turn away from them for a while.

The interpreters differed at this time. Some of them said: It means death.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So turn away from them for a time**: meaning until death.

Others said: Until the day of Badr.

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **So turn away from them for a time**, he said: Until the day of Badr.

Others said: The meaning of this is: until the Day of Resurrection.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then turn away from them for a time**, he said: On the Day of Resurrection.

This statement by Al-Suddi is more similar to what is indicated by the apparent meaning of the revelation, which is that God threatened them with the punishment that they were hastening, so He said: **Is it Our punishment that they are hastening?** And He ordered His Prophet, may God bless him and grant him peace, to present it to them until its time comes, so the interpretation of the statement is: So turn away from them, O Muhammad, until Our punishment comes and descends upon them.

Tafsir al-Qurtubi

The Almighty says: **Then turn away from them** meaning, turn away from them. **Until a time** Qatada said: Until death. Al-Zajaj said: Until the time they were given a respite. Ibn Abbas said: He means the killing at Badr. It was also said: He means the conquest of Mecca. It was also said: The verse was

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers.** That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious.** That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of a threat and warning: **For they will see.** Then the Most High said: **Is it Our punishment that they seek to hasten?** Meaning, they seek to hasten the punishment because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned.** That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihis from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him) said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him.** Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the

Surat al-Saffat 37:174

So turn away from them for a time.

authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God Almighty's statement: **And turn away from them for a time * and observe, for they are going to see**, is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Fath al-Qadir

Then God, the Exalted, commanded His Messenger to turn away from them and overlook their ignorance and misguidance, saying: 174- **Then turn away from them for a time**. That is, turn away from them for a period of time known to God, the Exalted, which is the period of refraining from fighting. Al-Suddi and Mujahid said: Until We order you to fight. Qatada said: Until death. It was also said: Until the Day of Badr. It was also said: Until the Day of the Conquest of Mecca. It was also said that this verse was abrogated by the verse of the sword.

Tafsir al-Baghawi

174. **Turn away from them for a time**, Ibn Abbas said: It means death. Mujahid said: On the day of Badr. Al-Suddi said: Until we order you to fight. It was also said: Until the punishment of God comes to them. Muqatil ibn Hayyan said: It was abrogated by the verse on fighting.

Tafsir al-Baidawi

174- **Then turn away from them** so turn away from them. **Until a time** is the time for your victory over them, which is the day of Badr, and it was said the day of the conquest.

Surat al-Saffat 37:175

And observe them, for they are going to observe.

Tafsir al-Jalalayn

175 - **And He will see them** when the punishment descended upon them **and they will see** the consequences of their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And see them, for they will see**: And see them, for they will see what Our punishment will befall them.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And see them, and they will see** when sight will not benefit them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And watch them, for they will see**, he said: Watch them, for they will see what they will have after today. He said: He says: They will see on the Day of Resurrection what they wasted of God's command, and their disbelief in God, His Messenger, and His Book. He said: So watch them and see, are one and the same.

Tafsir al-Qurtubi

And He will make them see, for they will soon see.

Qatada said: They will see when sight will no longer benefit them. *Perhaps* from God indicates obligation, and He used the word *sight* to express the matter being brought near, meaning they will soon see. It was also said that the meaning is: They will soon see the punishment on the Day of Resurrection.

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers**. That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand**. For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this

world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious**. That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of a threat and warning: **For they will see**. Then the Most High said: **Is it Our punishment that they seek to hasten?** Meaning, they seek to hasten the punishment because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned**. That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihis from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him) said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him**. Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God Almighty's statement: **And turn away from them for a time * and observe, for they are going to see**, is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Surat al-Saffat 37:175

And observe them, for they are going to observe.

Fath al-Qadir

175- **And He will see them, for they will see.** That is, He will see them when the punishment of killing and captivity descends upon them, for they will see when sight will be of no use to them. He used the expression *sight* to mean the nearness of the matter, meaning they will see soon. It was also said that the meaning is: They will see the punishment on the Day of Resurrection.

Tafsir al-Baghawi

175. **And He will see them**, if the punishment descends upon them, **they will see**, that. So they said: When will this punishment be?

Tafsir al-Baidawi

175- **And He will make them see** what will happen to them at that time. The meaning of the command is to indicate that this will happen soon, as if it were in front of him. **Then they will see** what We have decreed for you of support, victory, and reward in the Hereafter. *Then* is for warning, not for distancing.

Surat al-Saffat 37:176

Is it then that they seek to hasten Our punishment?

Tafsir al-Jalalayn

176 - They said in mockery, **When will this punishment come down?** God Almighty said, threatening them, **Is it then that they seek to hasten Our punishment?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Do they then hasten Our punishment?** means: So they hasten you, O Muhammad, to have Our punishment descend upon them. This is their saying to the Prophet, may God bless him and grant him peace, **When will this promise come to pass, if you are truthful?**

Tafsir al-Qurtubi

Do they then hasten Our punishment? They used to say, out of extreme denial, **When will this punishment be?** That is, do not hasten it, for it will befall you.

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers.** That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious.** That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of a threat and warning: **For they will see.** Then the Most High said: **Is it Our punishment that they seek to**

hasten? Meaning, they seek to hasten the punishment because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned.** That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihs from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him) said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him.** Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God Almighty's statement: **And turn away from them for a time * and observe, for they are going to see,** is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Fath al-Qadir

Then He threatened them with His Almighty saying: 176- **Do they then hasten Our punishment?** They used to say, out of their extreme denial: When will this punishment be?

Tafsir al-Baghawi

176. God Almighty said: **Is it Our punishment that they seek to hasten?**

Tafsir al-Baidawi

176- **Do they then hasten Our punishment?** It was narrated that when **they will see** was revealed, they

Surat al-Saffat 37:176

Is it then that they seek to hasten Our punishment?

said, **When will this be?** So it was revealed.

Surat al-Saffat 37:177

Then, when it descends upon their courtyard, evil is the morning for those who were warned.

Tafsir al-Jalalayn

177 - **So when it descends upon their courtyard** upon their courtyard. Al-Farra' said that the Arabs are satisfied with mentioning the courtyard regarding the people **so wretched is the morning** what an evil morning **the morning of those who were warned** in it the apparent is used in place of the implicit.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Then when it descends upon their courtyard**, means: Then when the punishment descends upon these polytheists who are hastening the punishment of God.

The Arabs say: **Punishment and punishment descended upon so-and-so's courtyard**, meaning that it descended upon him. The courtyard is the yard of a man's house. **Evil is the morning of those who were warned**, meaning: Evil is the morning of the people whom our Messenger warned of the descent of that punishment upon them. Will they believe it?

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement, **Then when it descends into their courtyard**, he said: into their home, **Evil is the morning of those who were warned**, he said: Evil is what they become.

Tafsir al-Qurtubi

The Almighty says: **And when the punishment descends upon their courtyard** meaning, the torment. Al-Zajjaj said: The punishment of these people was killing. The meaning of **in their courtyard** is in their home, according to Al-Suddi and others. The courtyard and the space in the language are the spacious courtyard of a home. Al-Farra' said: **It descended upon their courtyard** and it descended upon them both. **Evil is the morning of those who were warned** meaning, evil is the morning of those who were warned of the torment. The implied meaning is evil is the morning of their morning. The morning was mentioned specifically because the torment would come to them in that day. From this is the hadith narrated by Anas **may God be pleased with him**, who said: When the Messenger of God (blessings and peace of God be upon him) came to Khaybar and they were going out to their farms with their shovels, they said: Muhammad and Al-Khamis,

and they returned to their fortress, so the Messenger of God (blessings and peace of God be upon him) said: God is Great, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned. **This explains the meaning of** So when it descends upon their courtyard" meaning the Prophet (blessings and peace of God be upon him).

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers**. That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand**. For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious**. That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of a threat and warning: **For they will see**. Then the Most High said: **Is it Our punishment that they seek to hasten?** Meaning, they seek to hasten the punishment because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned**. That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihis from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him)

Surat al-Saffat 37:177

Then, when it descends upon their courtyard, evil is the morning for those who were warned.

said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him**. Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God Almighty's statement: **And turn away from them for a time * and observe, for they are going to see**, is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Fath al-Qadir

177- "And when it descends upon their courtyard" meaning when God's punishment descends upon them upon their courtyard. In the language, courtyard means the vast courtyard of a disease. Al-Farra' said: It descended upon their courtyard and it descended upon them are the same. Al-Zajaj said: The punishment of these people was killing. It was said that what is meant by it is the descent of the Messenger of God, may God bless him and grant him peace, upon their courtyard on the day of the conquest of Mecca. The majority of scholars read "descended" as the active voice. Abdullah ibn Mas'ud read it as the passive voice, and the preposition and the noun take the place of the subject. "So wretched is the morning of those who were warned" meaning evil is their morning. The morning was mentioned specifically because the punishment would come to them in that morning.

Tafsir al-Baghawi

177. **So when it descends**, meaning: the punishment, **in their courtyard**, Muqatil said: in their presence. It was also said: in their courtyard. Al-Farra' said: The Arabs are content to mention the courtyard about the people, **So evil is the morning for those who were warned**, so evil is the morning for the disbelievers who were warned of the punishment.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, Malik told us, on the authority of Humayd al-Tawil, on the authority of Anas ibn Malik: "When the Messenger of God (peace and blessings of God be upon him) set out for Khaybar, he came at night. If he came to a people at night, he would not fight until morning. He said: When morning came, the Jews of

Khaybar came out with their shovels and hoeing tools. When they saw the Prophet (peace and blessings of God be upon him), they said: 'Muhammad, by God, Muhammad and Khamis.' The Messenger of God (peace and blessings of God be upon him) said: 'God is Great. Khaybar has been destroyed. When we descend upon a people's courtyard, evil is the morning for those who are warned.'"

Then he repeated what we mentioned to confirm the threat of punishment.

Tafsir al-Baidawi

177- "So when it descends upon their courtyard" So when the punishment descends upon their courtyard, he likened it to an army that attacked them and suddenly encamped upon their courtyard. It was said the Messenger, and it was read "descended **based on its attribution to the preposition and noun, and descended**" means the punishment. "So evil is the morning of those who were warned **So evil is the morning of those who were warned, and the lam is for the genus, and the morning**" is borrowed from the morning of the army that spent the night for the time of the punishment's descent. And since the attacks and raids increased among them in the morning, they called the raid morning even though it occurred at another time.

Surat al-Saffat 37:178

And turn away from them for a time.

Tafsir al-Jalalayn

178 - And turn away from them for a while

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **O Muhammad, turn away from these polytheists, and leave them and their slander against their Lord "until a time."** He says: until God permits their destruction.

Tafsir al-Qurtubi

And turn away from them for a time, he repeated for emphasis.

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers.** That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious.** That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of a threat and warning: **For they will see.** Then the Most High said: **Is it Our punishment that they seek to hasten?** Meaning, they seek to hasten the punishment because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they

also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned.** That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihs from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him) said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him.** Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God Almighty's statement: **And turn away from them for a time * and observe, for they are going to see**, is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Fath al-Qadir

Then the Almighty repeated what came before to confirm the promise of punishment, saying: 178- **And turn away from them for a time.**

Tafsir al-Baghawi

178. He said: **And turn away from them for a while.**

Tafsir al-Baidawi

178- **And turn away from them for a while.**

Surat al-Saffat 37:179
And see, for they will see.

Surat al-Saffat 37:179

And see, for they will see.

Tafsir al-Jalalayn

179 - **And see, and they will see** He repeated it to confirm their threat and to console him, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

And look, for they will see. He says: And look at them, for they will see what Our punishment will befall them, at a time when repentance will not benefit them, and that is when God's punishment descends upon them.

Tafsir al-Qurtubi

And likewise, **And see, and they will see** is also an emphasis.

Tafsir Ibn Kathir

God the Most High says: **And Our word has already gone forth for Our servants, the messengers.** That is, it was stated in the first book that the outcome is for the messengers and their followers in this world and the hereafter, as God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He the Most High said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** For this reason, the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." That is, in this world and the hereafter, as was stated previously regarding their victory over their people who denied them and opposed them, how God destroyed the disbelievers and saved His believing servants. **And indeed, Our soldiers will be the victorious.** That is, the outcome will be theirs. And His, the Most High, saying: **Then turn away from them for a time** means be patient with their harm to you and wait for a postponed time, for We will grant you the outcome, victory, and triumph. For this reason, some of them said that it was extended to the Day of Badr and what came after it, in its meaning. And His, the Most High, saying: **And observe them, for they will see** means observe them and anticipate what punishment and chastisement will befall them because of their opposition and denial of you. For this reason, the Most High said, in the form of a threat and warning: **For they will see.** Then the Most High said: **Is it Our punishment that they seek to hasten?** Meaning, they seek to hasten the punishment

because of their denial and disbelief in you, for God, the Most High, becomes angry with them for that and hastens the punishment for them. Despite this, they also seek, because of their disbelief and stubbornness, to hasten the punishment and chastisement. God the Almighty said: {So when it descends upon their courtyard, then evil is the morning of those who were warned.} That is, when the punishment descends upon their place, then evil is that day for them with their destruction and devastation. Al-Suddi said: {So when it descends upon their courtyard} meaning in their home, **then evil is the morning of those who were warned.** That is, evil is what they will become, evil is their morning. For this reason, it is proven in the two Sahihis from the hadith of Ismail bin Ulayyah from Abdul-Aziz bin Suhayb from Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) went to Khaybar in the morning. When they went out with their axes and shovels and saw the army, they returned saying: Muhammad, by God, Muhammad and Khamis. The Prophet (peace and blessings of God be upon him) said: "Allahu Akbar, Khaybar is ruined. When we descend upon the courtyard of a people, evil is the morning of those who were warned." Al-Bukhari narrated it from the hadith of Malik from Humayd from Anas **may God be pleased with him.** Imam Ahmad said: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Abu Talha, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, arrived at Khaybar in the morning, they had taken their shovels and went to their fields and land. When they saw the Prophet, may God bless him and grant him peace, they turned back and fled. The Prophet of God, may God bless him and grant him peace, said: "God is Great, God is Great. When we descend upon the courtyard of a people, evil is the morning for those who were warned." They did not narrate it from this source, but it is authentic according to the criteria of the two sheikhs. God Almighty's statement: **And turn away from them for a time * and observe, for they are going to see,** is an emphasis on what preceded from the command to do so, and God Almighty knows best.

Fath al-Qadir

Then the Almighty repeated what came before to confirm the promise of torment, saying: 179- **And turn away from them for a time * And observe, for they are going to see.** The object of *observed* was omitted here, and He mentioned it first, either because the first indicates it, so He left it here for brevity, or with the intention of generalization, to indicate that what he sees of the types of their torment cannot be encompassed by description. It was said that what is meant by this sentence is the conditions of the Day of Resurrection, and what is meant by the first sentence is their torment in this world. Based on this, *so-and-so* is from the category of confirmation, rather from the category of establishment.

Tafsir al-Baghawi

179. **And they will see**, the torment will befall them, **so they will see**. Then He exonerated Himself.

Tafsir al-Baidawi

179- **And see, and they will see**. By *definitely*, it means confirmation and absoluteness after restriction, to indicate that he sees and that they see what cannot be encompassed by mention of the types of pleasure and types of displeasure, or the first is for the torment of this world and the second is for the torment of the Hereafter.

Surat al-Saffat 37:180

Glory be to your Lord, the Lord of Might, above what they describe.

Surat al-Saffat 37:180

Glory be to your Lord, the Lord of Might, above what they describe.

Tafsir al-Jalalayn

180 - **Glory be to your Lord, the Lord of Majesty** Victory from what they describe that He has a son.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Glory be to your Lord, the Lord of Majesty, above what they describe**. God Almighty says, sanctifying and clearing your Lord, O Muhammad.

Lord of Majesty means: Lord of power and might.

Above what they describe. He says: From what these slanderers among the polytheists of Quraysh describe Him, from their saying, **God is a son**, and their saying, **The angels are daughters of God**, and other such polytheism and slander against their Lord.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Glory be to your Lord, the Lord of Majesty, above what they describe**: meaning, above what they lie about. He glorifies Himself when slander is said against Him.

Tafsir al-Qurtubi

It contains four issues:

First - The Almighty's saying: **Glory be to your Lord**, He exalted Himself from what the polytheists attributed to Him. **Lord of Majesty** is a substitute. The accusative case is permissible for praise, and the nominative case is permissible to mean He is the Lord of Majesty. **From what they describe** means of a companion or a son. The Messenger of God, may God bless him and grant him peace, was asked about the meaning of **Glory be to God**, and he said: **It is to exalt God from all evil**. This has already been fully discussed in *Al-Baqarah*.

Second - Muhammad bin Sahnoon was asked about the meaning of <Lord of Glory>, since that is permissible, since glory is one of the attributes of the Essence, and one cannot say Lord of Power and similar attributes of His Essence, may He be glorified and exalted? He said: Glory can be an attribute of the Essence and an attribute of action. So the attribute of the Essence is like His saying: **To God belongs all glory** (Fatir 35:10), and the attribute of action is like His saying: <Lord of Glory>. The meaning is Lord of Glory by which creation strives with one another, so it is from the creation of God, may He be glorified and exalted. He said: It has been mentioned in the interpretation that glory here refers to the angels. He said: Some of our scholars said: Whoever swears by God's glory, if he means His glory which is His attribute, then he has

broken his oath, then he must make expiation. But if he means that which God has placed among His servants, then he does not have to make expiation. Al-Mawardi said: <Lord of Glory> has two possible meanings: One is the Owner of Glory, and the second is the Lord of everything that is glorified, whether a king or a tyrant.

I said: In both cases, there is no expiation if the person taking the oath intended it.

Third - "It was narrated on the authority of Abu Saeed Al-Khudri that the Messenger of God, may God bless him and grant him peace, used to say before he converted to Islam: 'Glory be to your Lord, the Lord of Majesty' to the end of the surah," mentioned by Al-Tha'labi.

I said: "I read to the Sheikh, the Imam, the Hadith Master, the Hafiz Abu Ali al-Hasan bin Muhammad bin Muhammad bin Muhammad bin Amruk al-Bakri in al-Jazirah opposite al-Mansurah in the Egyptian lands. He said: Al-Hurrah Umm al-Mu'ayyad Zaynab bint Abd al-Rahman bin al-Hasan al-Ash'ari told us in Nishapur the first time. Abu Muhammad Ismail bin Abu Bakr al-Qari told us. He said: Abu al-Hasan Abd al-Qadir bin Muhammad al-Farsi told us. He said: Abu Sahl Bishr bin Ahmad al-Isfaraini told us. He said: Abu Sulayman Dawud bin al-Husayn al-Bayhaqi told us. He said: Abu Zakariya Yahya bin Yahya bin Abd al-Rahman al-Tamimi al-Naysaburi told us. He said: Hisham told us on the authority of Abu Harun al-Abdi on the authority of Abu Sa'id al-Khudri who said: I heard the Messenger of God, may God bless him and grant him peace, say more than once or twice at the end of his prayer or when he finished: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds.'" Al-Marudi said: "Al-Sha'bi narrated that the Messenger of God, may God bless him and grant him peace, said: 'Whoever would like to be measured with the fullest measure of reward on the Day of Resurrection, let him say at the end of his sitting when he wants to stand up: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the Messengers. And praise be to God, Lord of the worlds.'" Al-Tha'labi mentioned it from a hadith of Ali, may God be pleased with him, with a chain of transmission traceable to the Prophet.

Tafsir Ibn Kathir

God, the Blessed and Exalted, purifies and sanctifies Himself and exonerates Himself from what the unjust, lying, and aggressive people say. He is far above what they say, and for this reason He, the Blessed and Exalted, said: **Glory be to your Lord, the Lord of Might**, meaning the Possessor of Might that cannot be surpassed, **from what they describe**, meaning the words of these aggressors and slanderers. "And peace be upon the messengers," meaning peace be upon them in this world and the hereafter, due to the soundness, truth, and rightness of what they said about their Lord. **And praise be to God, Lord of the**

worlds, meaning praise be to Him in the first and the hereafter, in every situation. Since glorification includes sanctification from deficiency, He linked them together in this place and in many places in the Qur'an. For this reason He, the Blessed and Exalted, said: "Glory be to your Lord, the Lord of Might, from what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds." Sa'id ibn Abi 'Aruba said on the authority of Qatadah that the Messenger of God, may God bless him and grant him peace, said: **When you greet me, greet the messengers, for I am a messenger among the messengers.** This is how Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Saeed from him as well. Ibn Abi Hatim, may God have mercy on him, narrated it with a chain of transmission, saying: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Bakr al-A'in and Muhammad ibn Abd al-Rahim Sa'iqah narrated to us, they said: Husayn ibn Muhammad narrated to us, Shaiban narrated to us, from Qatadah, he said: Anas ibn Malik narrated to us, from Abu Talhah, may God be pleased with them both, he said: The Messenger of God, may God bless him and grant him peace, said: **When you greet me, greet the messengers.** Al-Hafiz Abu Ya'la said: Muhammad ibn Abi Bakr narrated to us, Nuh narrated to us, Abu Harun narrated to us, from Abu Saeed, may God be pleased with him, from the Messenger of God, may God bless him and grant him peace, that whenever he wanted to greet, he would say: "Glory be to your Lord, the Lord of Might, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds." Then he would greet. Its chain of transmission is weak. Ibn Abi Hatim said: Ammar ibn Khalid al-Wasiti told us, Shababah told us, on the authority of Yunus ibn Abi Ishaq, on the authority of al-Sha'bi, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever would like to be given the fullest measure of reward on the Day of Resurrection, let him say at the end of his assembly when he intends to stand up: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds.'" It was narrated through another chain of transmission, connected and attributed to Ali, may God be pleased with him. Abu Muhammad al-Baghawi said in his Tafsir: Abu Sa'id Ahmad ibn Ibrahim al-Shuraihi told us, Abu Ishaq al-Tha'labi told us, Ibn Manjuwayh told us, Ahmad ibn Ja'far ibn Hamdan told us, Ibrahim ibn Sahlawayh told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, on the authority of Thabit ibn Abi Safiyyah, on the authority of al-Asbagh ibn Nabatah, on the authority of Ali, may God be pleased with him, who said: Whoever would like to be given the fullest measure of reward on the Day of Resurrection, let his last words in his assembly be: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds.'" Al-Tabarani narrated on the authority of Abdullah bin Sakhr bin Anas, on the authority of Abdullah bin Zaid bin Arqam, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Whoever says after every prayer: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to

God, Lord of the worlds,' three times, has received the fullest measure of reward." There are hadiths about the expiation for sitting: 'Glory be to You, O God, and praise be to You. There is no god but You. I seek Your forgiveness and I repent to You.' I have devoted a separate section to it, and God, the Most High, knows best.

Fath al-Qadir

Then He, glory be to Him, cleared Himself of the ugly things they do, saying: 180- **Glory be to your Lord, the Lord of Majesty, above what they describe.** Majesty means power and strength, and what is meant is that He is clear of everything they describe Him with that is not befitting of His noble status, and Lord of Majesty is a substitute for your Lord.

Tafsir al-Baghawi

180. He said: **Glory be to your Lord, the Lord of Majesty**, meaning power and strength, **from what they describe**, of taking a wife and children.

Tafsir al-Baidawi

180- **Glory be to your Lord, the Lord of Majesty, above what they describe** from what the polytheists said about Him, as narrated in the surah. The addition of the Lord to Majesty is because it is specific to Him, since there is no Majesty except for Him or for whomever He has honoured. He has included in it a set of His negative and positive attributes, along with a hint of monotheism.

Surat al-Saffat 37:181

And peace be upon the messengers.

Surat al-Saffat 37:181

And peace be upon the messengers.

Tafsir al-Jalalayn

181 - (And peace be upon the messengers) who conveyed monotheism and the laws from God.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, "And peace be upon the messengers," means: And security from God to the messengers whom He sent to their nations, whom He mentioned in this Surah and others, from the terror of the Day of the Greatest Punishment, and other than that of the harm that may befall them from God, Blessed and Exalted be He.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "And peace be upon the messengers." The Messenger of God, may God bless him and grant him peace, said: **If you greet me, greet the messengers, for I am only a messenger among the messengers.**

Tafsir al-Qurtubi

Fourth - The Almighty's saying: "And peace be upon the messengers," meaning those who conveyed monotheism and the message from God the Almighty. Anas said that the Prophet, may God's prayers and peace be upon him, said: **When you greet me, greet the messengers, for I am only a messenger among the messengers.** It was said that the meaning of "And peace be upon the messengers" is that they will be reassured by God the Almighty on the Day of the Greatest Terror.

Tafsir Ibn Kathir

God, the Blessed and Exalted, purifies and sanctifies Himself and exonerates Himself from what the unjust, lying, and aggressive people say. He is far above what they say, and for this reason He, the Blessed and Exalted, said: **Glory be to your Lord, the Lord of Might,** meaning the Possessor of Might that cannot be surpassed, **from what they describe,** meaning the words of these aggressors and slanderers. "And peace be upon the messengers," meaning peace be upon them in this world and the hereafter, due to the soundness, truth, and rightness of what they said about their Lord. **And praise be to God, Lord of the worlds,** meaning praise be to Him in the first and the hereafter, in every situation. Since glorification includes sanctification from deficiency, He linked them

together in this place and in many places in the Qur'an. For this reason He, the Blessed and Exalted, said: "Glory be to your Lord, the Lord of Might, from what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds." Sa'id ibn Abi 'Aruba said on the authority of Qatadah that the Messenger of God, may God bless him and grant him peace, said: **When you greet me, greet the messengers, for I am a messenger among the messengers.** This is how Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Saeed from him as well. Ibn Abi Hatim, may God have mercy on him, narrated it with a chain of transmission, saying: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Bakr al-A'in and Muhammad ibn Abd al-Rahim Sa'iqah narrated to us, Husayn ibn Muhammad narrated to us, Shaiban narrated to us, from Qatadah, he said: Anas ibn Malik narrated to us, from Abu Talhah, may God be pleased with them both, he said: The Messenger of God, may God bless him and grant him peace, said: **When you greet me, greet the messengers.** Al-Hafiz Abu Ya'la said: Muhammad ibn Abi Bakr narrated to us, Nuh narrated to us, Abu Harun narrated to us, from Abu Saeed, may God be pleased with him, from the Messenger of God, may God bless him and grant him peace, that whenever he wanted to greet, he would say: "Glory be to your Lord, the Lord of Might, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds." Then he would greet. Its chain of transmission is weak. Ibn Abi Hatim said: Ammar ibn Khalid al-Wasiti told us, Shababah told us, on the authority of Yunus ibn Abi Ishaq, on the authority of al-Sha'bi, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever would like to be given the fullest measure of reward on the Day of Resurrection, let him say at the end of his assembly when he intends to stand up: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds.'" It was narrated through another chain of transmission, connected and attributed to Ali, may God be pleased with him. Abu Muhammad al-Baghawi said in his Tafsir: Abu Sa'id Ahmad ibn Ibrahim al-Shuraihi told us, Abu Ishaq al-Tha'labi told us, Ibn Manjuwayh told us, Ahmad ibn Ja'far ibn Hamdan told us, Ibrahim ibn Sahlawayh told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, on the authority of Thabit ibn Abi Safiyyah, on the authority of al-Asbagh ibn Nabatah, on the authority of Ali, may God be pleased with him, who said: Whoever would like to be given the fullest measure of reward on the Day of Resurrection, let his last words in his assembly be: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds.'" Al-Tabarani narrated on the authority of Abdullah bin Sakhr bin Anas, on the authority of Abdullah bin Zaid bin Arqam, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Whoever says after every prayer: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds,' three times, has received the

fullest measure of reward." There are hadiths about the expiation for sitting: 'Glory be to You, O God, and praise be to You. There is no god but You. I seek Your forgiveness and I repent to You.' I have devoted a separate section to it, and God, the Most High, knows best.

Fath al-Qadir

Then he mentioned what indicates the honor and respect of His Messengers, saying: 181- "And peace be upon the Messengers," meaning those whom He sent to His servants and who conveyed His messages. It is from "peace," which is a greeting. It was said that its meaning is: security for them and His peace from hardships.

Tafsir al-Baghawi

181. "And peace be upon the messengers," who conveyed monotheism and the laws from God.

Tafsir al-Baidawi

181- "And peace be upon the messengers" is a generalization of the greeting to the messengers after specifying some of them.

Surat al-Saffat 37:182

And praise be to God, Lord of the worlds.

Surat al-Saffat 37:182

And praise be to God, Lord of the worlds.

Tafsir al-Jalalayn

182 - **And praise be to God, Lord of the Worlds** for their victory and the destruction of the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

And praise be to God, Lord of the worlds. God Almighty says: And praise be to God, Lord of the two heavy burdens, the jinn and mankind, purely and without anyone else, because every blessing for His servants is from Him, so praise is purely for Him, with no partner, just as He has no partner in His blessings upon them, rather all of them are from Him and from Him.

Tafsir al-Qurtubi

And praise be to God, Lord of the worlds meaning for sending the messengers as bearers of good tidings and warners. It was also said: meaning for all the blessings God bestowed upon all of creation. It was also said: meaning for the destruction of the polytheists, as evidenced by: "And He destroyed the last remnant of the people who did wrong. And praise be to God, Lord of the worlds" (Al-An'am: 45). I said: All are intended and praise is general. The meaning of **they describe** is that they lie, and the meaning is about the lies they describe.

Tafsir Ibn Kathir

God, the Blessed and Exalted, purifies and sanctifies Himself and exonerates Himself from what the unjust, lying, and aggressive people say. He is far above what they say, and for this reason He, the Blessed and Exalted, said: **Glory be to your Lord, the Lord of Might**, meaning the Possessor of Might that cannot be surpassed, **from what they describe**, meaning the words of these aggressors and slanderers. "And peace be upon the messengers," meaning peace be upon them in this world and the hereafter, due to the soundness, truth, and rightness of what they said about their Lord. **And praise be to God, Lord of the worlds**, meaning praise be to Him in the first and the hereafter, in every situation. Since glorification includes sanctification from deficiency, He linked them together in this place and in many places in the Qur'an. For this reason He, the Blessed and Exalted, said: "Glory be to your Lord, the Lord of Might, from what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds." Sa'id ibn Abi 'Aruba said on the authority of Qatadah that the

Messenger of God, may God bless him and grant him peace, said: **When you greet me, greet the messengers, for I am a messenger among the messengers.** This is how Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Saeed from him as well. Ibn Abi Hatim, may God have mercy on him, narrated it with a chain of transmission, saying: Ali ibn al-Husayn ibn al-Junayd narrated to us, Abu Bakr al-A'in and Muhammad ibn Abd al-Rahim Sa'iqah narrated to us, they said: Husayn ibn Muhammad narrated to us, Shaiban narrated to us, from Qatadah, he said: Anas ibn Malik narrated to us, from Abu Talhah, may God be pleased with them both, he said: The Messenger of God, may God bless him and grant him peace, said: **When you greet me, greet the messengers.** Al-Hafiz Abu Ya'la said: Muhammad ibn Abi Bakr narrated to us, Nuh narrated to us, Abu Harun narrated to us, from Abu Saeed, may God be pleased with him, from the Messenger of God, may God bless him and grant him peace, that whenever he wanted to greet, he would say: "Glory be to your Lord, the Lord of Might, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds." Then he would greet. Its chain of transmission is weak. Ibn Abi Hatim said: Ammar ibn Khalid al-Wasiti told us, Shababah told us, on the authority of Yunus ibn Abi Ishaq, on the authority of al-Sha'bi, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever would like to be given the fullest measure of reward on the Day of Resurrection, let him say at the end of his assembly when he intends to stand up: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds.'" It was narrated through another chain of transmission, connected and attributed to Ali, may God be pleased with him. Abu Muhammad al-Baghawi said in his Tafsir: Abu Sa'id Ahmad ibn Ibrahim al-Shuraihi told us, Abu Ishaq al-Tha'labi told us, Ibn Manjuwayh told us, Ahmad ibn Ja'far ibn Hamdan told us, Ibrahim ibn Sahlawayh told us, Ali ibn Muhammad al-Tanafisi told us, Wakee' told us, on the authority of Thabit ibn Abi Safiyyah, on the authority of al-Asbagh ibn Nabatah, on the authority of Ali, may God be pleased with him, who said: Whoever would like to be given the fullest measure of reward on the Day of Resurrection, let his last words in his assembly be: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds.'" Al-Tabarani narrated on the authority of Abdullah bin Sakhr bin Anas, on the authority of Abdullah bin Zaid bin Arqam, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Whoever says after every prayer: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds,' three times, has received the fullest measure of reward." There are hadiths about the expiation for sitting: 'Glory be to You, O God, and praise be to You. There is no god but You. I seek Your forgiveness and I repent to You.' I have devoted a separate section to it, and God, the Most High, knows best.

Fath al-Qadir

182- **And praise be to God, Lord of the worlds.** This is guidance for His servants to praise Him for sending His messengers to them as bearers of good tidings and warners, and to teach them what to do when He bestows His blessings upon them and what to praise Him for. It has been said that it is praise for the destruction of the polytheists and the victory of the messengers over them, but it is more appropriate that it is praise to God Almighty for everything He bestowed upon all of His creation, as is indicated by the deletion of the thing for which He is praised, for its deletion indicates generalization, as is established in the science of semantics. Praise is beautiful praise with the intention of glorification.

Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **And they attributed a kinship between Him and Paradise**, that he said: The enemies of God claimed that He, the Blessed and Exalted, and Iblis were brothers. Ibn Abi Hatim narrated on his authority regarding his statement, **Then you and what you worship**, that he said: **O group of polytheists, and what you worship**, meaning the gods. **You will not tempt him**, that is, mislead him. **Except for one who is destined for Hellfire**, that is, except for one who has already been pre-known in My knowledge that he will be consumed in Hellfire. Ibn Jarir and Ibn Abi Hatim also narrated on his authority regarding the verse, that he said: **You will not go astray, you**, nor also regarding the verse, that he said: **You will not tempt anyone except one who is destined for Hellfire**. Abdur-Razzaq, Abd ibn Humayd, and Ibn Jarir also narrated on his authority regarding his statement, **And there is none of Us but has a known station**, that the angels said: **And indeed, it is We who line up our angels in rows**. The angels said: **And indeed, it is We who glorify**. He said: The angels. Muhammad ibn Nasr al-Marwazi narrated in his book on prayer, as did Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh, and Ibn Mardawayh on the authority of Aisha, who said: The Messenger of God (peace and blessings of God be upon him) said: "There is not a place in the heaven for a foot but that an angel is prostrating or standing on it. This is the saying of the angels: 'And there is not one of Us but has a known position. And indeed, it is We who arrange things in rows.'" Muhammad ibn Nasr and Ibn Asakir narrated on the authority of al-Ala' ibn Sa'd that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: "The heaven groans, and it is right for it to groan. There is not a place for a foot in it but that an angel is kneeling or prostrating on it. Then he recited: 'And indeed, it is We who arrange things in rows. And indeed, it is We who glorify God.'" Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Mas'ud, who said: "There is not a place the size of a handspan in the heaven but that there is an angel's forehead or feet on it, standing or prostrating. Then he recited: 'And indeed, it is We who arrange things in rows. And indeed, it is We who glorify God.'" At-Tirmidhi narrated, and Ibn Jarir and Ibn Mardawayh classified it as hasan, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "I see what

you do not see and I hear what you do not hear. The heaven groans, and it is right for it to groan. There is not a space four fingers wide in it but there is an angel placing his forehead in prostration to God." It has been proven in Sahih and other books that "the Prophet, may God bless him and grant him peace, commanded the Companions to line up as the angels line up before their Lord. They said: How do the angels line up before their Lord? He said: They straighten the front rows and stand close together in the row." Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the statement, **If only we had a reminder from among the former peoples**, he said: When the polytheists of Makkah came to the remembrance of the former peoples and taught the latter that they disbelieved in the Book, **they will know**. Al-Bukhari, Muslim and others narrated on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, rose in the morning

The Messenger of God (peace and blessings be upon him) went out to Khaybar and they had come out with shovels. When they looked at him, they said: Muhammad and Khamis. He said: God is Great! Khaybar has been destroyed. When we descend into the courtyard of a people, evil is the morning for those who were warned." The hadith. Ibn Sa'd and Ibn Mardawayh narrated on the authority of Sa'id on the authority of Qatadah on the authority of Anas that the Messenger of God (peace and blessings be upon him) said: **When you greet the Messengers, greet me, for I am only a human being among the Messengers**. Ibn Mardawayh narrated on the authority of Abu al-Awwam on the authority of Qatadah on the authority of Anas, with a similar but longer chain of transmission. Sa'id ibn Mansur, Ibn Abi Shaybah, 'Abd ibn Humayd, Abu Ya'la, and Ibn Mardawayh narrated on the authority of Abu Sa'id that the Messenger of God (peace and blessings be upon him) used to say when he wanted to conclude his prayer: "Glory be to your Lord, the Lord of Might, above what they describe. And peace be upon the Messengers. And praise be to God, Lord of the worlds." At-Tabarani narrated on the authority of Ibn Abbas, who said: We knew that the Messenger of God (peace and blessings be upon him) had finished his prayer by saying: **Glory be to your Lord** to the end of the verse. Al-Khatib narrated Similar to this is the hadith of Abu Saeed. Al-Tabarani narrated on the authority of Zaid bin Arqam that the Messenger of God (peace and blessings of God be upon him) said: "Whoever says after every prayer: 'Glory be to your Lord, the Lord of Majesty, above what they describe * And peace be upon the messengers * And praise be to God, Lord of the worlds' three times, then he has received the fullest measure of reward." Hamid bin Zanjawayh narrated in his Targhib, on the authority of Al-Asbagh bin Nabatah, on the authority of Ali bin Abi Talib, something similar.

And here ends the third part of this blessed interpretation, with the help of God, accepted by His grace, by the pen of its humble author, Muhammad ibn Ali al-Shawkani, may God forgive them both, on Thursday, the twenty-first of Muharram al-Haram, in the year one thousand two hundred and twenty of the Prophet's migration, praising and thanking God, praying and submitting to His Messenger and his family. It will be followed, God willing, by the

Surat al-Saffat 37:182

And praise be to God, Lord of the worlds.

interpretation of Surat Sad.

The listening to this part was completed by the author, may God protect him, on Monday, the first of Jumada al-Akhirah, in the year 1239 AH.

Written by

Yahya ibn Ali al-Shawkani

May God forgive them

Tafsir al-Baghawi

182. **Praise be to God, Lord of the Worlds**, for the destruction of the enemies and the victory of the prophets, peace be upon them.

Abu Saeed Ahmad bin Ibrahim Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ahmad bin Ja'far bin Hamdan told us, Ibrahim bin Sahlawayh told us, Ali bin Muhammad Al-Tanafisi told us, Wakee' told us, on the authority of Thabit bin Abi Safiya, on the authority of Asbagh bin Nabatah, on the authority of Ali, who said: "Whoever would like to be measured with the fullest measure of reward on the Day of Resurrection, let his last words when he leaves his assembly be: 'Glory be to your Lord, the Lord of Majesty, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds.'"

Tafsir al-Baidawi

182- **And praise be to God, Lord of the Worlds** for the blessings He bestowed upon them and those who followed them and for the good outcome. That is why He delayed it after the greeting. The intention is to teach the believers how to praise Him and greet His Messengers. And on the authority of Ali, may God be pleased with him: Whoever wants to be measured with the fullest measure of reward on the Day of Resurrection, let his last words when sitting be: Glory be to your Lord, until the end of the surah.

On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat As-Saffat will be given ten good deeds for the number of jinn and devils, and the rebellious jinn and devils will be kept away from him, and he will be free of polytheism, and his two guardian angels will testify for him on the Day of Resurrection that he was a believer in the Messengers."

Surat Sad 38:1

Sad. By the Qur'an full of remembrance

Tafsir al-Jalalayn

1 - *S* God knows best what He means by it **and the Qur'an full of remembrance** meaning clarification or honor. The answer to this section is omitted, meaning what is the matter as the infidels of Mecca said about the multiplicity of gods?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed regarding the meaning of the statement of God Almighty, *Sad*. Some of them said: It is from *Musadat*, from **Sadaytu Fulan**, and it is a command from that, as if its meaning to them is: **Sadat the Qur'an with your work**, meaning, **oppose it with it**. Whoever says this is its interpretation, then he reads it with a kasra on the *dal*, because it is a command, and this is what was narrated from Al-Hasan.

The narration mentioned that:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said: He said: The incident of the Qur'an.

It was narrated on the authority of Ali bin Asim, on the authority of Amr bin Ubaid, on the authority of Al-Hasan, regarding his statement, *Sad*, he said: Compare the Qur'an with your actions.

It was narrated on the authority of Abdul Wahhab, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan, regarding His statement, **Sad and the Qur'an**, he said: **Reflect on the Qur'an**. Abdul Wahhab said: He means, **Reflect it on your actions, and see where your actions compare to the Qur'an**.

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, on the authority of Ismail, on the authority of Al-Hasan, that he used to read *Sad* and *Al-Quran* with the *Dal* in the genitive case, and he used to make it from *Al-Musadat*, he said: He opposed the Qur'an.

Others said, it is a letter of the alphabet.

Who said that?

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi: As for *Sad*, it is one of the letters.

Others said: It is an oath that God has sworn by.

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 saying *S*, he said:

An oath that God swore, and it is one of the names of God.

Others said: It is one of the names of the Qur'an by which God swears.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, *S* he said: It is one of the names of the Qur'an by which God swore.

Others said: This means: God is truthful.

Who said that?

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his saying, (*peace be upon him*), he said: God has spoken the truth.

The reciters differed in their recitation of this, so most of the reciters of the regions, except for Abdullah bin Abi Ishaq and Isa bin Omar, recited it with a sukoon on the *daal*. As for Abdullah bin Abi Ishaq, he used to break it because of the meeting of two quiescent letters, and he made that like a tool, like the Arabs' saying: I left him Haath Bath and Khazaz Baz. They lower the letter because the letter that follows the last letter is an alif, so they lower it with the alif, and they make it nasb with other letters, so they say Haytha Bayth and La Aj'alunka fi Hays Bays, meaning if it is difficult for him. As for Isa bin Omar, he used to reconcile everything that was before the last letter of it with an alif and everything that was before the last letter was a *ya'* or *waw*, so he opened all of them and made them nasb, so he said: *Sad*, *Qaf*, *Nun*, and *Seen*. He made that like a tool, like their saying: *Layt*, *Ayn*, and the like.

The correct reading in this regard, according to us, is to remain silent in all of it, because this is the reading that the readers of the regions came with and is widespread among them, and they are letters of the alphabet for the names of the named, so they are parsed like the parsing of the names, tools and sounds, and they are followed in their paths, so their interpretation, since it is like that, is the interpretation of their counterparts that we have previously explained before in what has passed.

Some Arab scholars used to say: *S* has the same meaning as when you say: **God has made it obligatory**, "God has revealed," and **God has truly revealed**. It is an answer to his saying: **And the Qur'an**, just as you say: **God has truly revealed**, and **God has revealed**.

And His saying, **And the Qur'an full of remembrance**. This is an oath that God Almighty swore in the Qur'an, saying, **And the Qur'an full of remembrance**.

The commentators differed in their interpretation of his statement, **of remembrance**. Some of them said: It means: of honor.

Who said that?

Nasr bin Ali told us: Abu Ahmad told us, on the authority of Qais, on the authority of Abu Hasin, on the authority of Saeed, **And the Qur'an full of remembrance**, he said: full of honor.

Surat Sad 38:1

Sad. By the Qur'an full of remembrance

Nasr bin Ali and Ibn Bashir told us: Abu Ahmad told us, on the authority of Misa'ar, on the authority of Abu Hasin: **The one with honor** means the one with dignity.

He said: Abu Ahmad told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Abu Saleh or someone else: **The one with the remembrance** means the one with the honor.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, **And the Qur'an of remembrance**, he said: of honor.

Abu Kuraib told us: Muawiyah bin Hisham told us, on the authority of Sufyan, on the authority of Yahya bin Amara, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: "Saad. By the Qur'an full of remembrance" full of honor.

Some of them said: Rather, its meaning is: the one who reminds, God reminded you of him.

Who said that?

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Abu Rawq, on the authority of Al-Dahhak, **Dhi Al-Dhikr** he said: In it is your remembrance. He said: And its counterpart is **Indeed, We have sent down to you a Book in which is your remembrance**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **of the remembrance**: meaning what was mentioned in it.

Tafsir al-Qurtubi

The saying of God the Almighty: *Sad* The general reading is <Sad>with the dal pronounced with a jazm, because it is a letter from the letters of the alphabet, like <al-mar>and <al-mar>. Ubayy ibn Ka'b, al-Hasan, Ibn Abi Ishaq, and Nasr ibn Asim read <Sad>with the dal pronounced with a kasra, without tanween. There are two opinions regarding its reading: One of them is that it is from saada yasada, meaning to oppose, and from it is **fanaka lahu tasada** [Abasa 6], meaning to expose. And objection is opposition, and from it is the echo, which is what opposes the sound in empty spaces. So the meaning is oppose the Quran with your actions, meaning oppose it with your actions and meet it with them, so act according to its commands and refrain from its prohibitions. An-Nahhas: This opinion is narrated from al-Hasan, who interpreted its recitation with this in a sound narration. And from him, the meaning is to recite it and expose yourself to its recitation. The other opinion is that the dal should be broken due to the meeting of two quiescent letters. Isa bin Omar read <Sād>with a fatha on the dal, like <Qāf>and <Nūn>with a fatha on the last letter. He has three opinions on this: One of them is that it means *recite*. The second is that it has a fatha due to the meeting of two quiescent letters, and he chose the fatha for conformity, and it is the lightest of the vowels. The third is that it is in the accusative case of an oath without a letter, like your saying: God, I will do it. It was

also said that it is in the accusative case of enticement. It was also said that its meaning is that Muhammad seduced the hearts of creation and won them over until they believed in him. Ibn Abi Ishaq also read <Sād>with a kasra on the dal and the tanween, so that it is in the genitive case due to the deletion of the oath letter. This is unlikely, even though Sibawayh permitted it. It is possible that it is similar to what is not possible from sounds and others. Harun al-A'war and Muhammad bin al-Samiq' read <Sād>, <Qāf>, and <Nūn>with a damma on the last letter, because this is known by the construction in most cases, like *mundhu meaning to go, "to cut," before* and *ba'd*. And <S>if you make it the name of the sura, it is not declined, just as if you name a feminine with a masculine, it is not declined even if you say its letters. Ibn Abbas and Jabir ibn Abdullah were asked about <S>and they said: We do not know what it is. Ikrimah said: Nafi' ibn al-Azraq asked Ibn Abbas about <S>and he said: <S>was a sea in Mecca and the Throne of the Most Gracious was over it when there was neither night nor day. Sa'id ibn Jubayr said: <S>is a sea by which God revives the dead between the two blasts. Ad-Dahhak said: Its meaning is God's truth. When <S>is sworn, God swears by it and it is one of His names. As-Suddi said: It was narrated from Ibn Abbas. Muhammad ibn Ka'b said: It is the key to the names of God, the Most High, Samad, the Maker of creations, and the Truthful in Promise. Qatadah said: It is one of the names of the Most Gracious. It was narrated from him that it is one of the names of the Quran. Mujahid said: It is the opening of the sura. It was said: It is one of the things that God has kept to Himself knowledge, and this is the meaning of the first statement. All of this was mentioned in <Al-Baqarah>.

God the Almighty said: **And the Qur'an** is in the genitive case with the letter waw of the oath, and the waw is a substitute for the ba'. He swears by the Qur'an to emphasize its great value, for in it is the explanation of everything, and a cure for what is in the hearts, and a miracle for the Prophet (peace and blessings of God be upon him). **Of the Remembrance** is in the genitive case as an adjective, and the sign of its genitive case is the ya'. It is a defective noun, and the root of it is dhuwa, on the pattern fa'il. Ibn Abbas and Muqatil said that the meaning of **of the remembrance is of explanation**. Ad-Dahhak: **Of honor**, meaning whoever believes in it will have honor in both worlds, as God the Almighty said: **Indeed, We have sent down to you a Book in which is your remembrance**, meaning your honor. Also, the Qur'an is noble in itself due to its miraculous nature and its inclusion of what no other book includes. It was said: **Of the Remembrance** means that it contains the mention of what is needed regarding religious matters. It was also said: **Of the Remembrance** means that it contains the mention of God's names and His glorification. It was also said: meaning that it contains admonition and remembrance. The answer to the oath is omitted. There are different opinions about it in various ways: Some say that it is the answer to the oath <šād>, because its meaning is true, so it is the answer to his saying: **And the Qur'an**, just as you say: **Truly, by God, it was revealed by God**. It is obligatory

by God. So, from this perspective, stopping at his saying: **And the Qur'an full of remembrance** is good, and completely at <in pride and discord>. Ibn al-Anbari said this. Al-Tha'labi related its meaning from al-Farra'. It was said that the answer is: **Rather, those who disbelieve are in pride and discord**, because <rather> is a negation of a previous matter and an affirmation of something else, as al-Qutbi said.

Tafsir Ibn Kathir

Surah Sad

In the name of God, the Most Gracious, the Most Merciful

As for the discussion of the disconnected letters, it was previously mentioned at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. And the Almighty's statement: **And the Qur'an full of remembrance** meaning, the Qur'an includes that which reminds the servants and benefits them in this life and the hereafter. Ad-Dahhak said regarding the Almighty's statement: **full of remembrance** like His statement: **Indeed, We have sent down to you a Book in which is your remembrance** meaning, your reminder. Qatada said the same and Ibn Jarir preferred it. Ibn Abbas, may God be pleased with him, Saeed bin Jubair, Ismail bin Abi Khalid, Ibn Uyyaynah, Abu Hasin, Abu Saleh and Al-Suddi said: **Of remembrance** means of honor, meaning of status and position. There is no contradiction between the two statements, for it is a noble book that includes reminders, excuses and warnings. They differed in the answer to this section. Some of them said that it is the saying of God the Almighty: **Indeed, all but denied the messengers, so the punishment is just**. It was said that it is the saying of God the Almighty: "Indeed, that is the truth. The people of the Fire will dispute." Ibn Jarir narrated them both. This second one has a great distance in it and Ibn Jarir weakened it. Qatada said that its answer is **Rather, those who disbelieve are in arrogance and discord**. Ibn Jarir chose it. Then Ibn Jarir narrated from some of the Arab scholars that he said that its answer is *Sad* meaning true **and the Qur'an of remembrance**. It was said that its answer is what the context of the surah includes in its entirety, and God knows best. The saying of God the Almighty: **Rather, those who disbelieve are in arrogance and discord** means arrogance towards Him and zeal. **And discord** means opposition to Him, obstinacy and separation. Then He frightened them with what destroyed... And the nations who denied before them were destroyed because of their disobedience to the Messengers and their denial of the books sent down from the heavens. So the Almighty said: **How many generations before them have We destroyed** meaning a nation of deniers **then they cried out** meaning when the punishment came to them they cried out to God the Almighty for help and this is not a glory to them at all, as the Almighty said: **But when they perceived Our punishment, at once they were running away from it** meaning they were fleeing **Do not run, but return to what you enjoyed in luxury and your dwellings that you may be questioned** Abu Dawud al-Tayalisi said: Shu'bah narrated to us from Abu Ishaq from al-Tamimi who said: I asked Ibn

Abbas **may God be pleased with them both** about the statement of God the Almighty: **then they cried out, but there is no time for escape** He said: There is no time for calling out, for escaping, or for fleeing. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **There is no time for help**. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **They called out the call when it would not benefit them**. He recited: **Remember Layla, there is no time for you to remember**. Muhammad bin Ka'b said regarding the words of God Almighty: **And they cried out, but there was no time for escape**, meaning they called out for monotheism when the world had turned away from them, and they sought help for repentance when the world had turned away from them. Qatada said that when they saw the punishment, they wanted to repent at a time other than the time of the call. Mujahid said, **And they cried out, but there was no time for escape**, "There is no time for flight or response." Something similar to this was narrated on the authority of Ikrimah, Sa'id bin Jubayr, Abu Malik, Al-Dahhak, Zayd bin Aslam, Al-Hasan, and Qatada, and on the authority of Malik on the authority of Zayd bin Aslam, **And there is no time for escape**, and there is no calling at a time other than the time of calling. This word, *Lat*, is the *La* of negation, with which the *Ta* is added, just as it is added to *Thamma*, so they say *Thammata*, and *Rabb*, so they say *Rabbta*, and it is separated and the pause is on it. Some of them narrated from the Imam's copy of the Qur'an. Ibn Jarir mentioned that it is connected to *when* and **when is not a way out** and the first is the most famous. Then the majority read it with the accusative case of *when* meaning **when is not a way out** and some of them allowed the accusative case with it, and he recited:

Remember the love of Layla, it has become dull and gray hair has cut off our companions

Some of them allowed it to be in the accusative case and recited:

They asked for our reconciliation, but there was no time, so we replied that there was no time left.

Some of them also recited:

It's not time to regret

By lowering the hour, the linguists say that *naws* means delay and *bus* means advancement. That is why the Almighty said: **And there is no time for escape**, meaning that now is not the time for flight or departure. God Almighty is the guide to what is right.

Fath al-Qadir

Its verses are eighty-six, and some say eighty-five, and some say eighty-eight.

It is Meccan: Al-Qurtubi said: According to everyone's opinion. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, who said: Surah Sad was revealed in Mecca. Ibn Abi Shaybah, Ahmad, Abd Ibn Hamid, Al-Tirmidhi, who authenticated it, An-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim, who authenticated it, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, who

said: When Abu Talib fell ill, a group of Quraysh, including Abu Jahl, entered upon him. He said: Your nephew curses our gods and does this and does and says this and that. Why don't you send for him and forbid him? So he sent for him. Then the Prophet, may God bless him and grant him peace, came and entered the house, and between them and Abu Talib was the space of a man's seat. Abu Jahl was afraid to sit next to Abu Talib and be higher than him, so he jumped up and sat in that place. But the Messenger of God, may God bless him and grant him peace, could not find a place to sit near his uncle, so he sat by the door. Abu Talib said to him: O my nephew, why are your people complaining about you? They claim that you curse their gods and say this and that. He said: And they spoke at length to him, and the Messenger of God, may God bless him and grant him peace, spoke. He greeted them and said: **Uncle, I want them to say one word, by which the Arabs will submit to them and the non-Arabs will pay them the jizyah.** They were startled by his words and the people said: "One word. Yes, by your father, ten." They said: **What are they?** He said:

There is no god but God. So they stood up in a panic, shaking their clothes, and saying: **Has he made the gods one god? This is indeed a strange thing.** Then, "Sad. By the Qur'an full of remembrance" was revealed about them until His saying: **Rather, when they taste the punishment.**

His statement: 1- *Sad* The majority of scholars read it with a sukoon on the dal like all the letters of spelling at the beginning of the surahs, as the last letters are sukoon when stopped. Ubayy ibn Ka'b, Al-Hasan, Ibn Abi Ishaq, Nasr ibn Asim, Ibn Abi Ubla, and Abu Al-Samak read it with a kasra on the dal without tanween. The reason for the kasra is that it is due to the meeting of two sukoon letters. It was also said that the reason for the kasra is that it is from saada, yasadi, if it opposes - and the meaning is sada Al-Qur'an bi-amalak: i.e., ... Harun al-Awar and Ibn al-Sameefa' read *sad* with a deaf *sad* without a tanween, in the construction like *mundhu* and *haythu*.

There is a difference of opinion about the meaning of *Ṣād*. Ad-Dahhak said: It means God has spoken the truth. 'Ata' said: Muhammad has spoken the truth. Sa'id ibn Jubayr said: It is a sea by which God revives the dead between the two blasts. Muhammad ibn Ka'b said: It is the key to the name of God. Qatadah said: It is one of the names of God. It was narrated from him that he said: It is one of the names of the Most Gracious. Mujahid said: It is the opening of the surah. It was also said that it is one of the things that God has kept to Himself in knowledge, and this is the truth, as we mentioned earlier in the opening of Surah Al-Baqarah. It was said that it is either a name for the letters listed in a manner of worship, or a name for the surah, or a predicate of a deleted subject, or accusative with the implied verb *remember* or *read*. The *waw* in His statement, **And the Qur'an full of remembrance** is the *waw* of an oath, and swearing by the Qur'an is an indication of its noble status and high position. The meaning of **full of remembrance** is that it includes the remembrance in which everything is

explained. Muqatil said: The meaning of **full of remembrance** is **full of explanation**. Ad-Dahhak said: **The one with honor**, as in His statement: **Indeed, We have sent down to you a Book in which is your remembrance**, meaning your honor. It was also said: **The one with admonition**.

There is a difference of opinion as to what the answer to this oath is. Al-Zajjaj, Al-Kisa'i, and the Kufians other than Al-Farra' said: It is His statement, **Indeed, that is the truth**. Al-Farra' said: We do not find it correct because it comes very late after His statement, **And the Qur'an**. He and Tha'lab preferred that the answer is His statement, **How many have We destroyed?** Al-Akhfash said: The answer is, **Indeed, all but denied the messengers, so the punishment is just**. It was also said that it is a *Ṣād* because its meaning is *truth*, so it is an answer to His statement, **And the Qur'an**, just as you say, **Truly, by God**, "It is necessary, by God." Ibn Al-Anbarin mentioned this and it was also narrated from Tha'lab and Al-Farra'. It is based on the fact that the answer to the oath can come before it, which is weak. It was also said that the answer is omitted, and the meaning is: **And the Qur'an of remembrance, you will surely be resurrected**, and the like. Ibn Atiyyah said that its meaning is: **What is the matter as the disbelievers claim?** The opinion with the omission is more appropriate. It was said that His statement, *Ṣād*, is what is sworn by. According to this opinion, the *waw* in **And the Qur'an** is to connect it to it. Since swearing by the Qur'an indicates its truthfulness, that it is the truth, and that it is not a place of doubt.

Tafsir al-Baghawi

1 Meccan - *Sad*, it was said that it is an oath, and it was said that it is the name of the surah as we mentioned in the rest of the spelling letters at the beginning of the surahs. Muhammad ibn Ka'b al-Qurazi said: (*Sad*) is the key to the name of As-Samad, and the Truthful in Promise.

Al-Dahhak said: It means God is truthful.

It was narrated on the authority of Ibn Abbas, may God be pleased with them both: Muhammad, may God bless him and grant him peace, spoke the truth.

And the Qur'an is full of remembrance, meaning full of clarity, as stated by Ibn Abbas and Muqatil. Ad-Dahhak said: full of honor, as evidenced by the Almighty's statement: **And indeed, it is a reminder for you and your people Az-Zukhruf 44**, and it is an oath.

They differed in the answer to the oath. It was said: The answer has already been given, and it is his saying (peace be upon him): God Almighty swore by the Qur'an that Muhammad had spoken the truth.

Al-Farra' said: *S* means: it is necessary and right, and it is the answer to his saying: **and the Qur'an**, just as you say: it was revealed, by God.

It was said: The answer to the oath is omitted, and its meaning is: **And the Qur'an of Remembrance**. The matter is not as the infidels say. And this omission is

indicated by...

Tafsir al-Baidawi

1- *S* and it is read with kasra because of the meeting of two quiescents, and it was said that it is a command from the word *Musada* meaning opposition, and from it the word *sada* because it opposes the first sound, meaning oppose the Qur'an with your action, and with the fatha for that or to delete the letter of the oath and connect its action to it, or its omission and the fatha in the place of the genitive then it is not declined because it is the name of the surah, and with the genitive and tanween on the interpretation of the book. **And the Qur'an of the remembrance** the waw is for the oath if *S* is made a name for the letter or mentioned for the challenge, or for the symbol with speech like Muhammad, peace and blessings be upon him, was truthful, or the surah is the report of the deleted or the word of the command, and for conjunction if they return to what is sworn by like their saying: God, I will do it with the genitive and the answer is deleted, indicated by what is in *S* of the indication of the challenge, or the command, meaning that it is miraculous or it is obligatory to work with it, or that Muhammad is truthful or his saying:

Surat Sad 38:2

Rather, those who disbelieve are in arrogance and dissension.

Surat Sad 38:2

Rather, those who disbelieve are in arrogance and dissension.

Tafsir al-Jalalayn

2 - **Rather, those who disbelieve** from the people of Mecca **are in arrogance** pride and haughtiness about faith **and dissension** disagreement and enmity towards the Prophet, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

The more correct of the two opinions on this is the opinion of those who said: Its meaning is: the one who reminds you, because God followed that with His saying: **Rather, those who disbelieve are in arrogance and discord**. So it was known from this that He only informed about the Qur'an that He revealed it as a reminder to His servants, reminding them of it, and that the disbelievers are in arrogance and discord because of their belief in it.

There is a difference of opinion as to what the oath was named after. Some of them said: The oath was based on His statement, **Rather, those who disbelieve are in arrogance and discord**.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Rather, those who disbelieve are in pride**. He said: Here the oath occurred.

Some of the Arab scholars used to say: *Rather*, it is evidence of their denial. So, *Rather* is sufficient as an answer to the oath. It is as if it was said, "S, the matter is not as you say. Rather, you are in arrogance and discord." Some of the grammarians of Kufa used to say: They claimed that the place of the oath is in His statement, **Indeed, all but denied the messengers** (Surah Sad: 14). And some of the grammarians of Kufa said: It has been claimed that the answer to **By the Qur'an** is His statement, "Indeed, that is the truth. The people of the Fire will dispute" (Surah Sad: 64). He said: That is a statement that came after His statement, **By the Qur'an**, a long time later, and different stories took place between them, so we do not find that consistent in Arabic. And God knows best.

He said: It is said that his saying, **And the Qur'an** is an oath that interrupted a statement without taking the place of its answer, so its answer became *God* for the interrupter and for the oath. So it is as if he meant: **And the Qur'an full of remembrance, for you We have destroyed**. But when his saying, **Rather, those who disbelieve are in pride**, interrupted, **How much** became an answer to the pride and the oath. He said: Similar to it is his saying, **And the sun and its brightness**

(ash-Shams 42:11). His saying, **And the soul and He who proportioned it * And inspired it** (ash-Shams 42:7-8) interrupted without the answer, so **He has succeeded** became subordinate to his saying, **And inspired it**, and that is sufficient as an answer to the oath. So it is as if he said, **And the sun and its brightness, he has succeeded**. The correct statement in my opinion is the statement that Qatadah said, and that his saying *Rather*, since it indicates denial and takes the place of the answer, it is dispensed with as an answer, since the meaning is known. So the meaning of the statement, since that is the case, "Sad. By the Qur'an full of remembrance" is not as these disbelievers say: *Rather*, they are in pride and discord.

And His statement, **Rather, those who disbelieve are in arrogance and discord**, God Almighty says: *Rather*, those who disbelieved in God from the polytheists of Quraysh are in zeal and discord, and separation from Muhammad and enmity, and they are not people of knowledge that he is not a magician or a liar.

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

Who said that?

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **In pride and discord**: meaning in fanaticism and separation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Rather, those who disbelieve are in arrogance and dissension**, he said: They oppose the command of God, His Messenger, and His Book, and they are dissidents. That is arrogance and dissension. So I said to him: Dissension means disagreement? He said, *Yes*.

Tafsir al-Qurtubi

So it is as if he said: "By the Qur'an full of Remembrance. *Rather*, those who disbelieve are in arrogance and dissension" against accepting the truth and in enmity towards Muhammad, may God bless him and grant him peace. Or <By the Qur'an full of Remembrance>The matter is not as they say, that you are a magician and a liar, because they know you to be truthful and trustworthy, but they are too arrogant to accept the truth. It is like His statement: "Qaf. By the Glorious Qur'an. *Rather*, they are amazed" (Qaf: 1-2). It was said that the answer is <How many We have destroyed>as if he said: And the Qur'an is yours, We have destroyed it. So when <how many>was delayed, the lam was deleted from it, like His statement: **And the sun and its brightness** (Ash-Shams: 1). Then He said: <He has succeeded>meaning he has succeeded. Al-Mahdawi said: This is the view of Al-Farra'. Ibn

Al-Anbari: From this perspective, the pause at his statement: <in arrogance and dissension> is not valid. Al-Akhfash said: The answer to the oath is, **Indeed, all but denied the messengers, so the punishment is justified** [p. 14]. Similar to it is the statement of God Almighty, **By God, indeed we were in manifest error** (Ash-Shu'ara' 26:97) and His statement, **By the heaven and the nightcomer** "Indeed, every soul..." Ibn al-Anbari said: This is ugly, because the speech between them has been long and the verses and stories are many. Al-Kisa'i said: The answer to the oath is His statement, "Indeed, that is the truth. The people of the Fire will dispute" [p. 64]. Ibn al-Anbari said: This is uglier than the first, because the speech is longer in what is between the oaths. The answer is omitted, meaning, **By the Qur'an full of remembrance** "You will surely be resurrected" and similar to it.

God the Almighty says: **Rather, those who disbelieve are in arrogance** meaning in haughtiness and refusal to accept the truth, as He the Almighty says: **And when it is said to him, 'Fear God,' pride in sin seizes him** (al-Baqarah 2:206). Pride among the Arabs means dominance and subjugation. It is said: **Whoever is proud, he conquers**, meaning whoever is defeated, he robs. And from this: **And he was proud of me in speech**, meaning he defeated me. Jarir said:

He stands on the road with his shoulders as if he were a dissolute man on the dice

He wanted to overcome. **And discord** means in showing disagreement and discrepancy. It is from the word *shaq* as if this is in a shard and that is in a shard. It has already been fully discussed in *Al-Baqarah*.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was previously mentioned at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. And the Almighty's statement: **And the Qur'an full of remembrance** meaning, the Qur'an includes that which contains remembrance for the servants and benefit for them in this life and the hereafter. Ad-Dahhak said regarding the Almighty's statement: **full of remembrance** like His statement: **Indeed, We have sent down to you a Book in which is your remembrance** meaning your reminder. Qatada said the same and Ibn Jarir preferred it. Ibn Abbas, may God be pleased with him, Saeed bin Jubair, Ismail bin Abi Khalid, Ibn Uyaynah, Abu Hasin, Abu Saleh and Al-Suddi said: **Of remembrance** means of honor, meaning of status and position. There is no contradiction between the two statements, for it is a noble book that includes reminders, excuses and warnings. They differed in the answer to this section. Some of them said that it is the saying of God the Almighty: **Indeed, all but denied the messengers, so the punishment is just**. It was said that it is the saying of God the Almighty: "Indeed, that is the truth. The people of the Fire will dispute." Ibn Jarir narrated them both. This second one has a great distance in it and Ibn Jarir weakened it. Qatada said that its answer is **Rather, those who disbelieve are in arrogance and discord**. Ibn Jarir chose it. Then Ibn Jarir narrated from

some of the Arab scholars that he said that its answer is *Sad* meaning true **and the Qur'an of remembrance**. It was said that its answer is what the context of the surah includes in its entirety, and God knows best. The saying of God the Almighty: **Rather, those who disbelieve are in arrogance and discord** means arrogance towards Him and zeal. **And discord** means opposition to Him, obstinacy and separation. Then He frightened them with what destroyed... And the nations who denied before them were destroyed because of their disobedience to the Messengers and their denial of the books sent down from the heavens. So the Almighty said: **How many generations before them have We destroyed** meaning a nation of deniers **then they cried out** meaning when the punishment came to them they cried out to God the Almighty for help and this is not a glory to them at all, as the Almighty said: **But when they perceived Our punishment, at once they were running away from it** meaning they were fleeing **Do not run, but return to what you enjoyed in luxury and your dwellings that you may be questioned** Abu Dawud al-Tayalisi said: Shu'bah narrated to us from Abu Ishaq from al-Tamimi who said: I asked Ibn Abbas **may God be pleased with them both** about the statement of God the Almighty: **then they cried out, but there is no time for escape** He said: There is no time for calling out, for escaping, or for fleeing. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **There is no time for help**. Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **They called out the call when it would not benefit them**. He recited: **Remember Layla, there is no time for you to remember**. Muhammad bin Ka'b said regarding the words of God Almighty: **And they cried out, but there was no time for escape**, meaning they called out for monotheism when the world had turned away from them, and they sought help for repentance when the world had turned away from them. Qatada said that when they saw the punishment, they wanted to repent at a time other than the time of the call. Mujahid said, **And they cried out, but there was no time for escape**, "There is no time for flight or response." Something similar to this was narrated on the authority of Ikrimah, Sa'id bin Jubayr, Abu Malik, Al-Dahhak, Zayd bin Aslam, Al-Hasan, and Qatada, and on the authority of Malik on the authority of Zayd bin Aslam, **And there is no time for escape**, and there is no calling at a time other than the time of calling. This word, *Lat*, is the *La* of negation, with which the *Ta* is added, just as it is added to *Thamma*, so they say *Thammata*, and *Rabb*, so they say *Rabbta*, and it is separated and the pause is on it. Some of them narrated from the Imam's copy of the Qur'an. Ibn Jarir mentioned that it is connected to *when* and *when* **is not a way out** and the first is the most famous. Then the majority read it with the accusative case of *when* meaning **when is not a way out** and some of them allowed the accusative case with it, and he recited:

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Surat Sad 38:2

Rather, those who disbelieve are in arrogance and dissension.

Some of them also recited:

It's not time to regret

By lowering the hour, the linguists say that *naws* means delay and *bus* means advancement. That is why the Almighty said: **And there is no time for escape**, meaning that now is not the time for flight or departure. God Almighty is the guide to what is right.

Fath al-Qadir

God the Almighty said: 2- **Rather, those who disbelieve are in arrogance and discord**. So He struck out that as if He said there is absolutely no doubt about it, and the polytheists' refusal to accept it was not due to doubt about it. Rather, they are in arrogance about accepting the truth: meaning arrogance and tyranny. And discord: meaning and refusal to accept the truth. And arrogance among the Arabs: is victory and subjugation. It is said: from **izza baza** meaning from *ghalabah*, and from this, **izzani fi al-khitab** means he defeated me. And from this is the saying of the poet:

He stands on the road with his shoulders, just as the dissolute one is left on the dice

And the split: is taken from the split and its explanation has been mentioned above.

Tafsir al-Baghawi

2. The Almighty said: **Rather, those who disbelieved**.

Qatada said: The place of the oath is His statement: **Rather, those who disbelieved**, just as He said: "By the Glorious Qur'an. Rather, they were amazed" **Qaf 50:2**.

It was said: There is an advancement and delay in it, and its meaning is: Rather, those who disbelieved, **are in arrogance and discord**, and the Qur'an is full of remembrance.

Al-Akhfash said: The answer to it is His statement, the Most High: **Indeed, all but denied the messengers** (Sad: 14), like His statement: **By God, if we were** (Ash-Shu'ara': 97) and His statement: **By the heaven and the nightcomer - Indeed, every soul** (al-Tariq 86:1-3). It was said: The answer to it is His statement: **Indeed, this is our provision** (Sad: 54).

Al-Kisa'i said: His saying: **That is the truth about the dispute of the people of Hell** (Sad 38:64), is weak because there are many stories and accounts interspersed between this section and the answer.

Al-Qatibi said: Rather, to address another statement and negation, and the metaphor of the verse is: Indeed, God swears by Sad and the Qur'an full of remembrance that those who disbelieved among the people of Mecca were in the pride of pre-Islamic arrogance and in arrogance towards the truth and in dissension and disagreement and enmity towards Muhammad, may God bless him and grant him peace.

Mujahed said: **In glory** are mourners.

Tafsir al-Baidawi

2- **Rather, those who disbelieved** meaning that he disbelieved in it due to a defect he found in it. **Rather, those who disbelieved** in it. **In pride** meaning arrogance towards the truth. **And dissension** is opposition to God and His Messenger, and that is why they disbelieved in it. The first two also have to strike back from the implied answer, but in terms of making him feel that. What is meant by the mention is admonition, or honor and desire, or mentioning what is needed in the religion of beliefs, laws, and promises. The indefiniteness in **pride and dissension** is to indicate their severity. It was read **in surprise** meaning heedlessness of what they must consider.

Surat Sad 38:3

How many generations before them did We destroy?
Then they cried out, but there was no time for escape!

Tafsir al-Jalalayn

3 - **How many** meaning many **of the generations before them We destroyed** meaning a nation of the past nations **and they cried out** when the Qur'an was revealed to them **but there was no time for escape** meaning now is not the time for escape and the ta' is an extra letter and the sentence is a state of the subject of the verb **cried out** meaning they called out for help and the situation is that there is no escape and no way out and the disbelievers of Mecca did not take heed of them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: "Many before these polytheists of Quraysh, who denied Our Messenger Muhammad, may God bless him and grant him peace, regarding the truth he brought to them from Us, We have destroyed. "Of a generation" means: of the nations who came before them, so they followed their path in denying their messengers regarding what they brought them from God. **And they cried out** meaning: They cried out to their Lord and made a great deal of noise and sought help in repentance to Him, when God's wrath descended upon them and they witnessed His punishment, fleeing from His chastisement and escaping from His painful torment. **But there was no time for escape** meaning: And that did not confuse me with flight or escape from the punishment through repentance, for the word of punishment had come true upon them, and they repented when repentance would not have benefited them, and they resigned at a time other than the time for resignation. His saying *recourse* is a verbal noun from *naws*, and *naws* in Arabic speech means delaying, and *manas* means escaping, and from this is the saying of Imru' al-Qais:

Is it true that Salma came to you, leaning forward and you took a step away from her and she was talking?

He says: Or advance. It is said of this: Nasani so-and-so: if he left you, and Basani: if he preceded you, and Nadah fi al-Bilad: if he went through it, with the letter Dad. Al-Farra' mentioned that Al-Uqaili recited to him:

If Isaac and his sheikh lived, I would not have been lost, and the struggle would not have been difficult for me.

If I looked out from under the veil, unemployed, I would say that he is a gazelle with no moulting.

Al-Khadhah: jewelry.

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

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 al-Tamimi, on the authority of Ibn Abbas, regarding his statement, **And there is no time for escape**, he said: There is no time for escape, nor a time for flight.

Abu Kurayb told us, he said: Ibn Atiyah told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, he said: I said to Ibn Abbas: What do you think of the statement of God, **And there is no time for escape**, he said: There is no time for escape or for the people to control.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq al-Hamadani, on the authority of al-Tamimi, who said: I asked Ibn Abbas about the statement of God, **And there is no time for escape**. He said: There is no time for escape or flight.

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 there is no time for escape**, he said: There is no time for escape or flight.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And there is no time for escape**, meaning: there is no time for relief.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And there is no time for escape**, he said: This is not a time for flight.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And they cried out, but there was no time for escape**. He said: The people cried out at the wrong time, and he meant repentance when they witnessed the punishment of God, but it was not accepted from them.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And there is no time for escape**, he said: When the punishment descended upon them, they were unable to return to repentance, nor to escape from the punishment.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And they cried out, but there was no time for escape**, meaning: There was no time for escape.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And there is no time for escape**, "And there is no time for escape from it." And the accusative of *when* in His statement, **And there is no time for escape** is a likening of *lat* to *laysa*, and the active participle is implied in it.

Some of the grammarians of Basra narrated the raising of *laat* while he claimed that some of them raised *laat* when it was necessary, so he made it in his

Surat Sad 38:3

How many generations before them did We destroy? Then they cried out, but there was no time for escape!

saying *laysa*, as if he said: *laysa* and implied the *hayn*. He said: And in poetry:

They asked for our reconciliation, but there was no time, so we replied that there was no time left.

Fajr Awan and Idamra Al-Hen to Awan, because Lat does not occur except with Al-Hain, he said: And Lat does not occur except with Hain. And some of the grammarians of Kufa from the Arabs said that whoever adds Lat and lowers it, and he mentioned that he recited:

There is no time for regret

By lowering the hour, he said: The speech is to be in the accusative case because it is in the meaning of not, and he mentioned that he recited:

Remember the love of Layla, it has become dull and gray hair has cut off our companions

He said: And he recited about some of them:

They asked for our reconciliation, but there was no time, so we replied that there was no time left.

By lowering the time, he said: And it is not with all times.

They differed about the reason for stopping on the reading **Lat Hain**. Some of the Arabists said: Stopping on it is *Lat* with the *Ta'*, then *Hain* begins as an alternative. They said: Rather, it is *La* which means *Ma*, and in the denial, it was connected with the *Ta'*, just as *Thamma* was connected with it, so it was said: *Thamma*, and just as *Rabb* was connected, so it was said: *Rabat*.

Others among them said: Rather, it is a *ha'* that was added to *la*, so stopping on it is *la*, because it is a *ha'* that was added for stopping, just as it was added in their saying:

The compassionate one when there is no compassionate one, and the one who is fed when there is no food

If it is connected, it becomes a *taa*. Some of them said: The stop is on *la*, and the beginning after it is *tahina*. He claimed that the rule of *taa* is that it is at the beginning of *hayna*, *awan*, and *al-aan*. The evidence for his saying that is the saying of the poet:

The day before, Jumana was taken captive and we prayed as you claimed.

And that there is no *la* here, so that a *ha* or a *ta* can be connected to it. He says: His saying **la hin** is: **laysa hin**, and **la t** is not found in any speech.

The correct statement in this regard, according to us, is that *la* is a letter that negates *ta ma*, and if you connect it to it, it becomes *na* in connection, as the Arabs did with the tools, and they did not use that with *la* of duration except for times and not other than that, and there is no justification for the reason that the speaker used: that he did not find *la* in any of the speech of the Arabs, so it is permissible to direct his

saying **and not a time** to that, because they use the word in one place, then use it in another place in a different way, and that is not further from the correctness in analogy than their saying **I saw** with the hamza, then they said: So I see it by leaving the hamza because of what is in their usage, and what is similar to that from the letters that come in one place in a picture, then come in a different way in another place because of what is in the usage of the Arabs between them. As for what he cited from the poet's saying: **As you claimed, we recited**, then this is a mistake in his interpretation of the word. Rather, what the poet meant by his saying: **And we prayed as you claimed, we recited** is: **And we prayed as you claimed just now**. So he dropped the hamza from *you*, so the *ta'* from *za'ama* met the noon from *you* with a sukoon, so it was dropped from the pronunciation, and the *ta'* from *you* remained. Then the hamza was deleted from *now*, so the word in pronunciation became like **two reciters**, and the second *ta'* is in reality separate from *now*, because it is the *ta'* from *you*. As for his claim that he saw in the copy of the Qur'an called *Al-Imam* the *ta'* connected to *now*, then what the copies of the Qur'an of the Muslims in their cities came with is the proof against the people of Islam, and the *ta'* in all of them is separate from *now*, so we chose that the pause be on the *ha'* in his saying **and there is no time**.

Tafsir al-Qurtubi

The Almighty said: **How many generations before them have We destroyed** meaning, of a people who were more impregnable than these. **How many** is the word for abundance. **And they cried out** meaning, seeking help and repentance. To cry out is to raise one's voice, and from this is the hadith: **Let it be to Bilal, for his voice is more melodious than yours** meaning, higher. **And there is no time for escape** Al-Hasan said: They cried out for repentance, but there is no time for repentance, nor is there a time for deeds to be of benefit. An-Nahhas: This is his interpretation of the saying of God the Almighty: **And there is no time for escape**. As for Isra'il, he narrated on the authority of Abu Ishaq, on the authority of At-Tamimi, on the authority of Ibn Abbas: **<And there is no time for escape>** He said: There is no time for retreat or flight. He said: The people are all in control. Al-Kalbi said: When they fought and were forced to fight, some of them would say to each other: **There is no time for escape**, meaning you must flee and be defeated. But when the punishment came to them, they said: **There is no time for escape**. So God the Almighty said: **And there is no time for escape**. Al-Qushayri said: Based on this, the meaning is: **So they called out for escape**, but it was deleted because the rest of the statement indicates it, meaning: This is not the time for what you are calling out for. And in this there is a kind of arbitrariness, since it is far-fetched to say: All of those who perished from the generations used to say: **There is no escape** when forced. It was said: The meaning is: **And there is no time for escape** meaning: There is no salvation, and it is accusative because of the presence

of *la* upon it. Al-Qushayri said: There is consideration in this because according to this, the *waw* in **And there is no time for escape** has no meaning. Al-Jurjani said: That is, they called out when there is no escape, meaning an hour when there is no savior or escape. So when he brought forward <la> and delayed <hain>, this required the waw, as the situation requires when it is made subject and predicate, like when you say Zaid came riding. If you make it subject and predicate, it required the waw, like when Zaid came to me while he was riding. So when is an adverbial phrase for his saying: **So they called out**. And escape means delay, flight, and deliverance, meaning they called out to seek deliverance at a time when there was no deliverance for them. Al-Farra' said:

* Is it permissible to mention Layla when she comes to you in a whisper? *

It is said: Naas an qarnuh yanus nawsan wa manasan, meaning he fled and deviated. An-Nahhas: It is also said: Naas yanus if he advances.

I said: So on this basis it is from the opposites, and al-nūs is the wild donkey. And istāṣā means to be delayed, al-Jawhari said: The grammarians spoke about <walāt hin manās> and stopping on it, and Abu Ubaidah al-Qasim ibn Salam spoke a lot about it in the book of al-Qira'at, and everything he mentioned except a little is rejected. So Sibawayh said: <lāt> is similar to <lays> and the noun is implied in it, meaning our times are not a time of escape. It was narrated that some Arabs raise it by saying: <wlāt hin manās>. It was narrated that raising is rare and the predicate is deleted as the noun was deleted in the accusative, meaning <wlāt hin manās> for us. Stopping on it according to Sibawayh and al-Farra' is <wlāt> with a ta' then with <hīn manās> and this is the opinion of Ibn Kaysan and al-Zajaj. Abu al-Hasan ibn Kaysan said: And the opinion is as Sibawayh said, because he likened it to <lays>, so just as one says <lisāt, one says <lāt. And stopping on it according to al-Kisa'i is with a ha' and walah. This is the saying of Al-Mubarrad Muhammad bin Yazid and Ali bin Sulaiman narrated from him that the evidence for that is that the letter ha' was added to it to feminize the word, just as one says thama and wara. Al-Qushayri said: It is also said thamaat in the sense of thama, and rabbat in the sense of rabbi, so it is as if they added a laha' to it and said laah, just as they said thama in thama when it was connected it became a ta'. Al-Tha'labi said: The linguists said: **La t hain** and **la hin** are open as if they were one word, but it is *la* to which the letter ta' was added, just like rabbi and rabbat, and thama and thama. Abu Zubayd Al-Ta'i said:

They asked for our reconciliation, but there was no time, so we replied that there was no time left.

Another said:

Remember the love of Layla, it has become dark and gray hair has cut off our companions

Some Arabs lower it, and Al-Farra recited:

You will know the creatures included and you will regret, but there is no time for regret

Al-Kisa'i, Al-Farra', Al-Khalil, Sibawayh, and

Al-Akhfash held that the ta' in <walāt hayn> is disconnected from <hayn>, and they said that its meaning is <waṣaṣa>. This is also the case in the new copies of the Qur'an and in the 'Itq', with the ta' being disconnected from <hayn>. This is also the view of Abu Ubaidah Ma'mar ibn al-Muthanna. Abu Ubaid Al-Qasim ibn Salam said: In my opinion, the pause is on this letter <walā> and the beginning is <hayn manas>, so the ta' is with <hayn>. Some of them said: <lāt>, then he begins by saying <hayn manas>. Al-Mahdawi said: Abu Ubaid mentioned that the ta' in the Qur'an is connected to <hayn>, which is a mistake according to the grammarians, and it contradicts the view of the commentators. Among Abu Ubaid's arguments is that he said: We did not find the Arabs adding this ta' except in <hayn>, <wān>, and <alān>. He recited for Abu Wijza Al-Sa'di:

The affectionate ones are no longer affectionate, and the ones who feed are no longer fed

And he recited for Abu Zubayd al-Ta'i:

They asked us for peace and did not delay, so we replied that there is no time left.

So he inserted the letter taa in *awaan*. Abu Ubaid said: Among their inserting the letter taa in *al-an* is the hadith of Ibn Umar, in which a man asked him about Uthman ibn Affan, may God be pleased with him, so he mentioned his virtues and then said: Go with it, may it be with you. And likewise the saying of the poet:

We turned before leaving my home, Jamana, and prayed as you claimed.

Abu Ubaid said: Then, with all of this, I deliberately looked at what is called Al-Imam - Uthman's Mushaf - and I found the ta' connected to hain and written tain. Abu Ja'far Al-Nahhas said: As for the first verse that he recited for Abu Wajza, the scholars of language narrated it in four ways, all of them contrary to what he recited, and in one of them there are two interpretations. Abu Al-Abbas Muhammad bin Yazid narrated it:

The emotional ones, but there is no emotional one

The second story:

The sympathetic ones, there is no time for sympathy

The third narration was narrated by Ibn Kaysan:

Emotional when there is no emotion

He made it a ha' in the pause and a ta' in the insertion, and he claimed that it is to indicate the movement, and it is similar to the ha' of femininity.

The fourth novel:

Emotional when there is no emotion

There are two interpretations for this narration. One of them, which is the view of Ismail bin Ishaq, is that the ha' is in the accusative case, as you say: **al-daraboona Zayd**, but when you use a kunya, you say: *al-daraboohu*. Sibawayh permitted *al-daraboounuh* in poetry, so Ismail used the feminine form according to the view of Sibawayh in permitting the same. The other interpretation is that the conjunction is based on the

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How many generations before them did We destroy? Then they cried out, but there was no time for escape!

fact that the ha' is to indicate the vowel, as you say: **The Muslims passed by us** when pausing. Then it was treated in the connection as it was in the pause, as the people of Madinah read: **His wealth did not avail me * His power has perished from me Al-Haqqah 96:28-29.** As for the second verse, he has no proof in it, because he pauses on it with *wa-lat-awwan*, but there is something problematic in it, because it is recited *wa-lat-awwan* in the genitive case, and what comes after *wa-lat* only occurs in the nominative or accusative case. Although it has been narrated on the authority of Isa bin Omar that he read <Walat hain manas> with a kasra on the ta' of laa and a noon from hin, what is proven from him is that he read <Walat hain manas>, so he built <Laa> on the kasra and put <Hain> in the accusative. As for <Walat awan>, there are two interpretations for it. Al-Akhfash said: It contains an implied word, meaning, Walat hain awan.

Al-Nahhas said: This statement is clearly wrong. The other interpretation, on the authority of Abu Ishaq, said: Its meaning is: Our time has passed. So the complement to it has been deleted, so it must not be parsed, and its kasra is due to the meeting of two quiescent letters. Muhammad bin Yazid recited it: **And our time has passed** in the nominative case. As for the third verse, it is clear that it was invented and its author is not known, and it is not a valid argument. However, Muhammad bin Yazid narrated it: **As you claimed now.** Another said: The meaning is: **As you claimed now.** So he dropped the hamza from *you* and the nun. As for his argument with the hadith of Ibn Umar, when he mentioned to the man the virtues of Uthman, he said to him: **Take it, Talan, to your companions**, then there is no argument in it, because the hadith scholar only narrates this based on its meaning. The evidence for this is that Mujahid narrates this hadith on the authority of Ibn Umar, and he said in it: **Go and do your best.** And another narrated it: **Take it with you now.** As for his argument that he found it in the Imam: **It is time.** There is no argument in it, because the meaning of the Imam is that he is the Imam of the Qur'an, so if he is in opposition to them then he is not their Imam, and in all the Qur'ans there is <and> so if there was nothing in this except this argument then it would be convincing. And the plural of manas is manawas.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was previously mentioned at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. And the Almighty's statement: **And the Qur'an full of remembrance** meaning, the Qur'an includes that which contains remembrance for the servants and benefit for them in this life and the hereafter. Ad-Dahhak said regarding the Almighty's statement: **full of remembrance** like His statement: **Indeed, We have sent down to you a Book in which is your remembrance** meaning your reminder. Qatada said the same and Ibn Jarir preferred it. Ibn Abbas, may God be pleased with him, Saeed bin Jubair, Ismail bin

Abi Khalid, Ibn Uyaynah, Abu Hasin, Abu Saleh and Al-Suddi said: **Of remembrance** means of honor, meaning of status and position. There is no contradiction between the two statements, for it is a noble book that includes reminders, excuses and warnings. They differed in the answer to this section. Some of them said that it is the saying of God the Almighty: **Indeed, all but denied the messengers, so the punishment is just.** It was said that it is the saying of God the Almighty: "Indeed, that is the truth. The people of the Fire will dispute." Ibn Jarir narrated them both. This second one has a great distance in it and Ibn Jarir weakened it. Qatada said that its answer is **Rather, those who disbelieve are in arrogance and discord.** Ibn Jarir chose it. Then Ibn Jarir narrated from some of the Arab scholars that he said that its answer is *Sad* meaning true **and the Qur'an of remembrance.** It was said that its answer is what the context of the surah includes in its entirety, and God knows best. The saying of God the Almighty: **Rather, those who disbelieve are in arrogance and discord** means arrogance towards Him and zeal. **And discord** means opposition to Him, obstinacy and separation. Then He frightened them with what destroyed... And the nations who denied before them were destroyed because of their disobedience to the Messengers and their denial of the books sent down from the heavens. So the Almighty said: **How many generations before them have We destroyed** meaning a nation of deniers **then they cried out** meaning when the punishment came to them they cried out to God the Almighty for help and this is not a glory to them at all, as the Almighty said: **But when they perceived Our punishment, at once they were running away from it** meaning they were fleeing **Do not run, but return to what you enjoyed in luxury and your dwellings that you may be questioned** Abu Dawud al-Tayalisi said: Shu'bah narrated to us from Abu Ishaq from al-Tamimi who said: I asked Ibn Abbas **may God be pleased with them both** about the statement of God the Almighty: **then they cried out, but there is no time for escape** He said: There is no time for calling out, for escaping, or for fleeing. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **There is no time for help.** Shabib bin Bishr said on the authority of Ikrimah on the authority of Ibn Abbas, **They called out the call when it would not benefit them.** He recited: **Remember Layla, there is no time for you to remember.** Muhammad bin Ka'b said regarding the words of God Almighty: **And they cried out, but there was no time for escape,** meaning they called out for monotheism when the world had turned away from them, and they sought help for repentance when the world had turned away from them. Qatada said that when they saw the punishment, they wanted to repent at a time other than the time of the call. Mujahid said, **And they cried out, but there was no time for escape,** "There is no time for flight or response." Something similar to this was narrated on the authority of Ikrimah, Sa'id bin Jubayr, Abu Malik, Al-Dahhak, Zayd bin Aslam, Al-Hasan, and Qatada, and on the authority of Malik on the authority of Zayd bin Aslam, **And there is no time for escape,** and there is no calling at a time other than the time of calling. This word, *Lat*, is the *La* of negation, with

which the *Ta* is added, just as it is added to *Thamma*, so they say *Thammat*, and *Rabb*, so they say *Rabbt*, and it is separated and the pause is on it. Some of them narrated from the Imam's copy of the Qur'an. Ibn Jarir mentioned that it is connected to *when* and **when is not a way out** and the first is the most famous. Then the majority read it with the accusative case of *when* meaning **when is not a way out** and some of them allowed the accusative case with it, and he recited:

Remember the love of Layla, it has become dull and gray hair has cut off our companions

Some of them allowed it to be in the accusative case and recited:

They asked for our reconciliation, but there was no time, so we replied that there was no time left.

Some of them also recited:

It's not time to regret

By lowering the hour, the linguists say that *naws* means delay and *bus* means advancement. That is why the Almighty said: **And there is no time for escape**, meaning that now is not the time for flight or departure. God Almighty is the guide to what is right.

Fath al-Qadir

Then He, the Almighty, frightened them and threatened them with what He did to the disbelievers before them, so He said: 3- **How many generations before them have We destroyed** meaning the past nations that were destroyed for denying the messengers: that is, how many generations before them have We destroyed who were more impregnable, stronger, and wealthier than these. **How many** is the report of edifying abundance, and it is in the accusative case with **We destroyed** as a direct object. **Min qam** is a tamyeez, and *min* in *man qabeelhum* is for the beginning of the goal. **So they cried out, but there was no time for escape** The cry here is a cry for help from them when the punishment descends upon them, and now is no time for escape. Al-Hasan said: They cried out for repentance, but there is no time for repentance, nor is there a time for work to benefit. And *manas* is the source of *nas* which means to miss and to be delayed. *Walat* means not in the language of the people of Yemen. The grammarians said: It is *la* which means *laysa* and the letter *ta* was added to it, as in their saying: *rabb* and *rabbat*, and *thumma* and *thumma*. Al-Farra' said: *Naws* means delay, and he recited the words of Imru' al-Qais:

Did you remember Layla when she came to you whispering?

He said: It is said that he fled and swerved. Al-Farra' said: It is also said that he advanced. It was said that the meaning is that some of them said to each other, *Manas*, meaning you should flee and be defeated. Then when the punishment came to them, they said, *Manas*, so God said, **And there is no time for escape**. Sibawayh said: *Lat* is similar to *laysa*, and the noun in it is implied: meaning, there is no time for escape for us. Al-Zajjaj said: The meaning is, and it is not our time. Ibn Kaysan said: The statement is as Sibawayh said,

and the pause on it according to Al-Kisa'i is with the *ha'*, and Al-Mubarrad and Al-Akhfash said the same. Al-Kisa'i, Al-Farra', Al-Khalil, Sibawayh, and Al-Akhfash said: The *ta'* is written disconnected from *hain*, and this is how it is in the copies of the Qur'an. Abu Ubaid said: It is written connected to *hain*, so it is said, **Wala tahina**, and from this is the statement of Abu Wajrah Al-Sa'di:

The sentimental ones are no longer sentimental, and the nourished ones are no longer nourished.

The noun may be dispensed with for a while, as the poet said:

Remember the love of Layla, it has become dark and gray hair has cut off our companions

Abu Ubaid said: We did not find the Arabs adding this *taa* except in the words *wa'in time*, *wa'an time*, and *now*. I said: Rather, they may add it in other cases, as in the poet's saying:

You will know the creatures included and you will regret, but there is no time for regret

Al-Farra' recited this verse as evidence that some Arabs lower their voices with it. The phrase **and there is no escape** is in the accusative case as a state of the pronoun **they called out**. The majority of scholars read *Lat* with a fatha on the *ta*, while *Lat* was read with a kasra, like *jeer*.

Tafsir al-Baghawi

3. **How many generations before them have We destroyed**, meaning: of the past nations, **then they cried out**, they sought help when the punishment descended and the vengeance came, **and there was no time for escape**, strength or flight, and *escaping* is the source of *yanus*, which means missing out and delaying. It is said: **nas yanus** if he delayed, and **bas yabus** if he advanced, and *lat* means *lay* in the language of the people of Yemen.

The grammarians said that it is (*La*) to which the letter *Taa'* was added, like their saying: *Rabb* and *Rabbat* and *Tham* and *Thammat*, and its origin is a *Haa'* connected to *La*, so they said: (*La'a*) as they said: *Thammah*, so they made it a *Taa'* in the connection, and the pause on it is with the *Taa'* according to Al-Zajjaj, and Al-Kisa'i with the *Haa'*: *Wala'a*, a group went to the fact that the letter *Taa'* was added in (*Hain*), and the pause is on (*Wala*), then it begins: (*Tahin*), and this is the choice of Abu Ubaidah, and he said: I found it like that in the Mushaf of Uthman, and this is like the saying of Abu Wajrah Al-Sa'di:

The sentimental ones are no longer sentimental, and the nourished ones are no longer nourished.

In the hadith of Ibn Omar, a man asked him about Uthman, so he mentioned his virtues and then said: Go with it to your companions, meaning: now.

Ibn Abbas, may God be pleased with him, said: When the infidels of Mecca fought and were forced to fight, some of them would say to each other: **There is no**

Surat Sad 38:3

How many generations before them did We destroy? Then they cried out, but there was no time for escape!

escape, meaning: **Flee and be on your guard**. But when the punishment descended upon them at Badr, they said: **There is no escape**, so God Almighty revealed: **And there is no time for escape**, meaning: **There is no time for this statement**.

Tafsir al-Baidawi

3- How many generations before them have We destroyed A threat to them for their disbelief in Him out of arrogance and dissension. **Then they cried out** Seeking help, repentance, or seeking forgiveness. **And there is no time for escape** That is, now is not a time for escape. *La* is the one similar to *laysa* **there is no time for escape**, the feminine *taa'* was added to it for emphasis as it was added to *rabb Lord*, and then it was made specific to the necessity of times and one of the two objects was deleted. It was said that it is the negator of the genus, that is, there is no time for escape for them. It was said that it is for the verb and the accusative with its implication, that is, I do not see a time for escape. It was read in the nominative case as a noun of *la* or a subject with the predicate deleted, that is, there is no time for escape for them, or there is no time for escape for them. And in the *kasra* as in his saying:

They asked for our reconciliation, but there was no time, so we replied that there was no time left.

Either because *la* does not attract the times, just as *lawla* attracts the pronouns in his saying:

If it weren't for you, I wouldn't have performed Hajj this year.

Or because *Awan* is similar to *Idh* because it is cut off from the addition since its origin is *Awan*, which means reconciliation, then *Manas* was carried on it, lowering what was added to it to its status due to the union between them, since its origin is *Yahan Manasahum*, then *Al-Hayn* was built because of its addition to something that is not established, *Walat* with a *kasra* like *Jireen*, and the *Kufi* stops on it with a *ha* like the names and the *Basran* with a *ta* like the verbs. And it was said that the *ta* is added at a time because of its connection to it in the *Imam*, and it is not objected to that the script of the *Mushaf* is outside of analogy since something like it is not known in it, and the origin is to consider it except in what the evidence specifies, and because of his saying:

The affectionate ones are now without affection, and the ones who feed have no food in the past.

The one who escapes from his enemy is the one who rescues him if he misses him.

Surat Sad 38:4

And they were amazed that a warner had come to them from among themselves. And the disbelievers said, **This is a magician and a liar.**

Tafsir al-Jalalayn

4 - **And they were amazed that a warner had come to them from among themselves** a messenger from among themselves who frightened them with the Fire after the Resurrection, and he is the Prophet, may God bless him and grant him peace. **And the disbelievers said** in it the apparent is placed in place of the implicit **This is a magician and a liar**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists from Quraysh were amazed that a warner had come to them warning them of God's punishment for their own disbelief in Him, and no angel from the heaven had come to them with that. **And the disbelievers said, 'This is a lying magician.'** He says: And those who denied the Oneness of God said, *This* - meaning Muhammad, may God bless him and grant him peace - is a lying magician.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they were amazed that a warner had come to them from among themselves**, meaning Muhammad, may God bless him and grant him peace. **And the disbelievers said, 'This is a magician and a liar.'**

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his saying a **lying magician** means Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty said: **And they were amazed that a warner had come to them from among themselves** <that> is in the accusative case and the meaning is from that he came to them. It was said: It is connected to His saying: **In pride and discord** meaning in pride and discord and they were amazed, and His saying: **How many We have destroyed** is an interruption. It was said: Rather, this is the beginning of a statement, meaning that out of their ignorance they showed amazement that a warner had come to them from among themselves. **And the disbelievers said, 'This is a magician'** meaning he comes with deceptive words with which he deceives people, and it was said: he separates father from his son and man from his wife

with his magic. "A liar" meaning in his call to prophethood.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists' astonishment at the mission of the Messenger of God, may God bless him and grant him peace, as a bringer of good tidings and a warner, as God Almighty says: "Is it a wonder to the people that We have inspired a man from among themselves, saying, 'Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?' The disbelievers say, 'Indeed, this is an obvious magician.'" And God Almighty says here: **And they are amazed that a warner has come to them from among themselves**, meaning a bearer of good tidings like them. The disbelievers said, "This is a lying magician. Has he made the gods one god?" Meaning, do I claim that the one to be worshipped is one and there is no god but Him? The polytheists denied that, and God deemed them ugly. They were amazed at the abandonment of polytheism with God, for they had received idol worship from their fathers and their hearts had imbibed it. When the Messenger (peace and blessings of God be upon him) called them to remove that from their hearts and to single out God with Oneness, they were greatly amazed and amazed and said, **Has he made the gods one god? Indeed, this is a strange thing.** And their eminent ones set out, and they were their masters, leaders, chiefs, and nobles, saying, **Walk on**, meaning continue in your religion, **and be patient with your gods**, and do not respond to what Muhammad is calling you to of monotheism. God the Almighty said, **Indeed, this is something desired**, Ibn Jarir said, "What Muhammad (peace and blessings of God be upon him) is calling us to of monotheism is something by which he wants honor and supremacy over you and to have followers among you, but we do not respond to him."

Mention the reason for the revelation of these noble verses

Al-Suddi said that some people from Quraysh gathered, among them Abu Jahl bin Hisham, Al-As bin Wa'il, Al-Aswad bin Al-Muttalib, and Al-Aswad bin Abd Yaghuth, along with a group of the elders of Quraysh. Some of them said to each other, "Let's go to Abu Talib and speak to him about him. Let him be just with us. Let him stop cursing our gods and let us leave him and his god that he worships. We fear that this old man will die and something will happen to us against him, and the Arabs will reproach us for it, saying, 'We left him.' Then, when he died, they took him. So they sent a man from among them called Al-Muttalib, who asked permission to see Abu Talib. He said, "These are the elders and leaders of your people who are asking permission to see you." He said, **Let them in.** When they entered upon him, they said, "O Abu Talib, you are our elder and our master, so be just with your nephew. Tell him to stop cursing our gods and let us leave him and his god." So Abu Talib sent for him. When the Messenger of God (peace and blessings of God be upon him) entered upon him, he said, **O my nephew, these are the elders and leaders of your**

And they were amazed that a warner had come to them from among themselves. And the disbelievers said, "This is a magician and a liar."

people and they have asked you to stop cursing their gods and let them leave you and your god. The Messenger of God (peace and blessings of God be upon him) said, **O uncle**. Shall I not invite them to what is best for them?" He said: **And to what do you invite them?** The Prophet (peace and blessings of God be upon him) said: **I invite them to speak a word by which the Arabs will submit to them and by which they will rule the non-Arabs.** Abu Jahl, may God curse him, said: **From among the people, what is that? By your father, we will give you it and ten times the like.** The Prophet (peace and blessings of God be upon him) said: "You say: There is no god but God." They fled and said: **Ask us for something else.** The Prophet (peace and blessings of God be upon him) said: **Even if you brought me the sun so that you could put it in my hand, I would not ask you for anything else.** They got up from him angrily and said: **By God, we will curse you and your god who ordered you to do this.** The leaders among them set out and said: "Walk and be patient with your gods. This is something that is desired." Narrated by Ibn Abi Hatim and Ibn Jarir, who added: When they went out, the Messenger of God (peace and blessings of God be upon him) invited his uncle to say: **There is no god but God**, but he refused and said: **Rather, follow the religion of the elders.** Then the verse was revealed: **Indeed, you cannot guide whom you love.**

Abu Ja'far ibn Jarir said: Abu Kurayb and Ibn Wakee' said: Abu Usamah told us: Al-A'mash told us: 'Ibad told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, may God be pleased with them both, who said: When Abu Talib fell ill, a group of Quraysh, among them Abu Jahl, came to him and said: Your nephew curses our gods and does this and that and says this and that. Why don't you send for him and forbid him? So he sent for him. Then the Prophet, may God bless him and grant him peace, came and entered the house, and between them and Abu Talib there was the space between a man and him. Abu Jahl, may God curse him, feared that if he sat next to Abu Talib he would be more affectionate towards him, so he jumped up and sat in that place. The Messenger of God, may God bless him and grant him peace, did not find a place to sit near his uncle, so he sat by the door. Abu Talib said to him: O nephew, what is the matter with your people that they complain about you and claim that you curse their gods and say this and that? He said: And they spoke at him a lot, and the Messenger of God (peace and blessings of God be upon him) spoke and said: **O uncle, I want them to say one word by which the Arabs will submit to them and the non-Arabs will pay them the jizyah.** They were startled by his words and by what he said, so the people said: "One word. Yes, by your father, ten." They said: **What is it?** Abu Talib said: **And what is it, my nephew?** He (peace and blessings of God be upon him) said: **There is no god but God.** They stood up startled, shaking their clothes and saying: **Has he made the gods one god? This is truly an amazing thing.** He said: And it was revealed from this place to His saying: **Rather, until they taste the punishment.** The wording of Abu Kurayb. This is how Imam Ahmad and

An-Nasa'i narrated it from the hadith of Muhammad ibn Abdullah ibn Numayr, both of them from Abu Usamah from Al-A'mash from Ibad, without attributing it to him, something similar. And At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir also narrated it, all of them in their commentaries from the hadith of Sufyan Ath-Thawri from Al-A'mash from Yahya ibn 'Amara Al-Kufi from Sa'id ibn Jubayr from Ibn 'Abbas **may God be pleased with them both**, and he mentioned something similar. And At-Tirmidhi said: It is hasan. Their saying, **We have not heard of this in the Hereafter**, means we have not heard of what Muhammad calls us to in terms of monotheism in the Hereafter.

Mujahid, Qatada and Abu Zaid said they mean the religion of Quraysh. Others said they mean Christianity. This was said by Muhammad ibn Kaab and As-Suddi. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: We have not heard of this in the other religion**, meaning Christianity. They said: **If this Qur'an were true, the Christians would have told us about it.** "This is nothing but an invention." Mujahid and Qatada said: **It is a lie.** Ibn Abbas said: **It is a fabrication.** And their statement: **Was the Reminder sent down to him from among us?** means that they rule out the possibility that the Qur'an was sent down to him specifically from among all of them, as He said in the other verse: **Why was this Qur'an not sent down to some great man from the two cities?** God the Almighty said: **Do they divide the mercy of your Lord? We have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees.** That is why they said this, which indicates their ignorance and lack of intelligence in their ruling out the possibility that the Qur'an was sent down to the Messenger from among them.

God the Almighty said: "Rather, when they taste the punishment." That is, they only say this because they have not tasted the punishment and vengeance of God the Almighty until they say that. They will know the consequences of what they said and what they denied on the Day when they are summoned to the Fire of Hell, summoned with a summons. Then God the Almighty said, explaining that He is the One who controls His kingdom, the Doer of what He wills, the One who gives to whom He wills whatever He wills, and He honors whom He wills, and He humiliates whom He wills, and He guides whom He wills, and He misguides whom He wills, and He sends down the spirit by His command upon whom He wills of His servants, and He seals the heart of whom He wills, so that no one can guide him after God. And that the servants do not own anything of the matter, and they do not have the right to control the kingdom, not even the weight of an atom, and they do not own even a date stone.

And for this reason, God the Almighty said, denying them: **Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?** That is, the Exalted Whose side is inviolable, the Bestower Who gives what He wants to whomever He wants. This noble verse is similar to the words of God the

Almighty: "Or do they have a share of the kingdom? Then they would not give the people even a speck on a date stone? Or do they envy the people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. And among them were those who believed in it, and among them were those who turned away from it. And sufficient is Hell as a Blaze." And the words of God the Almighty: "Say: 'If you possessed the treasures of the mercy of my Lord, then you would withhold them for fear of spending, for man is ever stingy.'" This is after narrating about the disbelievers that they denied the mission of the human Messenger, may God bless him and grant him peace. And as God the Almighty informed us about the people of Salih, peace be upon him, when they said: "Has the message been cast upon him from among us? Rather, he is a most wicked liar. They will know tomorrow who is the most wicked liar."

God the Almighty said: **Or do they have the dominion of the heavens and the earth and whatever is between them? Then let them ascend by means of causes.** Meaning, if they have that, then let them ascend by means of causes. Ibn Abbas **may God be pleased with him**, Mujahid, Saeed ibn Jubayr, Qatadah, and others said that it means the paths to heaven. Ad-Dahhak **may God have mercy on him** said, **Then let them ascend to the seventh heaven.**

Then the Almighty said: **There are no defeated hosts of the parties there**, meaning these disbelieving hosts who are in pride and discord will be defeated, overcome, and subdued just as the disbelieving parties before them were subdued. This verse is like His saying, may His Majesty be glorified: **Or do they say, 'We are all victorious?' The host will be put to flight and they will turn their backs.** That was on the day of Badr. **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.**

Fath al-Qadir

4- **And they were amazed that a warner had come to them from among themselves** meaning, the disbelievers, whom God the Almighty described as being in arrogance and discord, were amazed that a warner had come to them from among themselves: meaning, a Messenger from among themselves warning them of the punishment if they persisted in their disbelief. *And* what is related to it are in the accusative case with the preposition omitted, meaning, **that he had come to them.** This is a new statement that includes a mention of one of the types of their disbelief. **And the disbelievers said, "This is a magician and a liar.** They said this statement when they witnessed the miracles he had brought that were beyond the ability of humans: meaning, this claimant to the message was a magician in what he showed of miracles, and a liar in what he claimed that God had sent him. It was said that the explicit was used in place of the implicit to show anger at them and that what they said is something that only those who are deeply entrenched in disbelief would dare to say.

Tafsir al-Baghawi

4. **And they were amazed**, meaning: the disbelievers whom God Almighty mentioned in His statement: **Rather, those who disbelieved**, "that a warner had come to them from among themselves," meaning: a messenger from among themselves to warn them, **and the disbelievers said, 'This is a magician and a liar.'**

Tafsir al-Baidawi

4- **And they were amazed that a warner had come to them from among themselves** A human being like them or an unlettered one from among them. **And the disbelievers said** The apparent was placed in place of the pronoun in anger at them and to condemn them, and to indicate that their disbelief had made them dare to say this. **This is a magician** in what he shows as a miracle. **A liar** in what he says about God Almighty.

Surat Sad 38:5

Has he made the gods one god? Indeed, this is a strange thing.

Surat Sad 38:5

Has he made the gods one god? Indeed, this is a strange thing.

Tafsir al-Jalalayn

5 - **He made the gods one god** where he said to them say there is no god but God, meaning how can all of creation be accommodated by one God? **This is indeed an amazing thing** meaning amazing.

Tafsir al-Suyuti

Ahmad, Al-Tirmidhi, Al-Nasa'i and Al-Hakim narrated - and authenticated - on the authority of Ibn Abbas, who said: Abu Talib fell ill and the Quraysh came to him and the Prophet, may God bless him and grant him peace, came to him and complained about him to Abu Talib. He said: O son of my brother, what do you want from your people? He said: I want from them one word by which the Arabs will submit to them and the non-Arabs will pay them the jizyah - one word. He said: What is it? He said: There is no god but God. They said: One God. This is indeed an amazing thing. Then the following verse was revealed about them, and the Qur'an, up to His saying: Rather, when they taste the punishment of the verse.

Tafsir al-Tabari

And his saying, **Has he made the gods one god?** He says: And these unbelievers who said: Muhammad is a lying magician, said: Has Muhammad made all the gods one, hearing all our prayers, and knowing the worship of every worshipper of ours? **This is indeed an amazing thing:** meaning, this is indeed an amazing thing.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Have you made the gods one god? This is indeed a strange thing.** He said: The polytheists were amazed that they called to God alone, and they said: Only one God hears all of our needs. We have not heard of this in the afterlife.

The reason for what these polytheists said was what God told us about what they said, "The Messenger of God, may God bless him and grant him peace, said to them: 'I ask you to answer me with one thing by which the Arabs will submit to them and pay you the Persian tax.' They said: 'And what is it?' He said: 'You should say, 'There is no god but God.' Then they said: 'Have you made the gods one god?' out of amazement at that."

The narration mentioned that:

Abu Kurayb and Ibn Wakee' narrated: Abu Usamah narrated: Al-A'mash narrated: Ibad narrated: Sa'id ibn Jubayr narrated: Ibn Abbas said: When Abu Talib fell ill, a group of Quraysh, including Abu Jahl ibn Hisham, came to him and said: "Your nephew curses our gods, and does this and that, and says this and that. Why don't you send for him and forbid him?" So he sent for

him. Then the Prophet (peace and blessings of God be upon him) came and entered the house, and between them and Abu Talib was the space of a man's seat. Abu Jahl feared that if he sat next to Abu Talib, he would be more affectionate towards him, so he jumped up and sat in that place. The Messenger of God (peace and blessings of God be upon him) could not find a place to sit near his uncle, so he sat by the door. Abu Talib said to him: **O nephew, what is wrong with your people complaining about you? They claim that you curse their gods, and say this and that.** They said this and that at length, and the Messenger of God (peace and blessings of God be upon him) spoke and said: **Uncle, I want to say one word that they will follow, by which the Arabs will submit to them and the non-Arabs will obey them.** The jizya, and they were startled by his words and his statement, and the people said: One word? Yes, by your father, ten, and they said: What is it? Abu Talib said: Which word is it, my nephew? He said: There is no god but God, and they stood up startled, shaking their clothes, and they were saying: **Has he made the gods one god? This is indeed a strange thing.** He said: And it was revealed from this place to His saying: **They will not taste the punishment.** The wording is from Abu Kurayb.

Abu Kurayb narrated: Muawiyah ibn Hisham narrated to us, on the authority of Sufyan, on the authority of Yahya ibn 'Amara, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, who said: Abu Talib fell ill, and the Messenger of God, may God bless him and grant him peace, came to visit him. They were sitting around him, and at his head was an empty place. Abu Jahl stood up and sat in it. Abu Talib said: O my nephew, why are your people complaining about you? He said: O uncle, I want them to agree on a word by which the Arabs will submit to them and the non-Arabs will pay them the jizyah. He said: What is it? He said: There is no god but God. So they stood up and said: "We have not heard of this in the later religion. This is nothing but a fabrication." And the Qur'an was revealed: "Sad. By the Qur'an full of remembrance," full of honor. **Rather, those who disbelieve are in arrogance and dissension,** until His saying: **Have they made the gods one god?**

Ibn Wakee' told us: Yahya bin Saeed told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Yahya bin Amara, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Abu Talib fell ill, then he mentioned something similar, except that he did not say **of honor**, and he said: until his saying: **This is indeed an amazing thing.**

Ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Yahya ibn 'Amara, on the authority of Sa'id ibn Jubayr, who said: Abu Talib fell ill. The Prophet, may God bless him and grant him peace, came to visit him, and there was a man's seat at his head. Abu Jahl stood up and sat in it. They complained to Abu Talib about the Prophet, may God bless him and grant him peace, and said: He is speaking ill of our gods. He said: O son of my brother, what do you want with this? He said: O uncle, I want them to agree on a word by which the Arabs will submit to them and the non-Arabs will pay

them the jizyah. He said: What is that? He said: There is no god but God. They said: Has he made the gods one god? This is truly an amazing thing.

Tafsir al-Qurtubi

The Almighty said: **Have He made the gods one god?** Two objects, meaning He made the gods one god.

This is indeed a strange thing, meaning strange.

As-Salami read: <‘ajaab>with a shaddah. Al-‘ajaab, ajaab, and ajab are the same. Al-Khalil differentiated between ‘ajaab and ‘ajaab, saying: **Al-‘ajaab is the amazing, and ‘ajaab is that which has exceeded the limit of amazement, and ‘tawil’ means that which has length, and ‘tawwal’ means that which has exceeded the limit of length.** Al-Jawhari said: **Al-‘ajaab is the thing that is astonished by, and likewise ‘ajaab with a damma and ‘ajaab with a shaddah are more than it, and likewise ‘ajabah.** Muqatil said: ‘*Ajab* is the language of Azd Shanu’ah. Sa’id ibn Jubayr narrated on the authority of Ibn Abbas that Abu Talib fell ill and the Quraysh came to him. The Prophet (peace and blessings of God be upon him) came and there was a man sitting at the head of Abu Talib. Abu Jahl stood up to stop him. He said: “They complained about him to Abu Talib, and he said: ‘O son of my brother, what do you want from your people?’ He said: ‘O uncle, what I want from them is a word by which the Arabs will be humbled before them and the jizyah will be paid to them.’ He said: “What is it?” He said: **There is no god but God.** They said: **Shall I make the gods one god?** He said: “The Qur’an was revealed about them: ‘Sad. By the Qur’an full of remembrance. But those who disbelieve are in arrogance and dissension.’” until he reached: **This is not but an invention.** Al-Tirmidhi also included it with the same meaning. He said: This is a good and authentic hadith. It was said: “When Umar ibn al-Khattab **may God be pleased with him** embraced Islam, his conversion to Islam was difficult for the Quraysh, so they gathered to Abu Talib and said: ‘Judge between us and your nephew.’ Abu Talib sent word to the Prophet (peace and blessings of God be upon him) and said: ‘O my nephew, these are your people who are asking you for equality, so do not lean completely towards your people.’ He said: ‘And what do they ask of me?’ They said: ‘Reject us and reject the mention of our gods and we will leave you and your god.’ The Prophet (peace and blessings of God be upon him) said: ‘Will you give me one word and rule the Arabs with it and the non-Arabs will submit to you?’ Abu Jahl said: ‘May God be your father! We will give you it and ten times more.’ The Prophet (peace and blessings of God be upon him) said: ‘Say there is no god but God.’ They were repelled by that and stood up. They said: ‘Is he making the gods one god? How can one god be enough for all of creation?’ So God revealed these verses about them until His saying: ‘The people of Noah denied before them.’”

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists’ astonishment at the mission of the Messenger of God, may God bless him and grant him peace, as a bringer of good tidings and a warner, as God Almighty says:

“Is it a wonder to the people that We have inspired a man from among themselves, saying, ‘Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?’ The disbelievers say, ‘Indeed, this is an obvious magician.’” And God Almighty says here: **And they are amazed that a warner has come to them from among themselves**, meaning a bearer of good tidings like them. The disbelievers said, “This is a lying magician. Has he made the gods one god?” Meaning, do I claim that the one to be worshipped is one and there is no god but Him? The polytheists denied that, and God deemed them ugly. They were amazed at the abandonment of polytheism with God, for they had received idol worship from their fathers and their hearts had imbibed it. When the Messenger (peace and blessings of God be upon him) called them to remove that from their hearts and to single out God with Oneness, they were greatly amazed and amazed and said, **Has he made the gods one god? Indeed, this is a strange thing.** And their eminent ones set out, and they were their masters, leaders, chiefs, and nobles, saying, **Walk on**, meaning continue in your religion, **and be patient with your gods**, and do not respond to what Muhammad is calling you to of monotheism. God the Almighty said, **Indeed, this is something desired**, Ibn Jarir said, “What Muhammad (peace and blessings of God be upon him) is calling us to of monotheism is something by which he wants honor and supremacy over you and to have followers among you, but we do not respond to him.”

Mention the reason for the revelation of these noble verses

Al-Suddi said that some people from Quraysh gathered, among them Abu Jahl bin Hisham, Al-As bin Wa’il, Al-Aswad bin Al-Muttalib, and Al-Aswad bin Abd Yaghuth, along with a group of the elders of Quraysh. Some of them said to each other, “Let’s go to Abu Talib and speak to him about him. Let him be just with us. Let him stop cursing our gods and let us leave him and his god that he worships. We fear that this old man will die and something will happen to us against him, and the Arabs will reproach us for it, saying, ‘We left him.’ Then, when he died, they took him. So they sent a man from among them called Al-Muttalib, who asked permission to see Abu Talib. He said, “These are the elders and leaders of your people who are asking permission to see you.” He said, **Let them in.** When they entered upon him, they said, “O Abu Talib, you are our elder and our master, so be just with your nephew. Tell him to stop cursing our gods and let us leave him and his god.” So Abu Talib sent for him. When the Messenger of God (peace and blessings of God be upon him) entered upon him, he said, **O my nephew, these are the elders and leaders of your people and they have asked you to stop cursing their gods and let them leave you and your god.** The Messenger of God (peace and blessings of God be upon him) said, **O uncle.** Shall I not invite them to what is best for them?” He said: **And to what do you invite them?** The Prophet (peace and blessings of God be upon him) said: **I invite them to speak a word by which the Arabs will submit to them and by which they will rule the non-Arabs.** Abu Jahl, may God curse him, said: **From among the people, what is that? By your father, we will give you it and ten times the like.** The Prophet

Has he made the gods one god? Indeed, this is a strange thing.

(peace and blessings of God be upon him) said: "You say: There is no god but God." They fled and said: **Ask us for something else.** The Prophet (peace and blessings of God be upon him) said: **Even if you brought me the sun so that you could put it in my hand, I would not ask you for anything else.** They got up from him angrily and said: **By God, we will curse you and your god who ordered you to do this.** The leaders among them set out and said: "Walk and be patient with your gods. This is something that is desired." Narrated by Ibn Abi Hatim and Ibn Jarir, who added: When they went out, the Messenger of God (peace and blessings of God be upon him) invited his uncle to say: **There is no god but God,** but he refused and said: **Rather, follow the religion of the elders.** Then the verse was revealed: **Indeed, you cannot guide whom you love.**

Abu Ja'far ibn Jarir said: Abu Kurayb and Ibn Wakee' said: Abu Usamah told us: Al-A'mash told us: 'Ibad told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, may God be pleased with them both, who said: When Abu Talib fell ill, a group of Quraysh, among them Abu Jahl, came to him and said: Your nephew curses our gods and does this and that and says this and that. Why don't you send for him and forbid him? So he sent for him. Then the Prophet, may God bless him and grant him peace, came and entered the house, and between them and Abu Talib there was the space between a man and him. Abu Jahl, may God curse him, feared that if he sat next to Abu Talib he would be more affectionate towards him, so he jumped up and sat in that place. The Messenger of God, may God bless him and grant him peace, did not find a place to sit near his uncle, so he sat by the door. Abu Talib said to him: O nephew, what is the matter with your people that they complain about you and claim that you curse their gods and say this and that? He said: And they spoke at him a lot, and the Messenger of God (peace and blessings of God be upon him) spoke and said: **O uncle, I want them to say one word by which the Arabs will submit to them and the non-Arabs will pay them the jizyah.** They were startled by his words and by what he said, so the people said: "One word. Yes, by your father, ten." They said: **What is it?** Abu Talib said: **And what is it, my nephew?** He (peace and blessings of God be upon him) said: **There is no god but God.** They stood up startled, shaking their clothes and saying: **Has he made the gods one god? This is truly an amazing thing.** He said: And it was revealed from this place to His saying: **Rather, until they taste the punishment.** The wording of Abu Kurayb. This is how Imam Ahmad and An-Nasa'i narrated it from the hadith of Muhammad ibn Abdullah ibn Numayr, both of them from Abu Usamah from Al-A'mash from Ibad, without attributing it to him, something similar. And At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir also narrated it, all of them in their commentaries from the hadith of Sufyan Ath-Thawri from Al-A'mash from Yahya ibn 'Amara Al-Kufi from Sa'id ibn Jubayr from Ibn 'Abbas **may God be pleased with them both**, and he mentioned something similar. And At-Tirmidhi said: It is hasan. Their saying, **We have not heard of this in the Hereafter**, means we have not heard of what

Muhammad calls us to in terms of monotheism in the Hereafter.

Mujahid, Qatada and Abu Zaid said they mean the religion of Quraysh. Others said they mean Christianity. This was said by Muhammad ibn Kaab and As-Suddi. Al-Awfi said on the authority of the Ibn Abbas **may God be pleased with them both: We have not heard of this in the other religion**, meaning Christianity. They said: **If this Qur'an were true, the Christians would have told us about it.** "This is nothing but an invention." Mujahid and Qatada said: **It is a lie.** Ibn Abbas said: **It is a fabrication.** And their statement: **Was the Reminder sent down to him from among us?** means that they rule out the possibility that the Qur'an was sent down to him specifically from among all of them, as He said in the other verse: **Why was this Qur'an not sent down to some great man from the two cities?** God the Almighty said: **Do they divide the mercy of your Lord? We have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees.** That is why they said this, which indicates their ignorance and lack of intelligence in their ruling out the possibility that the Qur'an was sent down to the Messenger from among them.

God the Almighty said: **Rather, when they taste the punishment.** That is, they only say this because they have not tasted the punishment and vengeance of God the Almighty until they say that. They will know the consequences of what they said and what they denied on the Day when they are summoned to the Fire of Hell, summoned with a summons. Then God the Almighty said, explaining that He is the One who controls His kingdom, the Doer of what He wills, the One who gives to whom He wills whatever He wills, and He honors whom He wills, and He humiliates whom He wills, and He guides whom He wills, and He misguides whom He wills, and He sends down the spirit by His command upon whom He wills of His servants, and He seals the heart of whom He wills, so that no one can guide him after God. And that the servants do not own anything of the matter, and they do not have the right to control the kingdom, not even the weight of an atom, and they do not own even a date stone.

And for this reason, God the Almighty said, denying them: **Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?** That is, the Exalted Whose side is inviolable, the Bestower Who gives what He wants to whomever He wants. This noble verse is similar to the words of God the Almighty: "Or do they have a share of the kingdom? Then they would not give the people even a speck on a date stone? Or do they envy the people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. And among them were those who believed in it, and among them were those who turned away from it. And sufficient is Hell as a Blaze." And the words of God the Almighty: "Say: 'If you possessed the treasures of the mercy of my Lord, then you would withhold them for fear of spending, for man is ever stingy.'" This is after narrating about the disbelievers that they denied the

mission of the human Messenger, may God bless him and grant him peace. And as God the Almighty informed us about the people of Salih, peace be upon him, when they said: "Has the message been cast upon him from among us? Rather, he is a most wicked liar. They will know tomorrow who is the most wicked liar."

God the Almighty said: **Or do they have the dominion of the heavens and the earth and whatever is between them? Then let them ascend by means of causes.**

Meaning, if they have that, then let them ascend by means of causes. Ibn Abbas **may God be pleased with him**, Mujahid, Saeed ibn Jubayr, Qatadah, and others said that it means the paths to heaven. Ad-Dahhak **may God have mercy on him** said, **Then let them ascend to the seventh heaven.**

Then the Almighty said: **There are no defeated hosts of the parties there**, meaning these disbelieving hosts who are in pride and discord will be defeated, overcome, and subdued just as the disbelieving parties before them were subdued. This verse is like His saying, may His Majesty be glorified: **Or do they say, 'We are all victorious?' The host will be put to flight and they will turn their backs.** That was on the day of Badr. **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.**

Fath al-Qadir

Then they denied what the Prophet (peace and blessings of God be upon him) brought of monotheism and what he denied of partners for God, so they said: 5- **Has he made the gods one god?** That is, he made them one god and limited them to God the Almighty. **Indeed, this is a strange thing.** That is, an extremely strange matter, with the damma. Al-'ajab with the shaddah is more than that. The majority read 'ajab without a sukoon. Ali, Al-Salami, 'Isa bin 'Umar and Ibn Muqsim read it with a shaddah on the jim. Muqatil said: 'ajab means with a sukoon in the language of Azd Shanu'ah. It was said that al-'ajab with the sukoon and the shaddah indicate that he has exceeded the limit in astonishment, just as one says 'tall' which has length, and 'tawwal' which has exceeded the limit of height. Al-Jawhari's words indicate that exaggeration is specific to 'ajab with a shaddah on the jim, not the one with a sukoon. We have already mentioned at the beginning of this surah the reason for the revelation of these verses.

Tafsir al-Baghawi

5. **I have made the gods one god**, and that was "when Umar ibn al-Khattab, may God be pleased with him, converted to Islam. This upset the Quraysh, and the believers rejoiced over it. Then al-Walid ibn al-Mughira said to the leaders of Quraysh, who were the nobles and the notables, and they were twenty-five men, the eldest of whom was al-Walid ibn al-Mughira. He said to them: Walk to Abu Talib. They went to Abu Talib and said to him: You are our sheikh and our elder, and you know what these fools have done. We have come to you to judge between us and your nephew. Abu Talib sent for the Prophet, may God bless him and

grant him peace, and called him. He said: O my nephew, these are your people who ask you for equality, so do not lean completely towards your people. The Messenger of God, may God bless him and grant him peace, said: What do they ask of me? They said: Refuse to mention our gods and we will leave you and your God. The Prophet, may God bless him and grant him peace, said: Will you give me one word by which you will rule the Arabs and by which the non-Arabs will submit to you? Abu Jahl said: May God be your father, so we will give you it and ten times more. The Messenger of God, may God bless him and grant him peace, said: Say: There is no god but God. They were repelled by that and stood up and said: "Should I make the gods one god? How can one god accommodate all of creation?"

This is truly something amazing, meaning: wondrous. Wonder and astonishment are one and the same, like their saying: a generous man and generous ones, big and big ones, tall and tall ones, wide and wide ones.

Tafsir al-Baidawi

5- **He made the gods one god** by making the divinity that they had for one. **This is indeed an amazing thing** eloquent in its astonishment, for it is contrary to what our fathers agreed upon, and what we see of the fact that the knowledge and power of one person is not sufficient for many things. It was read with emphasis, which is more expressive, like *karram* and *karram*. It was narrated that when Umar, may God be pleased with him, converted to Islam, the Quraysh were upset by this, so they went to Abu Talib and said, **You are our sheikh and our elder, and you know what these fools have done, and we have come to you to judge between us and your nephew.** So he summoned the Messenger of God, may God bless him and grant him peace, and said, **These are your people who are asking you for equality, so do not lean completely towards them.** He, may God bless him and grant him peace, said, **What do they ask of me?** They said, **Reject us and refuse to mention our gods, and we will leave you and your god.** He said, **Do you see that if I give you what you have asked, will I give you one word by which you can rule the Arabs and by which the non-Arabs will submit to you?** They said, **Yes, and ten.** He said, **Say, 'There is no god but God.'** So they stood up and said that.

Surat Sad 38:6

And the leaders among them set out, saying, "Go and be patient with your gods. Indeed, this is something that is desired."

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Tafsir al-Jalalayn

6 - **And the leaders among them set out** from their meeting place with Abu Talib, where they had heard the Prophet, may God bless him and grant him peace, say: **There is no god but God.** *Walk* some of them said to each other: **Walk and be patient over your gods** persist in their worship. *This* mentioned of monotheism **is something desired** from us.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And the nobles of those unbelievers from Quraysh, who said: **Shall I make the gods one god?** set out, saying: Go and be patient with your religion and the worship of your gods. For the statement **to walk** is in the accusative case related to the verb **to go**, as if it was said: Go walking, and continuing with your religion. It was mentioned that this is in the reading of Abdullah: And the leaders of them set out walking, saying: Be patient with your gods. It was mentioned that the one who said that was Uqbah ibn Abi Mu'ayt.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibrahim ibn Muhajir, on the authority of Mujahid: **And the leaders among them set out.** He said: Uqba ibn Abi Mu'ayt.

His saying, **This is something that is desired:** meaning that this statement that Muhammad says and calls us to, of saying there is no god but God, is something that Muhammad wants from us, seeking to dominate us and for us to be his followers in it, and we are not responding to him in that.

Tafsir al-Qurtubi

God Almighty says: **And the chiefs among them set out, saying, 'Walk.'** <The chiefs>are the nobles, and setting out means going quickly, meaning these disbelievers set out from the Messenger, peace be upon him, saying to one another, *Walk*, meaning continue as you were and do not enter into his religion, **and be patient with your gods.** It was said: "It is a reference to their walking to Abu Talib during his illness, as mentioned previously. In the narration of Muhammad bin Ishaq, they are Abu Jahl bin Hisham, Shaibah and Utbah, sons of Rabi'ah bin Abd Shams,

Umayyah bin Khalaf, Al-As bin Wa'il, and Abu Mu'ayt. They came to Abu Talib and said: You are our master and you are fair to us in our own affairs, so spare us the matter of your nephew and the fools with him, for they have abandoned our gods and attacked our religion. Abu Talib sent to the Prophet, may God bless him and grant him peace, and said to him: Your people are calling you to equality and fairness. The Prophet, may God bless him and grant him peace, said: I am only calling them to one word. Abu Jahl said: And ten. He said: You say: There is no god but God. So they stood up and said: Shall I make the gods one god?"

The verses "Walk" *that* is in the accusative case, and the meaning is that you walk. It was said: *that* means *any*, that is, **and the leaders of them set out**, meaning walk. This is an explanation of their setting out, not that they spoke with this word. It was said: The meaning is that the nobles among them set out and said to the common al-Nas 114:<Walk and be patient with your gods>meaning with the worship of your gods <This>meaning what Muhammad, peace be upon him, came with **is something that is desired** meaning it is desired for the people of the earth by the loss of blessings of a people and other things that have descended upon them. It was said: **This is something that is desired** is a word of warning, meaning that Muhammad only wants, by what he says, those who submit to him to rise above him. And we become his followers so he can control us as he wants, so beware of obeying him. Muqatil said that when Umar embraced Islam and Islam became strong through him, this upset the Quraysh and they said: Umar's embrace of Islam, while Islam is strong, is something that is desired.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists' astonishment at the mission of the Messenger of God, may God bless him and grant him peace, as a bringer of good tidings and a warner, as God Almighty says: "Is it a wonder to the people that We have inspired a man from among themselves, saying, 'Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?' The disbelievers say, 'Indeed, this is an obvious magician.'" And God Almighty says here: **And they are amazed that a warner has come to them from among themselves**, meaning a bearer of good tidings like them. The disbelievers said, "This is a lying magician. Has he made the gods one god?" Meaning, do I claim that the one to be worshipped is one and there is no god but Him? The polytheists denied that, and God deemed them ugly. They were amazed at the abandonment of polytheism with God, for they had received idol worship from their fathers and their hearts had imbibed it. When the Messenger (peace and blessings of God be upon him) called them to remove that from their hearts and to single out God with Oneness, they were greatly amazed and amazed and said, **Has he made the gods one god? Indeed, this is a strange thing.** And their eminent ones set out, and

they were their masters, leaders, chiefs, and nobles, saying, **Walk on**, meaning continue in your religion, **and be patient with your gods**, and do not respond to what Muhammad is calling you to of monotheism. God the Almighty said, **Indeed, this is something desired**, Ibn Jarir said, "What Muhammad (peace and blessings of God be upon him) is calling us to of monotheism is something by which he wants honor and supremacy over you and to have followers among you, but we do not respond to him."

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Al-Suddi said that some people from Quraysh gathered, among them Abu Jahl bin Hisham, Al-As bin Wa'il, Al-Aswad bin Al-Muttalib, and Al-Aswad bin Abd Yaghuth, along with a group of the elders of Quraysh. Some of them said to each other, "Let's go to Abu Talib and speak to him about him. Let him be just with us. Let him stop cursing our gods and let us leave him and his god that he worships. We fear that this old man will die and something will happen to us against him, and the Arabs will reproach us for it, saying, 'We left him.' Then, when he died, they took him. So they sent a man from among them called Al-Muttalib, who asked permission to see Abu Talib. He said, "These are the elders and leaders of your people who are asking permission to see you." He said, **Let them in**. When they entered upon him, they said, "O Abu Talib, you are our elder and our master, so be just with your nephew. Tell him to stop cursing our gods and let us leave him and his god." So Abu Talib sent for him. When the Messenger of God (peace and blessings of God be upon him) entered upon him, he said, **O my nephew, these are the elders and leaders of your people and they have asked you to stop cursing their gods and let them leave you and your god**. The Messenger of God (peace and blessings of God be upon him) said, **O uncle**. Shall I not invite them to what is best for them?" He said: **And to what do you invite them?** The Prophet (peace and blessings of God be upon him) said: **I invite them to speak a word by which the Arabs will submit to them and by which they will rule the non-Arabs**. Abu Jahl, may God curse him, said: **From among the people, what is that? By your father, we will give you it and ten times the like**. The Prophet (peace and blessings of God be upon him) said: "You say: There is no god but God." They fled and said: **Ask us for something else**. The Prophet (peace and blessings of God be upon him) said: **Even if you brought me the sun so that you could put it in my hand, I would not ask you for anything else**. They got up from him angrily and said: **By God, we will curse you and your god who ordered you to do this**. The leaders among them set out and said: "Walk and be patient with your gods. This is something that is desired." Narrated by Ibn Abi Hatim and Ibn Jarir, who added: When they went out, the Messenger of God (peace and blessings of God be upon him) invited his uncle to say: **There is no god but God**, but he refused and said: **Rather, follow the religion of the elders**. Then the verse was revealed: **Indeed, you cannot guide whom you love**.

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parties before them were subdued. This verse is like His saying, may His Majesty be glorified: **Or do they say, 'We are all victorious?' The host will be put to flight and they will turn their backs.** That was on the day of Badr. **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.**

Fath al-Qadir

6- **And the chiefs among them set out** What is meant by the chiefs is the nobles, as is stated in more than one place in the interpretation of the Noble Book, that is, they set out from their assembly in which they were with Abu Talib, as mentioned previously, saying, *Walk*, that is, saying to each other, **Continue as you were and do not enter into his religion, and be patient with your gods**, that is, persevere in worshipping them. And it was said that the meaning is: And the chiefs among them set out and said to the common people, **Walk and be patient with your gods**, and that in His saying, *Walk* is the explanation of the implied saying, or of His saying, **and set out** because it includes the meaning of the saying, and it is permissible for it to be a source of the implied or the mentioned: that is, that you walk. It was said that what is meant by **setting out** is: rushing into speech. *Walk* is derived from the word *masht* which means to gather and multiply. This is very far-fetched and contrary to what is indicated by setting out and walking in their true form, and contrary to what was mentioned previously regarding the reason for revelation. The phrase **This is something that is desired** is an explanation of what preceded it regarding the command to be patient. That is, Muhammad wants it for us and our gods, and he wants it to be completed so that he can rise above us, and we will have followers so that he can control us as he wants. So this statement is intended as a warning against it and aversion to it. It was said that the meaning is: This matter is desired by God, the Most High, and whatever He wants will inevitably happen, so be patient in worshipping your gods. It was said that the meaning is: Your religion is something that is desired. That is, it is sought in order to be taken from you and for you to overcome it. The first is more appropriate.

Tafsir al-Baghawi

6. **And the leaders among them set out, saying, 'Walk and be patient with your gods,'** meaning, they set out from the assembly they were in with Abu Talib, saying to one another, **Walk and be patient with your gods,' meaning, remain steadfast in the worship of your gods,** This is something that is desired," meaning something that is desired for us. That is because when Umar converted to Islam and the Muslims gained strength through his position, they said, "This that we see of the increase of the companions of Muhammad, may God bless him and grant him peace, is something that is desired for us.

It was said that it means the people of the earth, and it was said that it means Muhammad that he will rule

over us.

Tafsir al-Baidawi

6- And the leaders among them set out" And the nobles of Quraysh set out from the assembly of Abu Talib after the Messenger of God, may God bless him and grant him peace, had wept over them. "Walk" they said to one another. "Walk Be patient" and remain steadfast. "Upon your gods" on worshipping them, so speaking to him will not benefit you. "That" is the explanatory particle because leaving the assembly of discussion indicates speech. It was said that what is meant by setting out is rushing into speech. **"Walk is from the word mashā" to walk** when a woman has many children, and from it livestock, meaning they gathered. It was read without "that" and it was read that they walk, be patient. "Indeed, this is something that is desired" Indeed, this matter is something from the turmoil of time that is desired for us, so there is no turning back from it, or that what he claims of monotheism or what he intends of leadership and superiority over the Arabs and non-Arabs is something that everyone desires or wants, or that your religion is something that is sought to be taken from you.

Surat Sad 38:7

We have not heard of this in the other religion. This is nothing but a fabrication.

Surat Sad 38:7

We have not heard of this in the other religion. This is nothing but a fabrication.

Tafsir al-Jalalayn

7 - **We have not heard of this in the later religion** the religion of Jesus **This is nothing but an invention** a lie.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **We have not heard of this in the other religion**, the people of interpretation differed in their interpretation of it. Some of them said: Its meaning is: We have not heard of this to which Muhammad calls us, of disavowal of all gods except God, the Most High, and of this book that he brought in the Christian religion. They said: It is the other religion.

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, **We have not heard of this in the other religion**, meaning: Christianity.

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, **We have not heard of this in the other religion**, meaning Christianity. So they said: If this Qur'an were true, the Christians would have told us about it.

Muhammad bin Ishaq told me, he said: Yahya bin Ma'in told us, he said: Ibn Uyaynah told us, on the authority of Ibn Abi Labid, on the authority of Al-Qurazi, regarding his statement, **We have not heard of this in the other religion**, he said: The religion of Jesus.

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us on the authority of Al-Suddi, **We have not heard of this in the other religion**, Christianity.

Others said: Rather, they meant by that: We have not heard of this in our religion, the religion of Quraysh.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **We have not heard of this in the other religion**, he said: The religion of Quraysh.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them,

on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **in the Hereafter**, he said: The religion of Quraysh.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **We have not heard of this in the afterlife**: meaning in our religion, nor in our time at all.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **We have not heard of this in the other religion**, he said: The other religion is the other religion. He said: And the religion is the religion.

It was said that the leaders who set out were a group of the elders of Quraish, including Abu Jahl, Al-Aas bin Wael, and Al-Aswad bin Abd Yaghuth.

Who said that?

Muhammad ibn al-Husayn told me: Ahmad ibn al-Mufaddal told us: Asbat told us, on the authority of al-Suddi, that some people from Quraysh gathered, among them Abu Jahl ibn Hisham, al-'As ibn Wa'il, al-Aswad ibn al-Muttalib, and al-Aswad ibn 'Abd Yaghuth, along with a group of the elders of Quraysh. Some of them said to one another: Let us go to Abu Talib and speak to him about him. Let him be just with us, and order him to stop cursing our gods, and let us leave him and his god that he worships. We fear that this old man might die and something might happen to us, and the Arabs would taunt us and say, 'They left him alone.' Until his uncle died, they seized him. So they sent a man from among them called al-Muttalib, who asked permission to see Abu Talib. The man said, 'These are the elders and leaders of your people asking permission to see you.' The man said, 'Should you let them in?' When they entered, they said, 'O Abu Talib, you are our leader and our master, so be just with your nephew. Order him to stop cursing our gods, and let us leave him and his god.' The man said, 'So you sent Abu Talib to him?' 'When the Messenger of God (peace and blessings of God be upon him) entered upon him, he said: O my nephew, these are the elders and leaders of your people, and they have asked you to stop cursing their gods, and they are calling you and your god?' He said: So he said: O uncle, should I call them to something better for them than that? He said: And what are you calling them to? He said: Should I call them to conceal a word by which the Arabs will submit to them and by which they will rule the non-Arabs? Abu Jahl said from among the al-Nas 114: What is it, by your father? We will give you it and ten times more. He said: You say: There is no god but God. He said: So they fled and said: Ask us for something other than this. He said: If you brought me the sun so that you could put it in my hand, I would not ask you for anything else. He said: So they became angry and got up from him in anger and said: By God, we will curse you, and He who commands you to do this. And the leaders of them went away and said: Walk and be patient with your gods. This is something that is intended..." until His saying: **except for a fabrication**. And he turned to his uncle, and his uncle said to him: O my nephew, what is it? He went to his uncle and called him, and said: Say a word that I will

bear witness for you on the Day of Resurrection, say: There is no god but God. He said: Were it not that the Arabs would criticize you for it, saying: He is afraid of death, I would have given it to you, but according to the religion of the elders. He said: Then this verse was revealed: **Indeed, you do not guide whom you like, but God guides whom He wills** (al-Qasas 28:56).

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 chiefs among them went forth, saying, 'Walk on and be patient over your gods. Indeed, this is something desired.'" He said: It was revealed when the nobles of Quraysh went to Abu Talib and spoke to him about the Prophet, may God bless him and grant him peace. And His statement, **This is nothing but a fabrication**, God Almighty says, informing us about what these polytheists said about the Qur'an, **This Qur'an is nothing but a fabrication**, meaning a lie that Muhammad fabricated and invented.

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

Who said that?

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, **This is nothing but an invention**, meaning: a fabrication.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **This is nothing but an invention**, he said: A lie.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid: **This is nothing but a fabrication**. He said: A lie.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **This is nothing but an invention** except something that you create.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, **This is nothing but a fabrication**: Muhammad, may God bless him and grant him peace, fabricated it.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **This is nothing but an invention**, they said: This is nothing but a lie.

Tafsir al-Qurtubi

God the Almighty said: **We have not heard of this in the later religion**. Ibn Abbas, Al-Qurazi, Qatada, Muqatil, Al-Kalbi and Al-Suddi said: They mean the Christian religion of Jesus, which is the last religion. The Christians make a god with God. Mujahid and Qatada also said: They mean the religion of Quraysh.

Al-Hasan said: We have not heard that this will be at the end of time. It was also said: We have not heard from the People of the Book that Muhammad is the true Messenger. **This is nothing but an invention**, meaning a lie and fabrication, from Ibn Abbas and others. It is said: He created and invented, meaning he innovated. God the Almighty created creation from this, meaning he innovated them without an example.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists' astonishment at the mission of the Messenger of God, may God bless him and grant him peace, as a bringer of good tidings and a warner, as God Almighty says: "Is it a wonder to the people that We have inspired a man from among themselves, saying, 'Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?' The disbelievers say, 'Indeed, this is an obvious magician.'" And God Almighty says here: **And they are amazed that a warner has come to them from among themselves**, meaning a bearer of good tidings like them. The disbelievers said, "This is a lying magician. Has he made the gods one god?" Meaning, do I claim that the one to be worshipped is one and there is no god but Him? The polytheists denied that, and God deemed them ugly. They were amazed at the abandonment of polytheism with God, for they had received idol worship from their fathers and their hearts had imbibed it. When the Messenger (peace and blessings of God be upon him) called them to remove that from their hearts and to single out God with Oneness, they were greatly amazed and amazed and said, **Has he made the gods one god? Indeed, this is a strange thing**. And their eminent ones set out, and they were their masters, leaders, chiefs, and nobles, saying, **Walk on**, meaning continue in your religion, **and be patient with your gods**, and do not respond to what Muhammad is calling you to of monotheism. God the Almighty said, **Indeed, this is something desired**, Ibn Jarir said, "What Muhammad (peace and blessings of God be upon him) is calling us to of monotheism is something by which he wants honor and supremacy over you and to have followers among you, but we do not respond to him."

Mention the reason for the revelation of these noble verses

Al-Suddi said that some people from Quraysh gathered, among them Abu Jahl bin Hisham, Al-As bin Wa'il, Al-Aswad bin Al-Muttalib, and Al-Aswad bin Abd Yaghuth, along with a group of the elders of Quraysh. Some of them said to each other, "Let's go to Abu Talib and speak to him about him. Let him be just with us. Let him stop cursing our gods and let us leave him and his god that he worships. We fear that this old man will die and something will happen to us against him, and the Arabs will reproach us for it, saying, 'We left him.' Then, when he died, they took him. So they sent a man from among them called Al-Muttalib, who asked permission to see Abu Talib. He said, "These are the elders and leaders of your people who are asking permission to see you." He said, **Let them in**. When they entered upon him, they said, "O Abu Talib, you

We have not heard of this in the other religion. This is nothing but a fabrication.

are our elder and our master, so be just with your nephew. Tell him to stop cursing our gods and let us leave him and his god.” So Abu Talib sent for him. When the Messenger of God (peace and blessings of God be upon him) entered upon him, he said, **O my nephew, these are the elders and leaders of your people and they have asked you to stop cursing their gods and let them leave you and your god.** The Messenger of God (peace and blessings of God be upon him) said, **O uncle.** Shall I not invite them to what is best for them?” He said: **And to what do you invite them?** The Prophet (peace and blessings of God be upon him) said: **I invite them to speak a word by which the Arabs will submit to them and by which they will rule the non-Arabs.** Abu Jahl, may God curse him, said: **From among the people, what is that? By your father, we will give you it and ten times the like.** The Prophet (peace and blessings of God be upon him) said: “You say: There is no god but God.” They fled and said: **Ask us for something else.** The Prophet (peace and blessings of God be upon him) said: **Even if you brought me the sun so that you could put it in my hand, I would not ask you for anything else.** They got up from him angrily and said: **By God, we will curse you and your god who ordered you to do this.** The leaders among them set out and said: “Walk and be patient with your gods. This is something that is desired.” Narrated by Ibn Abi Hatim and Ibn Jarir, who added: When they went out, the Messenger of God (peace and blessings of God be upon him) invited his uncle to say: **There is no god but God,** but he refused and said: **Rather, follow the religion of the elders.** Then the verse was revealed: **Indeed, you cannot guide whom you love.**

Abu Ja`far ibn Jarir said: Abu Kurayb and Ibn Wakee` said: Abu Usamah told us: Al-A`mash told us: `Ibad told us, on the authority of Sa`id ibn Jubayr, on the authority of Ibn `Abbas, may God be pleased with them both, who said: When Abu Talib fell ill, a group of Quraysh, among them Abu Jahl, came to him and said: Your nephew curses our gods and does this and that and says this and that. Why don't you send for him and forbid him? So he sent for him. Then the Prophet, may God bless him and grant him peace, came and entered the house, and between them and Abu Talib there was the space between a man and him. Abu Jahl, may God curse him, feared that if he sat next to Abu Talib he would be more affectionate towards him, so he jumped up and sat in that place. The Messenger of God, may God bless him and grant him peace, did not find a place to sit near his uncle, so he sat by the door. Abu Talib said to him: O nephew, what is the matter with your people that they complain about you and claim that you curse their gods and say this and that? He said: And they spoke at him a lot, and the Messenger of God (peace and blessings of God be upon him) spoke and said: **O uncle, I want them to say one word by which the Arabs will submit to them and the non-Arabs will pay them the jizyah.** They were startled by his words and by what he said, so the people said: “One word. Yes, by your father, ten.” They said: **What is it?** Abu Talib said: **And what is it, my nephew?** He (peace and blessings of God be upon him) said: **There is no god but God.** They stood up

startled, shaking their clothes and saying: **Has he made the gods one god? This is truly an amazing thing.** He said: And it was revealed from this place to His saying: **Rather, until they taste the punishment.** The wording of Abu Kurayb. This is how Imam Ahmad and An-Nasa'i narrated it from the hadith of Muhammad ibn Abdullah ibn Numayr, both of them from Abu Usamah from Al-A`mash from Ibad, without attributing it to him, something similar. And At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir also narrated it, all of them in their commentaries from the hadith of Sufyan Ath-Thawri from Al-A`mash from Yahya ibn `Amara Al-Kufi from Sa`id ibn Jubayr from Ibn `Abbas **may God be pleased with them both,** and he mentioned something similar. And At-Tirmidhi said: It is hasan. Their saying, **We have not heard of this in the Hereafter,** means we have not heard of what Muhammad calls us to in terms of monotheism in the Hereafter.

Mujahid, Qatada and Abu Zaid said they mean the religion of Quraysh. Others said they mean Christianity. This was said by Muhammad ibn Kaab and As-Suddi. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: We have not heard of this in the other religion,** meaning Christianity. They said: **If this Qur'an were true, the Christians would have told us about it.** “This is nothing but an invention.” Mujahid and Qatada said: **It is a lie.** Ibn Abbas said: **It is a fabrication.** And their statement: **Was the Reminder sent down to him from among us?** means that they rule out the possibility that the Qur'an was sent down to him specifically from among all of them, as He said in the other verse: **Why was this Qur'an not sent down to some great man from the two cities?** God the Almighty said: **Do they divide the mercy of your Lord? We have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees.** That is why they said this, which indicates their ignorance and lack of intelligence in their ruling out the possibility that the Qur'an was sent down to the Messenger from among them.

God the Almighty said: **Rather, when they taste the punishment.** That is, they only say this because they have not tasted the punishment and vengeance of God the Almighty until they say that. They will know the consequences of what they said and what they denied on the Day when they are summoned to the Fire of Hell, summoned with a summons. Then God the Almighty said, explaining that He is the One who controls His kingdom, the Doer of what He wills, the One who gives to whom He wills whatever He wills, and He honors whom He wills, and He humiliates whom He wills, and He guides whom He wills, and He misguides whom He wills, and He sends down the spirit by His command upon whom He wills of His servants, and He seals the heart of whom He wills, so that no one can guide him after God. And that the servants do not own anything of the matter, and they do not have the right to control the kingdom, not even the weight of an atom, and they do not own even a date stone.

And for this reason, God the Almighty said, denying them: **Or do they have the treasures of the mercy of**

your Lord, the Exalted in Might, the Bestower? That is, the Exalted Whose side is inviolable, the Bestower Who gives what He wants to whomever He wants. This noble verse is similar to the words of God the Almighty: "Or do they have a share of the kingdom? Then they would not give the people even a speck on a date stone? Or do they envy the people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. And among them were those who believed in it, and among them were those who turned away from it. And sufficient is Hell as a Blaze." And the words of God the Almighty: "Say: 'If you possessed the treasures of the mercy of my Lord, then you would withhold them for fear of spending, for man is ever stingy.'" This is after narrating about the disbelievers that they denied the mission of the human Messenger, may God bless him and grant him peace. And as God the Almighty informed us about the people of Salih, peace be upon him, when they said: "Has the message been cast upon him from among us? Rather, he is a most wicked liar. They will know tomorrow who is the most wicked liar."

God the Almighty said: **Or do they have the dominion of the heavens and the earth and whatever is between them? Then let them ascend by means of causes.** Meaning, if they have that, then let them ascend by means of causes. Ibn Abbas **may God be pleased with him**, Mujahid, Saeed ibn Jubayr, Qatadah, and others said that it means the paths to heaven. Ad-Dahhak **may God have mercy on him** said, **Then let them ascend to the seventh heaven.**

Then the Almighty said: **There are no defeated hosts of the parties there**, meaning these disbelieving hosts who are in pride and discord will be defeated, overcome, and subdued just as the disbelieving parties before them were subdued. This verse is like His saying, may His Majesty be glorified: **Or do they say, 'We are all victorious?' The host will be put to flight and they will turn their backs.** That was on the day of Badr. **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.**

Fath al-Qadir

7- We have not heard of this in the last religion meaning we have not heard of what Muhammad says about monotheism in the last religion. It is the religion of Christianity, for it is the last religion before the religion of Islam. This is what Muhammad ibn Ka'b al-Qurazi, Qatadah, Muqatil, al-Kalbi, and al-Suddi said. Mujahid said: They mean the religion of Quraysh. A similar narration was also narrated from Qatadah. Al-Hasan said: The meaning is we have not heard that this will be at the end of time. It was also said that the meaning is we have not heard from the Jews and Christians that Muhammad is a messenger. **This is nothing but a fabrication** meaning this is nothing but a lie that Muhammad invented and fabricated.

Tafsir al-Baghawi

7. We have not heard of this, meaning what

Muhammad says about monotheism, **in the other religion**. Ibn Abbas, may God be pleased with him, and Al-Kalbi and Muqatil said: They mean Christianity, because it is the last of the religions and they do not believe in monotheism, but rather they say it is the third of three.

Mujahid and Qatadah said: They mean the religion of Quraysh and their faith.

This is nothing but a fabrication, a lie and a fabrication.

Tafsir al-Baidawi

7- We have not heard of this of what he says **in the other religion** in the religion that we found our fathers following, or in the religion of Jesus, peace be upon him, which is the last of the religions, as the Christians believe in trinity. It is possible that it is a condition of this, meaning we heard from the People of the Book and the soothsayers about monotheism existing in the awaited religion. **This is nothing but an invention** a lie that he fabricated.

Surat S: 8

Has the message been sent down to him from among us? Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.

Surat Sad 38:8

Has the message been sent down to him from among us? Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.

Tafsir al-Jalalayn

8 - **Did He send down** by realizing the two hamzas and facilitating the second and inserting an alif between them in both ways and leaving it **upon him** upon Muhammad **the remembrance** the Qur'an **from among us** and he is not the greatest of us nor the most honorable of us, meaning it was not sent down upon him. God Almighty said **Rather, they are in doubt about My remembrance** and the revelation of the Qur'an when they denied the one who brought it **Rather, when** they did not **taste the punishment** and if they tasted it they would have believed the Prophet, may God bless him and grant him peace, in what he brought and belief would not benefit them then.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says, informing us of what these polytheists from Quraysh said: **Was the message sent down to Muhammad from among us, and was it sent down specifically to him, while he is not of higher lineage than us?** And His statement, **Rather, they are in doubt about My message**, God the Most High says: It is not the case that these polytheists do not have knowledge that Muhammad is truthful, but rather they are in doubt about Our revelation to him, and about this Qur'an that We sent down to him, that it is from Us. **Rather, they have not yet tasted the punishment**, meaning: Rather, Our punishment has not yet descended upon them, so that they taste the consequences of their denial of Muhammad, and their doubt about Our sending down this Qur'an to him. If they had tasted the punishment for that, they would have known and been certain of the truth of what they were denying, when their deeds would have been of no benefit to them.

Tafsir al-Qurtubi

The Almighty's statement: **Has the Reminder been sent down to him from among us?** This is a question of denial, and the Reminder here is the Qur'an. They denied that it was revealed exclusively to Him from among them, so God the Almighty said: **Rather, they are in doubt about My Reminder**, meaning about the revelation of the Qur'an. That is, they know that you have always been truthful among them, but they only doubted what I sent down to you, whether it was from Me or not. **Rather, they have not yet tasted the**

punishment, that is, they were deceived by the length of the respite. If they had tasted My punishment for their polytheism, their doubt would have been removed from them, and they would not have said that. But faith would be of no use then. *Lama* means *lam*, and *ma* is redundant, like His statement: **In a little while** (al-Mu'minun 33:40) and **Because they broke their covenant** (al-Nisa' 4:155).

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists' astonishment at the mission of the Messenger of God, may God bless him and grant him peace, as a bringer of good tidings and a warner, as God Almighty says: "Is it a wonder to the people that We have inspired a man from among themselves, saying, 'Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?' The disbelievers say, 'Indeed, this is an obvious magician.'" And God Almighty says here: **And they are amazed that a warner has come to them from among themselves**, meaning a bearer of good tidings like them. The disbelievers said, "This is a lying magician. Has he made the gods one god?" Meaning, do I claim that the one to be worshipped is one and there is no god but Him? The polytheists denied that, and God deemed them ugly. They were amazed at the abandonment of polytheism with God, for they had received idol worship from their fathers and their hearts had imbibed it. When the Messenger (peace and blessings of God be upon him) called them to remove that from their hearts and to single out God with Oneness, they were greatly amazed and amazed and said, **Has he made the gods one god? Indeed, this is a strange thing**. And their eminent ones set out, and they were their masters, leaders, chiefs, and nobles, saying, **Walk on**, meaning continue in your religion, **and be patient with your gods**, and do not respond to what Muhammad is calling you to of monotheism. God the Almighty said, **Indeed, this is something desired**, Ibn Jarir said, "What Muhammad (peace and blessings of God be upon him) is calling us to of monotheism is something by which he wants honor and supremacy over you and to have followers among you, but we do not respond to him."

Mention the reason for the revelation of these noble verses

Al-Suddi said that some people from Quraysh gathered, among them Abu Jahl bin Hisham, Al-As bin Wa'il, Al-Aswad bin Al-Muttalib, and Al-Aswad bin Abd Yaghuth, along with a group of the elders of Quraysh. Some of them said to each other, "Let's go to Abu Talib and speak to him about him. Let him be just with us. Let him stop cursing our gods and let us leave him and his god that he worships. We fear that this old man will die and something will happen to us against him, and the Arabs will reproach us for it, saying, 'We left him.' Then, when he died, they took him. So they sent a man from among them called Al-Muttalib, who asked

permission to see Abu Talib. He said, "These are the elders and leaders of your people who are asking permission to see you." He said, **Let them in.** When they entered upon him, they said, "O Abu Talib, you are our elder and our master, so be just with your nephew. Tell him to stop cursing our gods and let us leave him and his god." So Abu Talib sent for him. When the Messenger of God (peace and blessings of God be upon him) entered upon him, he said, **O my nephew, these are the elders and leaders of your people and they have asked you to stop cursing their gods and let them leave you and your god.** The Messenger of God (peace and blessings of God be upon him) said, **O uncle.** Shall I not invite them to what is best for them?" He said: **And to what do you invite them?** The Prophet (peace and blessings of God be upon him) said: **I invite them to speak a word by which the Arabs will submit to them and by which they will rule the non-Arabs.** Abu Jahl, may God curse him, said: **From among the people, what is that? By your father, we will give you it and ten times the like.** The Prophet (peace and blessings of God be upon him) said: "You say: There is no god but God." They fled and said: **Ask us for something else.** The Prophet (peace and blessings of God be upon him) said: **Even if you brought me the sun so that you could put it in my hand, I would not ask you for anything else.** They got up from him angrily and said: **By God, we will curse you and your god who ordered you to do this.** The leaders among them set out and said: "Walk and be patient with your gods. This is something that is desired." Narrated by Ibn Abi Hatim and Ibn Jarir, who added: When they went out, the Messenger of God (peace and blessings of God be upon him) invited his uncle to say: **There is no god but God,** but he refused and said: **Rather, follow the religion of the elders.** Then the verse was revealed: **Indeed, you cannot guide whom you love.**

Abu Ja'far ibn Jarir said: Abu Kurayb and Ibn Wake' said: Abu Usamah told us: Al-A'mash told us: 'Ibad told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, may God be pleased with them both, who said: When Abu Talib fell ill, a group of Quraysh, among them Abu Jahl, came to him and said: Your nephew curses our gods and does this and that and says this and that. Why don't you send for him and forbid him? So he sent for him. Then the Prophet, may God bless him and grant him peace, came and entered the house, and between them and Abu Talib there was the space between a man and him. Abu Jahl, may God curse him, feared that if he sat next to Abu Talib he would be more affectionate towards him, so he jumped up and sat in that place. The Messenger of God, may God bless him and grant him peace, did not find a place to sit near his uncle, so he sat by the door. Abu Talib said to him: O nephew, what is the matter with your people that they complain about you and claim that you curse their gods and say this and that? He said: And they spoke at him a lot, and the Messenger of God (peace and blessings of God be upon him) spoke and said: **O uncle, I want them to say one word by which the Arabs will submit to them and the non-Arabs will pay them the jizyah.** They were startled by his words and by what he said, so the people said: "One word. Yes, by your father, ten." They said: **What is it?** Abu Talib said: **And what is it, my**

nephew? He (peace and blessings of God be upon him) said: **There is no god but God.** They stood up startled, shaking their clothes and saying: **Has he made the gods one god? This is truly an amazing thing.** He said: And it was revealed from this place to His saying: **Rather, until they taste the punishment.** The wording of Abu Kurayb. This is how Imam Ahmad and An-Nasa'i narrated it from the hadith of Muhammad ibn Abdullah ibn Numayr, both of them from Abu Usamah from Al-A'mash from Ibad, without attributing it to him, something similar. And At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir also narrated it, all of them in their commentaries from the hadith of Sufyan Ath-Thawri from Al-A'mash from Yahya ibn 'Amara Al-Kufi from Sa'id ibn Jubayr from Ibn 'Abbas **may God be pleased with them both,** and he mentioned something similar. And At-Tirmidhi said: It is hasan. Their saying, **We have not heard of this in the Hereafter,** means we have not heard of what Muhammad calls us to in terms of monotheism in the Hereafter.

Mujahid, Qatada and Abu Zaid said they mean the religion of Quraysh. Others said they mean Christianity. This was said by Muhammad ibn Kaab and As-Suddi. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: We have not heard of this in the other religion,** meaning Christianity. They said: **If this Qur'an were true, the Christians would have told us about it.** "This is nothing but an invention." Mujahid and Qatada said: **It is a lie.** Ibn Abbas said: **It is a fabrication.** And their statement: **Was the Reminder sent down to him from among us?** means that they rule out the possibility that the Qur'an was sent down to him specifically from among all of them, as He said in the other verse: **Why was this Qur'an not sent down to some great man from the two cities?** God the Almighty said: **Do they divide the mercy of your Lord? We have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees.** That is why they said this, which indicates their ignorance and lack of intelligence in their ruling out the possibility that the Qur'an was sent down to the Messenger from among them.

God the Almighty said: **Rather, when they taste the punishment.** That is, they only say this because they have not tasted the punishment and vengeance of God the Almighty until they say that. They will know the consequences of what they said and what they denied on the Day when they are summoned to the Fire of Hell, summoned with a summons. Then God the Almighty said, explaining that He is the One who controls His kingdom, the Doer of what He wills, the One who gives to whom He wills whatever He wills, and He honors whom He wills, and He humiliates whom He wills, and He guides whom He wills, and He misguides whom He wills, and He sends down the spirit by His command upon whom He wills of His servants, and He seals the heart of whom He wills, so that no one can guide him after God. And that the servants do not own anything of the matter, and they do not have the right to control the kingdom, not even the weight of an atom, and they do not own even a date stone.

And for this reason, God the Almighty said, denying them: **Or do they have the treasures of the mercy of**

Surat S: 8

Has the message been sent down to him from among us? Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.

your Lord, the Exalted in Might, the Bestower? That is, the Exalted Whose side is inviolable, the Bestower Who gives what He wants to whomever He wants. This noble verse is similar to the words of God the Almighty: "Or do they have a share of the kingdom? Then they would not give the people even a speck on a date stone? Or do they envy the people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. And among them were those who believed in it, and among them were those who turned away from it. And sufficient is Hell as a Blaze." And the words of God the Almighty: "Say: 'If you possessed the treasures of the mercy of my Lord, then you would withhold them for fear of spending, for man is ever stingy.'" This is after narrating about the disbelievers that they denied the mission of the human Messenger, may God bless him and grant him peace. And as God the Almighty informed us about the people of Salih, peace be upon him, when they said: "Has the message been cast upon him from among us? Rather, he is a most wicked liar. They will know tomorrow who is the most wicked liar."

God the Almighty said: **Or do they have the dominion of the heavens and the earth and whatever is between them? Then let them ascend by means of causes.**

Meaning, if they have that, then let them ascend by means of causes. Ibn Abbas **may God be pleased with him**, Mujahid, Saeed ibn Jubayr, Qatadah, and others said that it means the paths to heaven. Ad-Dahhak **may God have mercy on him** said, **Then let them ascend to the seventh heaven.**

Then the Almighty said: **There are no defeated hosts of the parties there**, meaning these disbelieving hosts who are in pride and discord will be defeated, overcome, and subdued just as the disbelieving parties before them were subdued. This verse is like His saying, may His Majesty be glorified: **Or do they say, 'We are all victorious?' The host will be put to flight and they will turn their backs.** That was on the day of Badr. **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.**

Fath al-Qadir

Then they denounced that God and His Messenger would be singled out for the privilege of prophethood without them, so they said: 8- **Was the message sent down to him from among us?** The question is for denial: how could that be while we are the leaders and nobles? Al-Zajjaj said: They said, how could the Qur'an be sent down to Muhammad from among us while we are older and more honorable than him? This is similar to their saying, **Why was this Qur'an not sent down to some great man from the two cities?** So they denied that God, the Exalted, would bestow whatever He wills upon whomever He wishes of His servants. When he mentioned their denunciation of the revelation of the Qur'an to the Messenger of God, may God bless him and grant him peace, and not to them, he explained the reason why they abandoned believing in what the

Messenger of God, may God bless him and grant him peace, brought, saying: **Rather, they are in doubt about My message**, meaning the Qur'an or the revelation, because they turned away from the consideration that would necessitate belief in it and neglected the evidence indicating that it was the truth sent down from God. **Rather, they have not yet tasted My punishment**, meaning, the reason is that they have not tasted My punishment, so they were deceived by the length of the respite. If they had tasted My punishment despite their polytheism and doubt, they would have believed in what I brought of the Qur'an and would not have doubted it.

Tafsir al-Baghawi

8. **Was the Reminder sent down to him**, meaning the Qur'an, **from among us**, when he is not the greatest or most noble of us, the people of Mecca say. God Almighty says: **Rather, they are in doubt about My Reminder**, meaning the Revelation and what I sent down, **but they have not yet tasted the punishment**, and if they had tasted it, they would not have said this.

Tafsir al-Baidawi

8- **Has the Reminder been sent down to him from among us?** This is a denial of his being the only one to receive revelation, while he is like them or lower than them in honor and leadership, as in their saying, **Why was this Qur'an not sent down to some great man from the two cities?** And similar examples are proof that the basis of their denial was nothing but envy and shortsightedness regarding worldly debris. **Rather, they are in doubt about My Reminder** of the Qur'an or revelation due to their inclination towards imitation and their turning away from evidence. There is nothing in their belief that can prove it, such as their saying, **This is a lying magician, This is nothing but an invention.** "Rather, they have not yet tasted My punishment", but when they taste it, their doubt will be removed. The meaning is that they will not believe in it until the punishment takes its toll and compels them to believe in it.

Surat Sad 38:9

Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?

Tafsir al-Jalalayn

9 - Or do they have the treasures of the mercy of your Lord, the Almighty, the Giver of prophethood and other things, so they can give them to whomever they wish?

Tafsir al-Suyuti

Tafsir al-Tabari

Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower? God Almighty says: Or do these polytheists who deny God's revelation to Muhammad have the treasures of the mercy of your Lord, meaning the keys to the mercy of your Lord, O Muhammad, the Exalted in His power, the Bestower of whatever He wills of His creation, of kingdom, power, and prophethood, so that they prevent you, O Muhammad, from the honor that God has bestowed upon you and the favor that He has bestowed upon you of the message.

Tafsir al-Qurtubi

The Almighty's saying: **Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?** It was said: Do they have this so that they can prevent Muhammad, peace be upon him, from what God, the Almighty, bestowed upon him of prophethood? The word *am* may be used to mean a rebuke if the statement is connected to a statement before it, like the Almighty's saying: "The revelation of the Book, about which there is no doubt, is from the Lord of the worlds. Or do they say, 'He has invented it?'" (al-Sajdah 32:1-3) It has also been said that His saying: **Or do they have the treasures of the mercy of your Lord?** is connected to His saying: **And they wonder that a warner has come to them from among themselves.** (Sad: 4) So the meaning is that God, the Almighty, sends whomever He wills, because the treasures of the heavens and the earth belong to Him.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists' astonishment at the mission of the Messenger of God, may God bless him and grant him peace, as a bringer of good tidings and a warner, as God Almighty says: "Is it a wonder to the people that We have inspired a man from among themselves, saying, 'Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?' The disbelievers say, 'Indeed, this is an obvious magician.'" And God Almighty says here: **And they are amazed that a warner has come to them from among**

themselves, meaning a bearer of good tidings like them. The disbelievers said, "This is a lying magician. Has he made the gods one god?" Meaning, do I claim that the one to be worshipped is one and there is no god but Him? The polytheists denied that, and God deemed them ugly. They were amazed at the abandonment of polytheism with God, for they had received idol worship from their fathers and their hearts had imbibed it. When the Messenger (peace and blessings of God be upon him) called them to remove that from their hearts and to single out God with Oneness, they were greatly amazed and amazed and said, **Has he made the gods one god? Indeed, this is a strange thing.** And their eminent ones set out, and they were their masters, leaders, chiefs, and nobles, saying, **Walk on**, meaning continue in your religion, **and be patient with your gods**, and do not respond to what Muhammad is calling you to of monotheism. God the Almighty said, **Indeed, this is something desired**, Ibn Jarir said, "What Muhammad (peace and blessings of God be upon him) is calling us to of monotheism is something by which he wants honor and supremacy over you and to have followers among you, but we do not respond to him."

Mention the reason for the revelation of these noble verses

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Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?

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And for this reason, God the Almighty said, denying them: **Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?** That is, the Exalted Whose side is inviolable, the Bestower Who gives what He wants to whomever He wants. This noble verse is similar to the words of God the Almighty: "Or do they have a share of the kingdom? Then they would not give the people even a speck on a date stone? Or do they envy the people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. And among them were those who believed in it, and among them were those who turned away from it. And sufficient is Hell as a Blaze." And the words of God the Almighty: "Say: 'If you possessed the treasures of the mercy of my Lord, then you would withhold them for fear of spending, for man is ever stingy.'" This is after narrating about the disbelievers that they denied the mission of the human Messenger, may God bless him and grant him peace. And as God the Almighty informed us about the people of Salih, peace be upon him, when they said: "Has the message been cast upon him from among us? Rather, he is a most wicked liar. They will know tomorrow who is the most wicked liar."

God the Almighty said: **Or do they have the dominion of the heavens and the earth and whatever is between them? Then let them ascend by means of causes.**

Meaning, if they have that, then let them ascend by means of causes. Ibn Abbas **may God be pleased with him**, Mujahid, Saeed ibn Jubayr, Qatadah, and others said that it means the paths to heaven. Ad-Dahhak **may God have mercy on him** said, **Then let them ascend to the seventh heaven.**

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Fath al-Qadir

9- **Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?** That is, the keys to the blessings of your Lord, which are the prophethood and other blessings less than it, so that they can give them to whomever they wish. So what is wrong with them and why would they deny what God bestowed upon this Prophet, chose him for him and selected him for His message? The meaning is: Rather, do they have them, because *am* is the disjunctive particle understood by *ba/* and the hamza. The Exalted is the Victorious, the Dominant. And the Bestower is the Giver without account.

Tafsir al-Baghawi

9. **Or do they have**, do they have, **the treasures of your Lord's mercy**, meaning: the blessings of your Lord, meaning: the keys to prophethood that they give to whomever they wish, similar to: **Do they distribute the mercy of your Lord?** (al-Zukhruf 43:32) meaning the prophethood of your Lord, **the Almighty, the Bestower**, [the Almighty in dominion, the Bestower] who bestowed prophethood upon Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

9- **Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Giver?** Rather, do they have the treasures of His mercy at their disposal so that they may bestow it upon whomever they wish and divert it from whomever they wish, so that He may choose for prophethood some of their leaders? The meaning is that prophethood is a gift from God that He bestows upon whomever He wishes of His servants, with no one to prevent it, for He is the Exalted in Might, that is, the Victorious Who is not defeated, the Giver Who has the power to bestow whatever He wishes upon whomever He wishes. Then He explained that by saying:

Surat Sad 38:10

Or do they have the dominion of the heavens and the earth and whatever is between them? So let them ascend by means of means.

Surat Sad 38:10

Or do they have the dominion of the heavens and the earth and whatever is between them? So let them ascend by means of means.

Tafsir al-Jalalayn

10 - **Or do they have the kingdom of the heavens and the earth and what is between them?** If they claim that, **then let them ascend through the means** leading to the heavens and bring revelation and make it exclusive to whomever they wish. And the word *umm* in both places has the meaning of the hamza of denial.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or do these polytheists who are in arrogance and discord **have dominion over the heavens and the earth and whatever is between them?** For no one who is in My kingdom and authority can be arrogant to Me or discord with Me. And His statement **so let them ascend by means** means: And if they have dominion over the heavens and the earth and whatever is between them, then let them ascend by the gates of heaven and its paths, for whoever has dominion over something will not be unable to supervise it, inspect it and look after it.

The interpreters differed about the meaning of the reasons mentioned by God in this place. Some of them said: He meant by them the gates of heaven.

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, **So let them ascend by means of means**, he said: The paths and gates of heaven.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So let them ascend through the causes**, meaning: through the gates of heaven.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **in the causes**, he said: the causes of the heavens.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So let them ascend by means of means**, he said: The paths of the heavens.

It was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of Al-Dahhak, **Or do they have the kingdom of the heavens and the**

earth? He said: If **they have the kingdom of the heavens and the earth and what is between them, then let them ascend through the means**, he said: Let them ascend to the seventh heaven.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **so that they may ascend through the means**, meaning: in the sky.

It was mentioned on the authority of Al-Rabi' bin Anas regarding this:

What was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, who said: "Causes are finer than hair and stronger than iron. They are found everywhere, except that they cannot be seen. The root of the word 'causal' among the Arabs is: everything that leads to reaching the desired goal, such as a rope, a means, a womb, kinship, a road, a path, or anything else."

Tafsir al-Qurtubi

Or do they have the dominion of the heavens and the earth and whatever is between them? That is, if they claim that, **Then let them ascend through the causes** That is, let them ascend to the heavens and prevent the angels from sending down revelation to Muhammad. It is said: he ascended, yaruqi, and irtaqa if he ascended. And he ascended, yaruqi, raqi, like he threw, yarma, rami, from the word ruqyah. Al-Rabi' ibn Anas said: The causes are finer than hair and stronger than iron, but they are not seen. The cause in the language is everything by which one reaches the desired goal, such as a rope or other. It was said: The causes are the gates of the heavens from which the angels descend, as said by Mujahid and Qatadah. Zuhair said:

Even if he sought the causes of heaven with a ladder

It was said: The causes are the heavens themselves, meaning let them ascend heaven by heaven. Al-Suddi said: <In the causes>in virtue and religion. It was said: meaning let them ascend in the causes of strength if they think they are preventing them. This is the meaning of Abu Ubaidah's statement. It was said: The causes are the ropes, meaning if they find a rope or a cause to ascend to the heavens then let them ascend, and this is a matter of rebuke and challenge.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists' astonishment at the mission of the Messenger of God, may God bless him and grant him peace, as a bringer of good tidings and a warner, as God Almighty says: "Is it a wonder to the people that We have inspired a man from among themselves, saying, 'Warn the people and give good tidings to those who believe that

they will have a sure footing with their Lord?' The disbelievers say, 'Indeed, this is an obvious magician.'" And God Almighty says here: **And they are amazed that a warner has come to them from among themselves**, meaning a bearer of good tidings like them. The disbelievers said, "This is a lying magician. Has he made the gods one god?" Meaning, do I claim that the one to be worshipped is one and there is no god but Him? The polytheists denied that, and God deemed them ugly. They were amazed at the abandonment of polytheism with God, for they had received idol worship from their fathers and their hearts had imbibed it. When the Messenger (peace and blessings of God be upon him) called them to remove that from their hearts and to single out God with Oneness, they were greatly amazed and amazed and said, **Has he made the gods one god? Indeed, this is a strange thing**. And their eminent ones set out, and they were their masters, leaders, chiefs, and nobles, saying, **Walk on**, meaning continue in your religion, **and be patient with your gods**, and do not respond to what Muhammad is calling you to of monotheism. God the Almighty said, **Indeed, this is something desired**, Ibn Jarir said, "What Muhammad (peace and blessings of God be upon him) is calling us to of monotheism is something by which he wants honor and supremacy over you and to have followers among you, but we do not respond to him."

Mention the reason for the revelation of these noble verses

Al-Suddi said that some people from Quraysh gathered, among them Abu Jahl bin Hisham, Al-As bin Wa'il, Al-Aswad bin Al-Muttalib, and Al-Aswad bin Abd Yaghuth, along with a group of the elders of Quraysh. Some of them said to each other, "Let's go to Abu Talib and speak to him about him. Let him be just with us. Let him stop cursing our gods and let us leave him and his god that he worships. We fear that this old man will die and something will happen to us against him, and the Arabs will reproach us for it, saying, 'We left him.' Then, when he died, they took him. So they sent a man from among them called Al-Muttalib, who asked permission to see Abu Talib. He said, "These are the elders and leaders of your people who are asking permission to see you." He said, **Let them in**. When they entered upon him, they said, "O Abu Talib, you are our elder and our master, so be just with your nephew. Tell him to stop cursing our gods and let us leave him and his god." So Abu Talib sent for him. When the Messenger of God (peace and blessings of God be upon him) entered upon him, he said, **O my nephew, these are the elders and leaders of your people and they have asked you to stop cursing their gods and let them leave you and your god**. The Messenger of God (peace and blessings of God be upon him) said, **O uncle**. Shall I not invite them to what is best for them?" He said: **And to what do you invite them?** The Prophet (peace and blessings of God be upon him) said: **I invite them to speak a word by which the Arabs will submit to them and by which they will rule the non-Arabs**. Abu Jahl, may God curse him, said: **From among the people, what is that? By your father, we will give you it ten times the like**. The Prophet (peace and blessings of God be upon him) said: "You say: There is no god but God." They fled and said: **Ask us for something else**. The Prophet (peace and

blessings of God be upon him) said: **Even if you brought me the sun so that you could put it in my hand, I would not ask you for anything else**. They got up from him angrily and said: **By God, we will curse you and your god who ordered you to do this**. The leaders among them set out and said: "Walk and be patient with your gods. This is something that is desired." Narrated by Ibn Abi Hatim and Ibn Jarir, who added: When they went out, the Messenger of God (peace and blessings of God be upon him) invited his uncle to say: **There is no god but God**, but he refused and said: **Rather, follow the religion of the elders**. Then the verse was revealed: **Indeed, you cannot guide whom you love**.

Abu Ja'far ibn Jarir said: Abu Kurayb and Ibn Wakee' said: Abu Usamah told us: Al-A' mash told us: 'Ibad told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, may God be pleased with them both, who said: When Abu Talib fell ill, a group of Quraysh, among them Abu Jahl, came to him and said: Your nephew curses our gods and does this and that and says this and that. Why don't you send for him and forbid him? So he sent for him. Then the Prophet, may God bless him and grant him peace, came and entered the house, and between them and Abu Talib there was the space between a man and him. Abu Jahl, may God curse him, feared that if he sat next to Abu Talib he would be more affectionate towards him, so he jumped up and sat in that place. The Messenger of God, may God bless him and grant him peace, did not find a place to sit near his uncle, so he sat by the door. Abu Talib said to him: O nephew, what is the matter with your people that they complain about you and claim that you curse their gods and say this and that? He said: And they spoke at him a lot, and the Messenger of God (peace and blessings of God be upon him) spoke and said: **O uncle, I want them to say one word by which the Arabs will submit to them and the non-Arabs will pay them the jizyah**. They were startled by his words and by what he said, so the people said: "One word. Yes, by your father, ten." They said: **What is it?** Abu Talib said: **And what is it, my nephew?** He (peace and blessings of God be upon him) said: **There is no god but God**. They stood up startled, shaking their clothes and saying: **Has he made the gods one god? This is truly an amazing thing**. He said: And it was revealed from this place to His saying: **Rather, until they taste the punishment**. The wording of Abu Kurayb. This is how Imam Ahmad and An-Nasa'i narrated it from the hadith of Muhammad ibn Abdullah ibn Numayr, both of them from Abu Usamah from Al-A' mash from Ibad, without attributing it to him, something similar. And At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir also narrated it, all of them in their commentaries from the hadith of Sufyan Ath-Thawri from Al-A' mash from Yahya ibn 'Amara Al-Kufi from Sa'id ibn Jubayr from Ibn 'Abbas **may God be pleased with them both**, and he mentioned something similar. And At-Tirmidhi said: It is hasan. Their saying, **We have not heard of this in the Hereafter**, means we have not heard of what Muhammad calls us to in terms of monotheism in the Hereafter.

Mujahid, Qatada and Abu Zaid said they mean the religion of Quraysh. Others said they mean Christianity. This was said by Muhammad ibn Kaab and As-Suddi.

Or do they have the dominion of the heavens and the earth and whatever is between them? So let them ascend by means of means.

Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both: We have not heard of this in the other religion**, meaning Christianity. They said: **If this Qur'an were true, the Christians would have told us about it.** "This is nothing but an invention." Mujahid and Qatada said: **It is a lie.** Ibn Abbas said: **It is a fabrication.** And their statement: **Was the Reminder sent down to him from among us?** means that they rule out the possibility that the Qur'an was sent down to him specifically from among all of them, as He said in the other verse: **Why was this Qur'an not sent down to some great man from the two cities?** God the Almighty said: **Do they divide the mercy of your Lord? We have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees.** That is why they said this, which indicates their ignorance and lack of intelligence in their ruling out the possibility that the Qur'an was sent down to the Messenger from among them.

God the Almighty said: **Rather, when they taste the punishment.** That is, they only say this because they have not tasted the punishment and vengeance of God the Almighty until they say that. They will know the consequences of what they said and what they denied on the Day when they are summoned to the Fire of Hell, summoned with a summons. Then God the Almighty said, explaining that He is the One who controls His kingdom, the Doer of what He wills, the One who gives to whom He wills whatever He wills, and He honors whom He wills, and He humiliates whom He wills, and He guides whom He wills, and He misguides whom He wills, and He sends down the spirit by His command upon whom He wills of His servants, and He seals the heart of whom He wills, so that no one can guide him after God. And that the servants do not own anything of the matter, and they do not have the right to control the kingdom, not even the weight of an atom, and they do not own even a date stone.

And for this reason, God the Almighty said, denying them: **Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?** That is, the Exalted Whose side is inviolable, the Bestower Who gives what He wants to whomever He wants. This noble verse is similar to the words of God the Almighty: "Or do they have a share of the kingdom? Then they would not give the people even a speck on a date stone? Or do they envy the people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. And among them were those who believed in it, and among them were those who turned away from it. And sufficient is Hell as a Blaze." And the words of God the Almighty: "Say: 'If you possessed the treasures of the mercy of my Lord, then you would withhold them for fear of spending, for man is ever stingy.'" This is after narrating about the disbelievers that they denied the mission of the human Messenger, may God bless him and grant him peace. And as God the Almighty informed us about the people of Salih, peace be upon him, when they said: "Has the message been cast

upon him from among us? Rather, he is a most wicked liar. They will know tomorrow who is the most wicked liar."

God the Almighty said: **Or do they have the dominion of the heavens and the earth and whatever is between them? Then let them ascend by means of causes.** Meaning, if they have that, then let them ascend by means of causes. Ibn Abbas **may God be pleased with him**, Mujahid, Saeed ibn Jubayr, Qatadah, and others said that it means the paths to heaven. Ad-Dahhak **may God have mercy on him** said, **Then let them ascend to the seventh heaven.**

Then the Almighty said: **There are no defeated hosts of the parties there**, meaning these disbelieving hosts who are in pride and discord will be defeated, overcome, and subdued just as the disbelieving parties before them were subdued. This verse is like His saying, may His Majesty be glorified: **Or do they say, 'We are all victorious?' The host will be put to flight and they will turn their backs.** That was on the day of Badr. **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.**

Fath al-Qadir

10- Or do they have the dominion of the heavens and the earth and whatever is between them? That is, rather, they were inspired to own these things so that they can give to whomever they wish and prevent whomever they wish, and they object to God, the Exalted, giving whatever He wills to whomever He wills. His statement, **Then let them ascend through the means** is the answer to an omitted condition: That is, if they have that, then let them ascend through the means that will lead them to the heavens and to the Throne so that they may rule as they wish of giving and withholding and manage the affairs of the world as they desire, or let them ascend and prevent the angels from descending with revelation to Muhammad, may God bless him and grant him peace. The means are the gates of the heavens from which the angels descend. This was said by Mujahid and Qatadah, and from it is the statement of Zuhayr:

Even if he sought the means to reach the sky with a ladder

Ar-Rabi' ibn Anas said: Causes are finer than hair, and stronger than iron, but they cannot be seen. As-Suddi said, **In causes** refers to virtue and religion. It was also said that they should work on causes of strength if they think they are preventing. This is the opinion of Abu Ubaidah. It was also said that causes are ropes: meaning, if they find ropes to climb to the sky, they should do so. According to linguists, causes are everything that leads to a desired goal, whatever it may be. In this speech, there is mockery of them and a challenge to them.

Tafsir al-Baghawi

10. **Or do they have the dominion of the heavens and the earth and whatever is between them?** That is, they do not have that. **Then let them ascend through the means.** That is, if they claim any of that, then let them ascend through the means that will take them to the heavens, and let them bring revelation from there to whomever they choose. Mujahid and Qatada said: What he meant by means are the gates of the heavens and their paths from one heaven to another, and everything that takes you to something by a gate or path is its cause, and this is a matter of rebuke and incapacitation.

Tafsir al-Baidawi

10- **Or do they have the kingdom of the heavens and the earth and what is between them?** It is as if when he denied them the right to dispose of his prophethood by saying that they do not have the treasures of his endless mercy, he followed that up by saying that they have no role in the affairs of this physical world, which is a small part of his treasures, so how can they dispose of it? **Then let them ascend through the causes** is the answer to an omitted condition, meaning if they have that, then let them ascend through the ladders by which they reach the throne until they are established upon it and manage the affairs of the world, so that they may send down the revelation to whomever they deem appropriate. This is the ultimate mockery of them, and the cause in the original is the connection. It was said that what is meant by the causes are the heavens because they are the causes of lower events.

Surat Sad 38:11

There is no defeated army from the parties.

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Tafsir al-Jalalayn

11 - **An army** a contemptible army *there* in their denial of you *defeated* an attribute of an army **of the parties** an attribute of an army also like the armies of the same kind as the parties who sided with the prophets before you and those were defeated and destroyed, so thus do We destroy these.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **An army of the parties there is defeated**, the Almighty says: They are an *army* meaning those who are in glory and discord there, meaning: defeated at Badr. His statement, *there* is a connection to defeated, and his statement, **of the parties** is a connection to his statement, an army. The meaning of the statement is: They are an army of the parties defeated there, and what is in His statement, **an army of the parties there** is a connection.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **There is no defeated army of the parties there**, he said: Quraysh from the parties, he said: the past generations.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **There is no army there that will be defeated from the parties**. He said: God promised him while he was in Mecca that day that he would defeat an army of polytheists, and its interpretation came on the day of Badr.

Some Arab scholars interpreted this as meaning that **the army there** was unable to ascend to the sky.

Tafsir al-Qurtubi

Then He promised His Prophet, peace and blessings be upon him, victory over them, saying: **An army is there**. <what>is a relative clause, and its meaning is that they are an army, so <army>is the predicate of a deleted subject. *Defeated* means oppressed and humiliated. Their argument has been cut off, because they will not be able to say this to us. It is said: **The relatives are defeated**, and **the army is defeated** means **to defeat**, meaning **to smash**, means to break it.

The statement is connected to what came before, meaning, **Rather, those who disbelieve are in pride and discord**. They are defeated soldiers from the parties, so do not be saddened by their pride and discord, for I will defeat their entirety and take away their honor. This is to comfort the Prophet, peace and blessings be upon him, and he did this to them on the day of Badr. Qatadah said: God promised that He would defeat them while they were in Mecca, so its interpretation came on the day of Badr. And *there* is a reference to Badr, which is the place where they formed a group to fight Muhammad, peace and blessings be upon him. It was said: What is meant by the parties are those who came to Madinah and formed parties against the Prophet, may God bless him and grant him peace. This has already been mentioned in <Al-Ahzab>. Parties are soldiers, just as it is said: soldiers from different tribes. It was also said: What is meant by parties are the past generations of disbelievers. That is, these are soldiers on the path of those, like the saying of God Almighty: **So whoever drinks from it is not of me, and whoever does not taste it, he is of me** (Al-Baqarah 2:249), meaning of my religion and my doctrine. Al-Farra' said: The meaning is that they are a defeated army, that is, prevented from ascending to the heavens. Al-Qutbi said: It means that they are defeated soldiers of these gods, so they are not able to call upon anything from their gods, nor for themselves anything from the treasuries of God's mercy, nor from the dominion of the heavens and the earth.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists' astonishment at the mission of the Messenger of God, may God bless him and grant him peace, as a bringer of good tidings and a warner, as God Almighty says: "Is it a wonder to the people that We have inspired a man from among themselves, saying, 'Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?' The disbelievers say, 'Indeed, this is an obvious magician.'" And God Almighty says here: **And they are amazed that a warner has come to them from among themselves**, meaning a bearer of good tidings like them. The disbelievers said, "This is a lying magician. Has he made the gods one god?" Meaning, do I claim that the one to be worshipped is one and there is no god but Him? The polytheists denied that, and God deemed them ugly. They were amazed at the abandonment of polytheism with God, for they had received idol worship from their fathers and their hearts had imbibed it. When the Messenger (peace and blessings of God be upon him) called them to remove that from their hearts and to single out God with Oneness, they were greatly amazed and amazed and said, **Has he made the gods one god? Indeed, this is a strange thing**. And their eminent ones set out, and they were their masters, leaders, chiefs, and nobles, saying, **Walk on**, meaning continue in your religion, **and be patient with your gods**, and do not respond to what Muhammad is calling you to of monotheism. God

the Almighty said, **Indeed, this is something desired**, Ibn Jarir said, "What Muhammad (peace and blessings of God be upon him) is calling us to of monotheism is something by which he wants honor and supremacy over you and to have followers among you, but we do not respond to him."

Mention the reason for the revelation of these noble verses

Al-Suddi said that some people from Quraysh gathered, among them Abu Jahl bin Hisham, Al-As bin Wa'il, Al-Aswad bin Al-Muttalib, and Al-Aswad bin Abd Yaghuth, along with a group of the elders of Quraysh. Some of them said to each other, "Let's go to Abu Talib and speak to him about him. Let him be just with us. Let him stop cursing our gods and let us leave him and his god that he worships. We fear that this old man will die and something will happen to us against him, and the Arabs will reproach us for it, saying, 'We left him.' Then, when he died, they took him. So they sent a man from among them called Al-Muttalib, who asked permission to see Abu Talib. He said, "These are the elders and leaders of your people who are asking permission to see you." He said, **Let them in**. When they entered upon him, they said, "O Abu Talib, you are our elder and our master, so be just with your nephew. Tell him to stop cursing our gods and let us leave him and his god." So Abu Talib sent for him. When the Messenger of God (peace and blessings of God be upon him) entered upon him, he said, **O my nephew, these are the elders and leaders of your people and they have asked you to stop cursing their gods and let them leave you and your god**. The Messenger of God (peace and blessings of God be upon him) said, **O uncle**. Shall I not invite them to what is best for them?" He said: **And to what do you invite them?** The Prophet (peace and blessings of God be upon him) said: **I invite them to speak a word by which the Arabs will submit to them and by which they will rule the non-Arabs**. Abu Jahl, may God curse him, said: **From among the people, what is that? By your father, we will give you it and ten times the like**. The Prophet (peace and blessings of God be upon him) said: "You say: There is no god but God." They fled and said: **Ask us for something else**. The Prophet (peace and blessings of God be upon him) said: **Even if you brought me the sun so that you could put it in my hand, I would not ask you for anything else**. They got up from him angrily and said: **By God, we will curse you and your god who ordered you to do this**. The leaders among them set out and said: "Walk and be patient with your gods. This is something that is desired." Narrated by Ibn Abi Hatim and Ibn Jarir, who added: When they went out, the Messenger of God (peace and blessings of God be upon him) invited his uncle to say: **There is no god but God**, but he refused and said: **Rather, follow the religion of the elders**. Then the verse was revealed: **Indeed, you cannot guide whom you love**.

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And for this reason, God the Almighty said, denying them: **Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower?** That is, the Exalted Whose side is inviolable, the Bestower Who gives what He wants to whomever He wants. This noble verse is similar to the words of God the Almighty: "Or do they have a share of the kingdom? Then they would not give the people even a speck on a date stone? Or do they envy the people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. And among them were those who believed in it, and among them were those who turned away from it. And sufficient is Hell as a Blaze." And the words of God the Almighty: "Say: 'If you possessed the treasures of the mercy of my Lord, then you would withhold them for fear of spending, for man is ever stingy.'" This is after narrating about the disbelievers that they denied the mission of the human Messenger, may God bless him and grant him peace. And as God the Almighty informed us about the people of Salih, peace be upon him, when they said: "Has the message been cast upon him from among us? Rather, he is a most wicked liar. They will know tomorrow who is the most wicked liar."

God the Almighty said: **Or do they have the dominion of the heavens and the earth and whatever is between them? Then let them ascend by means of causes.** Meaning, if they have that, then let them ascend by means of causes. Ibn Abbas **may God be pleased with him**, Mujahid, Saeed ibn Jubayr, Qatadah, and others said that it means the paths to heaven. Ad-Dahhak **may God have mercy on him** said, **Then let them ascend to the seventh heaven.**

Then the Almighty said: **There are no defeated hosts of the parties there**, meaning these disbelieving hosts who are in pride and discord will be defeated, overcome, and subdued just as the disbelieving parties before them were subdued. This verse is like His saying, may His Majesty be glorified: **Or do they say, 'We are all victorious?' The host will be put to flight and they will turn their backs.** That was on the day of Badr. **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.**

Fath al-Qadir

11- There are no defeated soldiers from the confederates there. This is a promise from God the Almighty to His Prophet, may God bless him and grant him peace, of victory and triumph over them. **There are no defeated soldiers there.** The word *there* is raised as the predicate of a deleted subject: that is, they are an army, meaning the disbelievers will be defeated and broken soon, so do not worry about them and do not think that they will achieve any of the plots they are plotting against you. The word *there* in His statement: **There are no defeated soldiers** is an adjective for *armed* to express glorification and disdain: that is, an army, any army. It was said that it is redundant, it is said that you defeated the army, you broke it, and the village was defeated: if it was shattered. This statement is connected to what came before, which is His statement: **Rather, those who disbelieved are in pride and discord**, and they are defeated soldiers from the confederates, so do not grieve for their pride and discord, for their pride is taken away and their entire army is defeated. This happened, praise be to God, at Badr and in the battles of God that followed.

Abd bin Hamid narrated on the authority of Abu Saleh who said: Jabir bin Abdullah and Ibn Abbas were asked about *Sad* and he said: We do not know what it is. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: The *Sad* of Muhammad, may God bless him and grant him peace. Ibn Jarir narrated on his authority: **And the Qur'an full of remembrance** he said: Full of honor. Abu Dawud al-Tayalisi, Abd al-Razzaq, al-Firyabi, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, and al-Hakim narrated **and authenticated it** on the authority of al-Tamimi who said: I asked Ibn Abbas about the statement of God Almighty: **So they cried out, but there was no time for escape** He said: It is not a time for escape or flight. Ibn Abi Hatim narrated on the authority of Ikrimah on his authority regarding the verse, he said: They cried out the call when it would benefit them, and he recited:

I remembered Laila, but when she remembered, she had built a house for herself and the escape was far away

And he also narrated from him regarding the verse, he said: This is not the time of disappearance. And Ibn Al-Mundhir narrated from Atiyyah also, he said: Not the time of flight. And Ibn Jarir and Ibn Mardawayh narrated from Ibn Abbas regarding his statement, **And their chiefs set out**, the verse, he said: It was revealed when the nobles of Quraysh set out to Abu Talib and spoke to him about the Prophet, may God bless him and grant him peace. And Ibn Mardawayh narrated from him, **And their chiefs set out**, he said: Abu Jahl. And Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated from him regarding his statement, **We have not heard of this in the later religion**, he said: Christianity. And Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated from him regarding his statement, **So let them ascend by means of causes**, he said: To the heaven.

Tafsir al-Baghawi

11. **The army there**, meaning: those who say this statement are an army there, and *what* is a connective, *defeated*, defeated, **of the parties**, meaning: from among the armies, meaning: Quraysh.

Qatada said: God the Almighty informed His Prophet, may God bless him and grant him peace, while he was in Mecca that he would defeat the army of the polytheists, so He said: **The multitude will be put to flight and they will turn their backs** (al-Qamar 54:45). The interpretation of this came on the day of Badr, and *there* refers to Badr and their battles. **of the parties** means: among the parties, meaning: they are from the past generations who formed parties and gathered against the prophets by denying them, so they were defeated and destroyed. Then He said, consoling His Prophet, may God bless him and grant him peace:

Tafsir al-Baidawi

11- **The army there is defeated from the parties** meaning they are an army of the disbelievers who are parties against the messengers. *Defeated* will be broken soon. So where do they have the divine provisions and control over the divine matters? Or do not pay attention to what they say? *What* is added to indicate belittling, like you saying **I ate something**, and it was said to indicate glorification in mockery, and it does not suit what follows it. There is an indication of where they placed themselves in terms of being delegated to say such things.

Surat S: 12

The people of Noah, Aad, and Pharaoh, the lord of the stakes, denied before them.

Surat Sad 38:12

The people of Noah, Aad, and Pharaoh, the lord of the stakes, denied before them.

Tafsir al-Jalalayn

12 - **The people of Noah denied before them** The feminine form of *people* is taken into account in meaning **and Aad and Pharaoh, the lord of the stakes** He would stake four stakes for anyone he became angry with, to which he would tie his hands and feet and torture him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Before these polytheists from Quraysh, who said: **Shall I make the gods one god**, their messengers, the people of Noah, Aad, and Pharaoh, the man of the stakes, denied.

Scholars differed about the reason why Pharaoh was called **the man of the stakes**. Some of them said that he was called that because he had playgrounds made of stakes on which he played.

Who said that?

It was narrated on the authority of Ali bin Al-Haitham, on the authority of Abdullah bin Abi Jaafar, on the authority of his father, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And Pharaoh of the stakes**, he said: There were playgrounds under which he played.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And Pharaoh, lord of the stakes**, he said: He had stakes and ropes, and playgrounds on which he played.

Others said: Rather, it was said to him like that because he tortured people with stakes.

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding the statement of **Dhu Al-Awtad**: He used to torture people with stakes. He used to torture them with four stakes, then he would raise a rock stretched with ropes, then it would be thrown on him and smash him.

It was narrated on the authority of Ali bin Al-Haitham, on the authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi' bin Anas, who said: He used to torture people with stakes.

Others said: The meaning of this is: the one with the building. They said: The building is the pegs.

Who said that?

It was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of Ad-Dahhak, *Dhu'l-Awtad* meaning: *Dhu'l-Banyan*. The most correct of the sayings is the one who said: He meant by that the pegs, either to torture people, or for play, he used to play with them, and that is what is known of the meaning of pegs. And Thamud and the people of Lot, and we have mentioned the stories of each of them who is a high-ranking person in what came before in this book of ours.

Tafsir al-Qurtubi

The Almighty's saying: **The people of Noah denied before them**. He mentioned it as a consolation and comfort to the Prophet (peace and blessings of God be upon him), meaning that these are from your people, O Muhammad, an army from the previous parties who formed parties against their prophets, and they were stronger than these, so they were destroyed. God the Almighty mentioned the people in the feminine form, and the Arab scholars differed on that with two opinions: The first is that it is permissible to make it masculine or feminine. The second is that it is masculine in form and cannot be made feminine, unless the meaning refers to a clan or tribe, in which case the wording is governed by the implied meaning, drawing attention to it, like His Almighty's saying: "No indeed! It is a reminder. So whoever wills may remember it." (Abasa 80:11-12) He did not say **mentioned it**, because since the implied pronoun was masculine, he mentioned it, even though the wording required the feminine. He described Pharaoh as **possessor of the stakes**. There was a difference of opinion regarding the interpretation of that. Ibn Abbas said: The meaning is one with a solid construction. Ad-Dahhak said: He had many buildings, and buildings are called pegs. It was also narrated from Ibn Abbas, Qatada and Ata' that he had pegs, ropes and playgrounds to play on. Ad-Dahhak also said: He who has strength and power. Al-Kalbi and Muqatil said: He used to torture people with pegs, and if he got angry with someone, he would stretch him out lying between four pegs in the ground, and he would send scorpions and snakes on him until he died. It was also said: He used to make the tortured person hang between four bracelets, each end of which had an iron peg driven into it, and he would leave him until he died. It was also said: He who has pegs means he has many soldiers, so the soldiers were called pegs because they strengthen his position as a peg strengthens a house. Ibn Qutaybah said: The Arabs say: They are in glory, the pegs are firm, meaning always strong. The origin of this is that a house of poetry is only strengthened and supported by pegs. Al-Aswad ibn Ya'fur said:

And he sang therein the most comfortable life under the shadow of a firm king.

One of the pegs is watad *stake* with kasra, and with fatha in language. Al-Asma'i said it is said watad *stake* and watad *stake* just as it is said: preoccupying work. And he recited:

She found a stake and a stump on the water, but he did not break his promise to her.

He said: He compared the man to the lion.

Tafsir Ibn Kathir

God the Almighty says, informing us about these past generations and the torment, punishment and vengeance that befell them for disobeying the messengers and denying the prophets, peace and blessings be upon them. Their stories have been presented in detail in many places. God the Almighty says: **Those are the factions** meaning they were more numerous than you, stronger, more wealthy and had more children, but that did not ward off any of God's punishment from them when the command of your Lord came. For this reason the Almighty said: **Indeed, all denied the messengers, so the punishment was justified**, making the reason for their destruction their denial of the messengers, so let those addressed be extremely wary of that.

And the Almighty said: **And these people are awaiting nothing but a single blast that will have no respite**. Malik said on the authority of Zayd ibn Aslam: That is, it will not be repeated. That is, they are awaiting nothing but the Hour, that it will come upon them suddenly. Its signs have already come, that is, it has drawn near and approached. And this blast is the blast of terror that God Almighty will command Israfil to prolong so that no one among the people of the heavens and the earth will remain except terrified, except for those whom God Almighty has exempted.

God the Almighty said: **And they will say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** This is a denial from God the Almighty to the polytheists for their supplication against themselves to hasten the punishment, for 'qat' means 'the book' and it was also said that it means 'fortune' and 'portion'. Ibn 'Abbas may God be pleased with them both, Mujahid, Ad-Dahhak, Al-Hasan, and more than one other said that they asked for the punishment to be hastened. Qatadah added, as they said, **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment**. It was also said that they asked for their portion of Paradise to be hastened, if it exists, so that they could encounter that in this world. This was only expressed by them as a rejection and denial. Ibn Jarir said that they asked for the good or evil they deserved to be hastened in this world. What he said is good, and the words of Ad-Dahhak and Ismail ibn Abi Khalid revolve around it, and God knows best. Since this statement was made by them in the form of mockery and rejection, God the Almighty said to His Messenger (peace and blessings of God be upon him), commanding him to be patient in the face of their harm and giving him good tidings for his patience of the good outcome, victory, and triumph.

Fath al-Qadir

When God, the Almighty, mentioned the conditions of the unbelievers who were contemporaries of the Messenger of God, may God bless him and grant him

peace, He mentioned their likes from those who came before them and did what they did of unbelief and denial, so He said: **12- Before them denied were the people of Noah and Aad and Pharaoh, lord of the stakes**. The commentators said: He had stakes with which he would torture people. This was because whenever he became angry with someone, he would nail his hands, feet, and head to the ground. It was also said that what is meant by the stakes are the large crowds and armies, meaning that they would strengthen his command and reinforce his authority just as stakes strengthen what they are struck against. So the statement is not a metaphor in this regard. Ibn Qutaybah said: The Arabs say, **They are in glory, firm on stakes, and a kingdom firm on stakes**, meaning a strong and permanent kingdom. The origin of this is that a house of hair is only held steady and supported by stakes. It was also said that what is meant by stakes here is a solid building, meaning Pharaoh had solid buildings. Ad-Dahhak said: The building is called awtad, and awtad is the plural of watid. The most eloquent is with a fatha on the waw and a kasra on the ta'. It is also said watada with a fatha, wawda with the assimilation of the ta' into the dal, and wawdat. Al-Asma'i said: It is also said watada watada like shaghal shaghil, and he recited:

She found a braid and a wedge on the water, and he did not break his promises to her.

Tafsir al-Baghawi

12. Before them, the people of Noah, Aad, and Pharaoh, the lord of the stakes, denied. Ibn Abbas and Muhammad ibn Ka'b said: **The one with the solid construction**. It was also said: **He meant the one with the strong and firm kingdom**.

Al-Qatibi said: The Arabs say: They are in a strong and stable position, meaning that it is permanent and intense.

Al-Aswad bin Ya'far said:

They sang therein the most comfortable life under the shadow of a firm king.

The origin of this is that their houses were held together with pegs.

Ad-Dahhak said: **The One with strength and might**. Atiyah said: **The One with the soldiers and the large crowds**, meaning that they would strengthen his command and reinforce his kingdom, just as a peg strengthens something. The soldiers were called pegs because of the large number of tents they would set up and stake during their travels. This is the narration of Atiyah on the authority of Ibn Abbas.

Al-Kalbi and Muqatil said: *Al-Awtad* is the plural of *watid*. He had pegs on which he would torture people. Whenever he became angry with someone, he would stretch him out lying between four pegs, and tie each hand and foot of his to a pole, and leave him like that in the air between the sky and the earth until he died.

Mujahid and Muqatil bin Hayyan said: He would stretch out the man lying on the ground, tying his

Surat S: 12

The people of Noah, Aad, and Pharaoh, the lord of the stakes, denied before them.

hands, feet and head to the ground with pegs.

Al-Saddī said: He would stretch out the man, tie him with pegs, and send scorpions and snakes at him.

Qatada and Ata' said: He had pegs, stakes, and playgrounds on which he could play.

Tafsir al-Baidawi

12- Before them, the people of Noah, Aad, and Pharaoh, the lord of the stakes, denied. The one with the kingdom fixed by the stakes, as He said:

They sang therein the most comfortable life under the shadow of a firm king.

Taken from the stability of a house supported by pegs, or one with large crowds. They were called that because some of them strengthen each other like pegs that strengthen a building. It was said that four bracelets were erected and the tortured person would extend his hands and feet towards them and hit pegs on them and leave him until he died.

Surat Sad 38:13

And Thamud and the people of Lot and the companions of the thicket - those were the parties.

Tafsir al-Jalalayn

13 - **And Thamud, and the people of Lot, and the companions of the thicket** Al-Ghaydah, and they are the people of Shuaib, peace be upon him **these are the parties**

Tafsir al-Suyuti

Tafsir al-Tabari

And the companions of the thicket means: and the companions of the thicket.

Abu Amr ibn al-Ala', as I narrated on the authority of Muammar ibn al-Muthanna, on the authority of Abu Amr, said: **The thicket is the thicket of springs and lote trees, and it is the intertwined part of it.** The poet said:

Is it the crying of a dove in a thicket that rejects your tears on the litter?

Meaning: sword bearer.

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

Who said that?

Bashar told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And the companions of the thicket.** He said: They were people of trees. He said: Most of their trees were doum palms.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, his statement, **and the companions of the thicket**, he said: the companions of the thicket.

And His statement, **those parties**, means that the Almighty says: It is the unity of the groups gathered together and the parties that are divided in disobedience to God and disbelief in Him, among whom, O Muhammad, are the polytheists of your people, and they are led by their path.

Tafsir al-Qurtubi

And Thamud and the people of Lot and the companions of the thicket meaning the thicket. It was mentioned previously in <the shu'ara>. Nafi', Ibn Kathir and Ibn 'Amir read it as <the thicket> with a fat-ha on the lam and the ta' without a hamza. The rest pronounced it with a hamza and a kasra on the ta'. This was mentioned previously. **Those are the parties** meaning they are the ones described as being strong and numerous, like when you say so-and-so is the man.

Tafsir Ibn Kathir

God the Almighty says, informing us about these past generations and the torment, punishment and vengeance that befell them for disobeying the messengers and denying the prophets, peace and blessings be upon them. Their stories have been presented in detail in many places. God the Almighty says: **Those are the factions** meaning they were more numerous than you, stronger, more wealthy and had more children, but that did not ward off any of God's punishment from them when the command of your Lord came. For this reason the Almighty said: **Indeed, all denied the messengers, so the punishment was justified**, making the reason for their destruction their denial of the messengers, so let those addressed be extremely wary of that.

And the Almighty said: **And these people are awaiting nothing but a single blast that will have no respite.** Malik said on the authority of Zayd ibn Aslam: That is, it will not be repeated. That is, they are awaiting nothing but the Hour, that it will come upon them suddenly. Its signs have already come, that is, it has drawn near and approached. And this blast is the blast of terror that God Almighty will command Israfil to prolong so that no one among the people of the heavens and the earth will remain except terrified, except for those whom God Almighty has exempted.

God the Almighty said: **And they will say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** This is a denial from God the Almighty to the polytheists for their supplication against themselves to hasten the punishment, for 'qat' means 'the book' and it was also said that it means 'fortune' and 'portion'. Ibn 'Abbas **may God be pleased with them both**, Mujahid, Ad-Dahhak, Al-Hasan, and more than one other said that they asked for the punishment to be hastened. Qatadah added, as they said, **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** It was also said that they asked for their portion of Paradise to be hastened, if it exists, so that they could encounter that in this world. This was only expressed by them as a rejection and denial. Ibn Jarir said that they asked for the good or evil they deserved to be hastened in this world. What he said is good, and the words of Ad-Dahhak and Ismail ibn Abi Khalid revolve around it, and God knows best. Since this statement was made by them in the form of mockery and rejection, God the Almighty said to His Messenger (peace and blessings of God be upon him), commanding him to be patient in the face of their harm and giving him good tidings for his patience of the good outcome, victory, and triumph.

Fath al-Qadir

13- **Thamud, the people of Lot, and the companions of the thicket** Al-Aykah is the thicket. Its interpretation and the differences of the reciters in reading it were mentioned previously in Surat Ash-Shu'ara. The meaning of **those parties** is that they are described as being strong and numerous, as in the saying: So-and-so is the man. And Quraysh, even though they

Surat S: 13

And Thamud and the people of Lot and the companions of the thicket - those were the parties.

were a party, as God the Almighty said previously, **There are no defeated hosts of the parties**, but these people whom God has told us about from the past nations are more numerous than them, stronger in body, and more prosperous and long-lived. This sentence could be a predicate, and the subject is his saying **And 'Aad**, thus said Abu Al-Baqa', and he is weak. Rather, it appears that 'Aad and what follows it are conjoined with the people of Noah, and it would be better for this sentence to be a predicate for a deleted subject, or a substitute for the mentioned nations.

Tafsir al-Baghawi

13. **And Thamud, the people of Lot, and the companions of the thicket - those were the parties**, who formed parties against the prophets. So know that the polytheists of Quraysh were one of these parties.

Tafsir al-Baidawi

13- **And Thamud, the people of Lot, and the companions of the thicket** and the companions of the thicket, who were the people of Shuaib. Ibn Kathir, Nafi', and Ibn Amir read it as *Aykah*. "Those were the parties" meaning the factions who opposed the messengers, from whom the defeated army was included.

Surat Sad 38:14

Everyone denied the messengers, so the punishment of

Tafsir al-Jalalayn

14 - *Indeed* (every) of the parties **except denied the messengers** because if they denied one of them then they have denied all of them because their call is one and the same, which is the call to monotheism **so it is just** it is necessary *punishment*

Tafsir al-Suyuti

Tafsir al-Tabari

Indeed, all of them denied the messengers. He says: All of these nations denied the messengers of God. And in Abdullah's reading, as he told me, it is: **Indeed, when all of them denied the messengers, then the punishment was justified.** He says: So God's punishment was justified upon them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Indeed, everyone denied the messengers, so the punishment was justified.** He said: All of these people denied the messengers, so the punishment was justified for them.

Tafsir al-Qurtubi

Indeed, every means **what every**. "Except that the messengers were denied, so the punishment was justified." That is, a punishment was brought down upon them for that denial. Jacob included the "ya in my punishment **and** my punishment" in both instances, while the others omitted it in both instances. Similar to this verse is the statement of God Almighty: "And he who believed said, 'O my people, indeed I fear for you a day like that of the Confederates * Like the practice of the people of Noah, 'Aad, and Thamud.'" (Ghafir 40:30-31) So He called these nations parties.

Tafsir Ibn Kathir

God the Almighty says, informing us about these past generations and the torment, punishment and vengeance that befell them for disobeying the messengers and denying the prophets, peace and blessings be upon them. Their stories have been presented in detail in many places. God the Almighty says: "Those are the factions" meaning they were more numerous than you, stronger, more wealthy and had more children, but that did not ward off any of God's punishment from them when the command of your Lord came. For this reason the Almighty said: "Indeed, all denied the messengers, so the punishment was justified", making the reason for their destruction their denial of the messengers, so let those

addressed be extremely wary of that.

And the Almighty said: **And these people are awaiting nothing but a single blast that will have no respite.** Malik said on the authority of Zayd ibn Aslam: That is, it will not be repeated. That is, they are awaiting nothing but the Hour, that it will come upon them suddenly. Its signs have already come, that is, it has drawn near and approached. And this blast is the blast of terror that God Almighty will command Israfil to prolong so that no one among the people of the heavens and the earth will remain except terrified, except for those whom God Almighty has exempted.

God the Almighty said: "And they will say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'" This is a denial from God the Almighty to the polytheists for their supplication against themselves to hasten the punishment, for 'qat' means 'the book' and it was also said that it means 'fortune' and 'portion'. Ibn 'Abbas **may God be pleased with them both**, Mujahid, Ad-Dahhak, Al-Hasan, and more than one other said that they asked for the punishment to be hastened. Qatadah added, as they said, "O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment." It was also said that they asked for their portion of Paradise to be hastened, if it exists, so that they could encounter that in this world. This was only expressed by them as a rejection and denial. Ibn Jarir said that they asked for the good or evil they deserved to be hastened in this world. What he said is good, and the words of Ad-Dahhak and Ismail ibn Abi Khalid revolve around it, and God knows best. Since this statement was made by them in the form of mockery and rejection, God the Almighty said to His Messenger (peace and blessings of God be upon him), commanding him to be patient in the face of their harm and giving him good tidings for his patience of the good outcome, victory, and triumph.

Fath al-Qadir

14- "Indeed, all of them denied the messengers in" is the negative particle, and the meaning is: every party of these parties denied the messengers, because the party's denial of its messenger to whom it was sent is a denial of all the messengers, or it is a comparison of the group with the group, and what is meant is the denial of each party of its messenger, and the exception is devoid of the most general conditions: that is, every one of the parties in all their conditions denied the messengers. "Then My punishment is justified **meaning My punishment is justified upon them for their denial, and the meaning of justified**" is: established and obligatory, and if it is delayed, it is as if it will happen to them, and everything that is coming is near. Ya'qub read it by proving the 'ya' in "punishment", and the rest omitted it to match the beginnings of the verses.

Tafsir al-Baghawi

14. *Everyone*, "whatever," **except the messengers denied, so my punishment was justified**, it was necessary for them, and My punishment descended

Surat Sad 38:14

Everyone denied the messengers, so the punishment of
upon them.

Tafsir al-Baidawi

14- "Indeed, all of them denied the messengers." This is a statement of what was attributed to them of denial in the vague manner, including types of emphasis to be a record of their deserving of punishment. Therefore, He arranged for it: "Then the punishment was justified." This is either to meet the group with the group or to make the denial of one of them dissolve all of them.

Surat Sad 38:15

And these people await nothing but a single blast, which will have no end.

Tafsir al-Jalalayn

15 - **And these** the infidels of Mecca are not waiting for anything but a single blast) which is the blast of the Day of Resurrection that will bring down the torment upon them **which will have no respite** with the opening of the fa and the damma of it, a return

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And these** the polytheists from Quraysh **await nothing but a single blast** meaning by the single blast: the first blowing of the trumpet **which will have no reprieve** * He says: That blast will have no reprieve, meaning no slackening or interruption.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And these people await nothing but a single blast**, meaning: the nation of Muhammad, **which will have no reprieve**.

Abu Kurayb narrated: Al-Maharibi narrated to us, on the authority of Ismail bin Rafi', on the authority of Yazid bin Ziyad, on the authority of a man from the Ansar, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: When God finished creating the heavens and the earth, He created the Trumpet and gave it to Israfil, who is placing it on his mouth, staring at the Throne, waiting for when he will be commanded. Abu Hurayrah said: O Messenger of God, what is the Trumpet? He said: A horn. He said: How is it? He said: A great horn in which three blasts will be blown: the first blast of terror, the second blast of fainting, and the third blast of rising before the Lord of the Worlds. God will command Israfil with the first blast, and he will say: Blow the blast of terror, and the inhabitants of the heavens and the earth will be terrified except whom God wills. God will command him to continue it and prolong it without slackening. It is the one about which God says: **And these await nothing but a single blast which will have no stopping**.

The commentators differed on the meaning of his statement, **It will have no respite**. Some of them said: He means by that: That shout will have no reversal or return.

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, **It has no recurrence**. He said: It

has no recurrence.

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, **There is no way back for her**, meaning: There is no way back for her.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **It has no respite**, he said: no return.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It has no respite** meaning the Hour has no return or reversal.

Others said that the meaning of this is: These polytheists will not recover after that and will not return to the world.

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **There is no respite for it** meaning: They will have no respite after it and no return to the world.

Others said: The shout in this context means: torment. The meaning of the statement is: These polytheists are waiting for nothing but a torment that will destroy them, from which they will never recover.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **It will have no reprieve**, he said: They are only waiting for a single blast that will have no reprieve. What a blast it will be! They will not recover from it, just as one who has fainted recovers, or as a sick person recovers. It will destroy them, and they will not recover from it.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra and some of the people of Kufa recited it as **min fawaq** with the fa' open.

The majority of the people of Kufa read it as **Fawaq** with a damma on the fa.

The Arab scholars differed about its meaning when it is read with a fatha or damma on the fa'. Some of the Basrans said: If the fa' is opened, it means it has no rest. If it is closed, it means the interval between two milkings of a camel. Some of the Kufians said: The meaning of the fatha and damma is the same, and they are two languages, like as-sawaf and as-sawaf, jamam al-makook and jamamamah, and qasas al-shair and qasasuh.

The correct statement in this regard is that they are two dialects, and that is because we did not find any of the predecessors, despite their differences in their recitation, differentiating between the meaning of the damma and fatha. If the meaning differed due to the difference in the fatha and damma, they would have differentiated between them in meaning. If that is the case, then whichever of the two recitations the reciter

And these people await nothing but a single blast, which will have no end.

recites is correct. The origin of that is from their saying: The she-camel regained consciousness, so she regains consciousness, and that is when she returns her offspring between the two sucklings to the next suckling, and that is when the animal suckles its mother, then leaves her until some milk comes down, so that is the state of awakening, it is said when that gathers in the udder, as al-A'sha said:

Even if she wakes up in her udder, she comes to suckle. It is difficult for her to suckle.

Tafsir al-Qurtubi

God the Almighty says: **And these await nothing but a single blast.** <Azzur>means wait, and from this is His statement: **Wait for us that we may draw from your light** (al-Hadid 57:13). <These>means the disbelievers of Mecca. <Except a single blast>meaning the Blast of the Resurrection. That is, what they await after what they were afflicted with at Badr is nothing but the Blast of the Resurrection. It was also said: What their living await now is nothing but the Blast, which is the Blast of the Trumpet, as God the Almighty said: "They await nothing but a single Blast which will seize them while they are disputing. So they will not be able to make a recommendation." (Ya-Sin 36:48-49). This is report of the nearness of the Resurrection and death. It was also said: What the disbelievers of the last days of this nation who follow the religion of those await is nothing but a single Blast, which is the Blast. Abdullah ibn Amr said: There is no Blast in the sky except with the wrath of God the Almighty upon the people of the earth. **It will have no respite** meaning no recurrence, according to Ibn Abbas. Mujahed: It has no return. Qatadah: It has no duality. As-Suddi: It has no recovery. Hamza and Al-Kisa'i read: <Ma laha min fawaq>with a damma on the fa'. The rest read it with a fatha. Al-Jawhari: Al-fawaq and fawaq is the time between the two milkings, because she is milked and then left for a while for the young camel to suckle her, then she is left alone and then milked. It is said: He did not stay with anyone except fawaqan. In the hadith: **The visit is for the time between the camel's recovery.** And the Almighty's saying: **It has no recovery** is read with a fatha and a damma, meaning it has no look, rest, or recovery. Fayqa with a kasra is the name of the milk that gathers between the two milkings: the waw became a ya' because of the kasra before it. Al-A'sha said, describing a cow:

Even if he wakes up in her udder, she gathers and comes to breastfeed. It is difficult for him to breastfeed.

The plural is faiq, then afwaq, like shabr and ashbar, then afawaq. Ibn Hammam al-Saluli said:

They blamed the world for us, while they were suckling it with their breasts until it did not produce a single fox.

Afaaq is also the water that collects in the clouds and it rains hour after hour. The she-camel regained consciousness, meaning that the water collected in her udder, so she is mufiq and mufiqah - on the authority of Abu Amr - and the plural is mafaq. Al-Farra, Abu

Ubaidah and others said: **From fuwaq** with a fatha on the fa' means rest in which they do not regain consciousness, as a sick person or someone who has fainted regains consciousness. **From fuwaq** with a damma on the fa' is from antazar *waiting*. It was previously mentioned that they have the same meaning and it is what is between the two milkings.

I said: The intended meaning is that it is extended and has no interruption. Abu Hurairah narrated: The Messenger of God, may God bless him and grant him peace, told us while we were with a group of his companions... the hadith. In it: God the Almighty will command Israfil with the first trumpet blast, and he will say, **Blow the blast of terror**, and the inhabitants of the heavens and the earth will be terrified, except for whom God wills. He will command him to extend it, prolong it, and lengthen it. God the Almighty will say, **And these people await nothing but a single blast that will have no stopping.** He mentioned the hadith. It was narrated by Ali ibn Ma'bad and others, as we mentioned in the book At-Tadhkira.

Tafsir Ibn Kathir

God the Almighty says, informing us about these past generations and the torment, punishment and vengeance that befell them for disobeying the messengers and denying the prophets, peace and blessings be upon them. Their stories have been presented in detail in many places. God the Almighty says: **Those are the factions** meaning they were more numerous than you, stronger, more wealthy and had more children, but that did not ward off any of God's punishment from them when the command of your Lord came. For this reason the Almighty said: **Indeed, all denied the messengers, so the punishment was justified**, making the reason for their destruction their denial of the messengers, so let those addressed be extremely wary of that.

And the Almighty said: **And these people are awaiting nothing but a single blast that will have no respite.** Malik said on the authority of Zayd ibn Aslam: That is, it will not be repeated. That is, they are awaiting nothing but the Hour, that it will come upon them suddenly. Its signs have already come, that is, it has drawn near and approached. And this blast is the blast of terror that God Almighty will command Israfil to prolong so that no one among the people of the heavens and the earth will remain except terrified, except for those whom God Almighty has exempted.

God the Almighty said: **And they will say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** This is a denial from God the Almighty to the polytheists for their supplication against themselves to hasten the punishment, for 'qat' means 'the book' and it was also said that it means 'fortune' and 'portion'. Ibn 'Abbas **may God be pleased with them both**, Mujahid, Ad-Dahhak, Al-Hasan, and more than one other said that they asked for the punishment to be hastened. Qatadah added, as they said, **O God, if this is the truth from You, then rain down upon us stones from the sky**

or bring us a painful punishment. It was also said that they asked for their portion of Paradise to be hastened, if it exists, so that they could encounter that in this world. This was only expressed by them as a rejection and denial. Ibn Jarir said that they asked for the good or evil they deserved to be hastened in this world. What he said is good, and the words of Ad-Dahhak and Ismail ibn Abi Khalid revolve around it, and God knows best. Since this statement was made by them in the form of mockery and rejection, God the Almighty said to His Messenger (peace and blessings of God be upon him), commanding him to be patient in the face of their harm and giving him good tidings for his patience of the good outcome, victory, and triumph.

Fath al-Qadir

15- And these people await nothing but a single blast meaning they are waiting for nothing but a blast, which is the trumpet blast that will occur at the Hour. It was also said that it is the second blast, and according to the first, it refers to the unbelievers who lived at the time of our Prophet (peace and blessings of God be upon him), and according to the second, it refers to the unbelievers of the aforementioned nations: that is, there is nothing between them and the advent of what God has prepared for them of the torment of the Fire except the second blast of the trumpet. It was also said that what is meant by the blast is a torment that will surprise them in this world, as the poet said:

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

The phrase **It has no return** is in the accusative case, describing the cry. Al-Zajaj said: Fawaq and Fawaq, with the fat-ha or damma of the fa, mean it has no return. Fawaq is what is between the two milkings of a camel. It is also derived from returning, because the milk returns to the udder between the two milkings. And he recovered from his illness: meaning he returned to health. For this reason, Mujahid and Muqatil said: Fawaq is returning. Qatadah said: It has no duality. Al-Suddi said: It has no recovery. It was also said: It has no return. Al-Jawhari said: It has no look, rest, or recovery. The meaning of the verse is that that cry is the appointed time for their punishment. When it comes, it will not return, nor will it be turned away from them, nor will it be diverted from them, nor will it be delayed for the amount of a camel's recovery, which is the time between the two milkings of the milker. From this is the saying of Al-A'sha:

Even if she wakes up in her udder, she comes to suckle. It is difficult for her to suckle.

Fayqa is the name of the milk that collects between two milkings. The plural is fayq and afwaq. Hamzah and al-Kisa'i read **ma laha min fawaq** with a damma on the fa', while the rest read it with a fatha. Al-Farra' and Abu Ubaidah said: fawaq with a fatha on the fa' means rest, meaning they do not regain consciousness as a sick or unconscious person does. With a damma, it means waiting.

Tafsir al-Baghawi

15. And these people do not wait, meaning: the infidels of Mecca, **except for a single blast**, which is the blowing of the trumpet, **which will have no end.** Hamzah and Al-Kisa'i read: (*fawaq*) with a damma on the fa', and the others read it with a fatha, and they are two languages, with the fatha being the language of Quraysh, and the damma being the language of Tamim.

Ibn Abbas and Qatada said: From returning, meaning: that sound does not return and has a return.

Mujahed said: A glance. Ad-Dahhak said: Dual, meaning diverted and returned.

Meaning: That shout, which is the appointed time for their punishment, when it comes, will not be rejected or diverted.

Some of them differentiated between the fat-ha and the damma. Al-Farra and Abu Ubaidah said: The fat-ha means rest and recovery, like the answer from the answer. They used it to refer to the recovery of the sick person from his illness. The fawaq with the damma is what is between the two milkings, which is that the camel is milked and then left for an hour until the milk collects. So what is between the two milkings is fawaq, meaning that the torment does not give them that amount of time.

It was said: They are also borrowed from the word *return*, because the milk returns to the udder between two milkings, and the recovery of the sick person is his return to health.

Tafsir al-Baidawi

15- And these do not await and what your people or the parties are awaiting, for they are as if they were present due to their being brought to mind by the remembrance, or their presence in the knowledge of God the Most High: **except for a single blast** which is the first blast. **It has no respite** from stopping for the amount of time that elapses, which is between two milkings, or returning and recurring, for in it the milk returns to the udder. Hamza and Al-Kisa'i read it with the dammah, and they are two dialects.

Surat Sad 38:16

And they said, "Our Lord, hasten for us our portion before the Day of Reckoning."

Surat Sad 38:16

And they said, **Our Lord, hasten for us our portion before the Day of Reckoning.**

Tafsir al-Jalalayn

16 - **And they said** when the verse was revealed: **As for he who is given his record in his right hand**, etc. **Our Lord, hasten for us our portion** the record of our deeds **before the Day of Reckoning** they said that in mockery.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning,'** God Almighty says: And these polytheists from Quraysh said, **Our Lord, hasten for us our portion before the Day of Reckoning.** And in the speech of the Arabs, the word *qat* means the written document. And from this is the saying of Al-A'sha:

Nor King Al-Nu'man, when I met him, with his grace, giving cats and waking up

It means cats: plural of cat, which is the books with prizes.

The commentators differed about the meaning that these polytheists intended by asking their Lord to hasten their downfall. Some of them said: They only asked their Lord to hasten their portion of the punishment that was prepared for them in the Hereafter in this world, as some of them said: **If this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment** (al-Anfal 8:32).

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Our Lord, hasten our portion for us**, meaning: the punishment.

Muhammad bin Saeed told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** He said: They asked God to hasten the punishment for them before the Day of Resurrection.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **Hasten to give us our portion**, he said: Our punishment.

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, **Hasten to give us our portion**, he said: Our punishment.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** That is, our portion of punishment will befall us before the Day of Resurrection. He said: Abu Jahl said that: O God, if what Muhammad says is true, **then rain down upon us stones from the sky** (al-Anfal 8:32) the verse.

Others said: Rather, they only asked their Lord to hasten their portions and their homes in Paradise so that they could see it and know the truth of what Muhammad, may God bless him and grant him peace, promised them, and then believe in it and confirm it.

Who said that?

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Give us our share**, they said: Show us our homes in Paradise so that we may follow you.

Others said: Their question is about their share of Paradise, but they asked for it to be given to them in this world.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Thabit al-Haddad, who said: I heard Saeed bin Jubair say regarding His statement, **Give us our share before the Day of Reckoning**, he said: Our share of Paradise.

Others said: Rather, they asked their Lord to hasten the provision.

Who said that?

Muhammad bin Omar bin Ali told me, he said: Ash'ath Al-Sijistani told us, he said: Shu'bah told us, on the authority of Ismail bin Abi Khalid, regarding his statement, **Give us our provision**, he said: He provided for us.

Others said: They asked that their books be hastened for them, about which God said, **But as for he who is given his book in his right hand** (al-Haqqah 69:9) and **But as for he who is given his book in his left hand** (al-Haqqah 69:25) in this world, so that they might see whether they would be given it with their right hands or with their left hands, and so that they might see who would be the people of Paradise or the people of Hell before the Day of Resurrection, as a mockery of the Qur'an and the promise of God.

The most correct of the sayings in this regard, in my opinion, is to say: The people asked their Lord to hasten their share of good or evil, which God promised His servants that He would give them in the Hereafter before the Day of Resurrection in this world, in

mockery of God's threat.

We said that this is so because the cat is what the books described as prizes and fortunes, and God informed us about these polytheists that they asked Him to hasten that for them, then He followed that with His saying to His Prophet, **Be patient over what they say**. So it was known from this that their asking what they asked the Prophet, if it had not been in the way of mockery from them, would not have been something that would follow the command to be patient with it, but for us it was mockery, and it caused harm to the Messenger of God, may God bless him and grant him peace, so God ordered him to be patient with it from them until His judgment concerning them comes to him. And since there was no clarification in His saying, **Hasten our cat for us**, which cats he meant, there was no reason to direct that to mean cats with some meanings of good or evil, so we said that their asking was with what I mentioned about their fortunes of good and evil.

Tafsir al-Qurtubi

God Almighty said: **And they will say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** Mujahid said: **Our punishment**. Qatada said the same: **Our share of the punishment**. Al-Hasan said: **Our share of Paradise for us to enjoy in this world**. Saeed bin Jubair said the same. It is well known in the language that the share is called *qat* and the book written with the prize is called *qat*. Al-Farra' said: **Qat in the speech of the Arabs is luck and portion**. From this, the deed is called *qat*. Abu Ubaidah and Al-Kisa'i said: **The book with the prizes is called qatut**." Al-A'sha said:

Nor King Al-Nu'man, when I met him, was he happy to give cats and wake up

Meaning the books of rewards. It is narrated: with his nation instead of his envy, meaning with his blessings and his noble state, and he will be righteous. It is said: in the plural of cat also qattatah and in the rare case aqtat and aqtat. An-Nahhas mentioned it. Al-Suddi said: They asked that their homes in Paradise be represented to them so that they might know the reality of what they are promised. Ismail bin Abi Khalid said: The meaning is hasten our provisions for us. It was said: Its meaning is hasten for us what is sufficient for us, from their saying: qutni, meaning it is sufficient for me. It was said: They said that to hasten their books that they would be given with their faith and their left hands when the Quran was recited to them. And it is the saying of God the Almighty: **But as for he who is given his book in his right hand (al-Inshiqaaq 84:7). But as for he who is given his book behind his back (al-Inshiqaaq 84:10)**. The root of the word *qat* is *qat* which means to cut, and from it comes the word **qat al-qalam**. Qat is the name for a piece of something, like a section or a division. It was applied to a portion, a book, and a livelihood because it is cut off from something else. However, it is more commonly used in the case of a book and has a stronger meaning. Umayyah ibn Abi al-Salt said:

People who have the square of Iraq and what is due to it and the cat and the pen

"Before the Day of Judgment" means before the Day of Judgment in this world, if the matter is as Muhammad says. All of this is a mockery from them.

Tafsir Ibn Kathir

God the Almighty says, informing us about these past generations and the torment, punishment and vengeance that befell them for disobeying the messengers and denying the prophets, peace and blessings be upon them. Their stories have been presented in detail in many places. God the Almighty says: "Those are the factions" meaning they were more numerous than you, stronger, more wealthy and had more children, but that did not ward off any of God's punishment from them when the command of your Lord came. For this reason the Almighty said: "Indeed, all denied the messengers, so the punishment was justified", making the reason for their destruction their denial of the messengers, so let those addressed be extremely wary of that.

And the Almighty said: **And these people are awaiting nothing but a single blast that will have no respite**. Malik said on the authority of Zayd ibn Aslam: That is, it will not be repeated. That is, they are awaiting nothing but the Hour, that it will come upon them suddenly. Its signs have already come, that is, it has drawn near and approached. And this blast is the blast of terror that God Almighty will command Israfil to prolong so that no one among the people of the heavens and the earth will remain except terrified, except for those whom God Almighty has exempted.

God the Almighty said: "And they will say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'" This is a denial from God the Almighty to the polytheists for their supplication against themselves to hasten the punishment, for 'qat' means 'the book' and it was also said that it means 'fortune' and 'portion'. Ibn 'Abbas **may God be pleased with them both**, Mujahid, Ad-Dahhak, Al-Hasan, and more than one other said that they asked for the punishment to be hastened. Qatadah added, as they said, "O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment." It was also said that they asked for their portion of Paradise to be hastened, if it exists, so that they could encounter that in this world. This was only expressed by them as a rejection and denial. Ibn Jarir said that they asked for the good or evil they deserved to be hastened in this world. What he said is good, and the words of Ad-Dahhak and Ismail ibn Abi Khalid revolve around it, and God knows best. Since this statement was made by them in the form of mockery and rejection, God the Almighty said to His Messenger (peace and blessings of God be upon him), commanding him to be patient in the face of their harm and giving him good tidings for his patience of the good outcome, victory, and triumph.

Surat Sad 38:16

And they said, "Our Lord, hasten for us our portion before the Day of Reckoning."

Fath al-Qadir

16- **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** When they heard what God had threatened them with of punishment, they said this statement in mockery and derision. In the language, *qat* means share, from *qat*, which means to cut. Qatada and Saeed bin Jubayr said this. Al-Farra' said: *Qat* in the speech of the Arabs means luck and portion, and from it the deed is called *qat*. Abu Ubaidah and Al-Kisa'i said: **Qat is the book of prizes, and the plural is "qatut**, and from it is the saying of Al-A'sha:

Nor King Al-Nu'man, when I met him, was he happy to give cats and wake up

The meaning of "ya'fuq is yaslih **he corrects, and the meaning of the verse is their asking their Lord to hasten their portion and share of the punishment, and it is like His statement**, And they ask you to hasten the punishment." It was said that As-Suddi said: They asked their Lord to represent to them their homes in Paradise so that they would know the reality of what they were promised. Ismail bin Abi Khalid said: The meaning is hasten our provisions for us, and Saeed bin Hubayr and As-Suddi said the same. Abu Al-Aaliyah, Al-Kalbi and Muqatil said: When the verse, "But as for he who is given his book in his right hand **was revealed**, But as for he who is given his book in his left," the Quraysh said: You claim, O Muhammad, that we are given our book in our left hands, so hasten our portion for us before the Day of Judgment.

Tafsir al-Baghawi

16. **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** Saeed bin Jubair said [on the authority of Ibn Abbas]: He means our book, and *al-Qatt* is the scroll that recorded everything.

Al-Kalbi said: When the verses were revealed in al-Haqqah 69: **But as for he who is given his record in his right hand** (al-Haqqah 69:19), **But as for he who is given his record in his left hand** (al-Haqqah 69:25), they said mockingly: **Our record has been hastened for us in this world before the Day of Judgment.** [Sa'id ibn Jubayr said]: They mean our portion and share of the Paradise that it says.

Al-Hasan, Qatada, Mujahid, and Al-Suddi said: It means our punishment and our share of torment.

(Ata' said: It was said by) Al-Nadr bin Al-Harith, and it is his saying: **O God, if this is the truth from You, then rain down upon us stones from the sky** Al-Anfal 32.

On the authority of Mujahid, he said: *Qatana* means our account. The book of accounts is called *Qat*.

Abu Ubaidah and Al-Kisa'i said: *Al-Qat* is the book with prizes.

Tafsir al-Baidawi

16- **And they said, 'Our Lord, hasten for us our portion'** Our portion of the punishment that You have threatened us with, or the Paradise that You have prepared for the believers, which is from **cutting it**. The record of the reward is called *cut* because it is a piece of paper, and it has been interpreted as meaning: Hasten for us the record of our deeds so that we may look at it. **Before the Day of Reckoning**, they hastened that in mockery.

Surat Sad 38:17

Be patient over what they say and remember Our servant David, the possessor of strength. Indeed, he was one who frequently turned back [to God].

Tafsir al-Jalalayn

17 - **Be patient over what they say and remember Our servant David, the man of strength** strength in worship. He used to fast one day and break his fast the next, and he would stand in prayer for half the night, sleep for a third of it, and stand in prayer for a sixth of it. **He was one who frequently turned back (to God)**, returning to the pleasure of God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Be patient, O Muhammad, with what the polytheists of your people say to you of what you dislike being said to you, for We will test you with hardships as We tested all of Our messengers before you. Then We will make for you superiority, elevation, and victory over those who lied to you and opposed you. This is Our way with the messengers whom We sent to Our servants before you, and among them was Our servant Job and David, son of Isha. So remember him, the possessor of power. By His saying **possessor of power**, He means the possessor of strength and severe aggression for the sake of God and patience in obeying Him.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **David, the possessor of strength**, he said: the possessor of strength.

Muhammad bin 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **of strength**, he said: of strength in obeying God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And remember Our servant David, the possessor of strength**. He said: He was given strength in worship and understanding in Islam.

It was mentioned to us that David, peace be upon him, used to pray at night and fast for half the year.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, his saying, **David, the possessor of strength**, means the possessor of strength in

obeying God.

Yunus told me: Ibn Zayd said, regarding his statement, **David, possessor of power**, he said: possessor of strength in the worship of God. Power means strength. And he read, **And the heaven We constructed with power**, he said: with strength.

His saying, **He is a man of repentance**, means that David returns from what God dislikes to what pleases Him. He is a man of repentance, and it is from their saying: **The man returned to his family**, meaning he returned.

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

Who said that?

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **He is repentant**, he said: He turns away from sins.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **He is the One who frequently repents**, he said: He who turns away from sins.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He was a frequent repentant**: meaning he was obedient to God and prayed often.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **He is the One who frequently turns back**, he said: The One who glorifies God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He is frequently returning**, he said: The frequently returning is the one who returns to the obedience of God and returns to it, and that is the frequently returning. He said: The frequently returning is the obedient.

Tafsir al-Qurtubi

God Almighty said: **Be patient over what they say**. He ordered his Prophet, may God bless him and grant him peace, to be patient when they mocked him. This was abrogated by the verse of the sword.

God the Almighty said: **And remember Our servant David, possessor of strength**. When he mentioned the stories of the disbelievers, their dissension, and their rebuke for the destruction of the generations before them, He ordered His Prophet (peace and blessings be upon him) to be patient with their harm, and consoled him with everything mentioned above. Then he began to mention David and the stories of the prophets, so that he might be consoled by the patience of those among them who were patient, and so that he might know that in the Hereafter he will have many

Surat Sad 38:17

Be patient over what they say and remember Our servant David, the possessor of strength. Indeed, he was one who frequently turned back [to God].

times what David and other prophets were given. It was said that the meaning is: Be patient with what they say, and remind them of the stories of the prophets, as a proof of the truth of your prophethood. **Of strength** is the one with the strength in worship. He used to fast one day and break his fast the next, and that is the most intense and best type of fasting. He used to pray at midnight, and he would not flee when he encountered the enemy, and he was strong in his supplication to God the Almighty. His saying: **Our servant** is to demonstrate his honor with this addition. It is said: **of strength** and **of strength** just as you say **of fault** and **of fault**. He said:

* He did not call, but became a caller *

From this comes the word *a'yad* meaning *strong*. The word *ya'yad* means *strength*. The poet said:

If the bow and its string are used, it will shoot and hit the kidneys and the blood vessels.

He says: **When God strings the bow that is in the clouds, He shoots fat from the camels' kidneys and humps**. Meaning, from the plants that come from the rain. **He is Oft-Repentant**. Ad-Dahhak said: meaning, the Ever-Repentant. And from another narration: That whenever he remembers his sin or it crosses his mind, he seeks forgiveness for it, "as the Prophet, may God's prayers and peace be upon him, said: 'I seek forgiveness from God one hundred times a day and night.'"

It is said that he returned, as he said:

Everyone who is absent will return, but the one absent from death will not return.

David was always obedient to God and pleased with Him in every matter, so he is worthy of being followed.

Tafsir Ibn Kathir

God the Almighty mentioned about His servant and messenger David, peace be upon him, that he had strength, and strength is in knowledge and action. Ibn Abbas, may God be pleased with him, As-Suddi, and Ibn Zayd said, **Hands are strength**. Ibn Zayd read, **And the heaven We constructed with power, and indeed, We are expanding it**. Mujahid said, **Hands are strength in obedience**. Qatadah said, "David, peace be upon him, was given strength in worship and understanding of Islam." It was mentioned to us that he, peace and blessings be upon him, used to stand in prayer for a third of the night and fast for half the year. This is proven in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said, "The prayer most beloved to God the Almighty is the prayer of David, and the fasting most beloved to God the Almighty is the fast of David. He would sleep half the night, stand in prayer for a third of it, and sleep for a sixth of it. He would fast one day and break his fast the next, and he would not flee when he encountered God. He was one who frequently turned

back to God the Almighty in all his affairs and matters."

And the Almighty said: **Indeed, We subjected the mountains to glorify Us with him in the evening and at sunrise**. That is, the Almighty subjected the mountains to glorify Us with him at sunrise and at the end of the day, as the Almighty said: **O mountains, echo with him, and the birds**. And thus the birds would glorify Us with his glorification and return with his recitation. If a bird passed by while it was swimming in the air and heard it chanting the Psalms, it could not go but would stand in the air and glorify Us with it, and the towering mountains would respond to it, returning with it and glorifying Us following it. Ibn Jarir said: Abu Kurayb told us: Muhammad ibn Bishr told us, on the authority of Musa'ir, on the authority of Abd al-Karim, on the authority of Musa ibn Abi Katheer, on the authority of Ibn Abbas, may God be pleased with them both, that he had heard that Umm Hani', may God be pleased with her, mentioned that the Messenger of God, may God bless him and grant him peace, prayed eight rak'ahs of Duha on the day of the conquest of Mecca. Ibn Abbas, may God be pleased with them both, said: I thought that this hour has a prayer, as God Almighty says: **They glorify God in the evening and at sunrise**. Then he narrated it from the hadith of Sa'id ibn Abi 'Aruba, on the authority of Abu al-Mutawakkil, on the authority of Ayyub ibn Safwan, on the authority of his freedman 'Abdullah ibn al-Harith ibn Nawfal, that Ibn Abbas, may God be pleased with them both, did not pray Duha. So I brought him to Umm Hani', may God be pleased with her, and I said: Tell me what you told me. She said: The Messenger of God, may God bless him and grant him peace, entered my house on the day of the conquest, then he ordered water to be poured into a bowl, then he ordered a garment to be put between me and him, so he washed himself, then he sprinkled a corner of the house and prayed eight rak'ahs, and that is the Duha prayer, their standing, bowing, prostration, and sitting, all the same, close to each other. Ibn Abbas, may God be pleased with them both, came out saying: I have read what is between the two covers. I did not know about the Duha prayer until now: **They glorify God in the evening and at sunrise**. And I used to say, **Where is the sunrise prayer?** And then he used to say the sunrise prayer. That is why the Almighty said: **And the birds are gathered together**, meaning confined in the air. **Each for him is obedient**, meaning obedient, glorifying God following Him. Saeed bin Jubair, Qatadah, and Malik said on the authority of Zaid bin Aslam and Ibn Zaid: **Each for him is obedient**, meaning obedient.

God the Almighty said: **And We strengthened his kingdom** meaning We gave him a complete kingdom with everything that kings need. Ibn Abi Naji said on the authority of Mujahid: He was the most powerful person in the world. Al-Suddi said: He was guarded every day by four thousand. Some of the early Muslims said: It has reached me that he was guarded every night by thirty-three thousand, and their turn would not return until the same time the following year. Another said: Forty thousand armed. Ibn Jarir and Ibn Abi Hatim mentioned on the authority of Alba' bin

Ahmar on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, that two men from the Children of Israel brought a claim against each other to David, peace be upon him, that he had seized cows from him. The other denied it and the claimant had no evidence, so he postponed their case. When night fell, David, peace be upon him, ordered the claimant to be killed in a dream. When day came, he sought them out and ordered the claimant to be killed. He said: O Prophet of God, why do you kill me when this man seized my cows? He said to him, **God Almighty has commanded me to kill you, so I will inevitably kill you.** He said, "By God, God did not command me to be killed for what you claimed against him, and I am truthful in what I claimed, but I had assassinated his father and killed him, and no one knew about that. So David, peace be upon him, ordered him to be killed." Ibn Abbas, may God be pleased with them both, said, **His prestige increased among the Children of Israel, and he is the one about whom God Almighty says, 'And We strengthened his kingdom.'**

And the Almighty's saying: **And We gave him wisdom.** Mujahid said: It means understanding, reason, and acumen. He said once: Wisdom and justice. He said once: What is right. Qatada said: The Book of God and following what is in it. Al-Suddi said: *Wisdom* is prophethood. And the Almighty's saying: **And the decisive word** Shuraih the judge and Al-Sha'bi said: The decisive word is the witnesses and the oaths. Qatada said: Two witnesses for the plaintiff or the oath of the defendant is the decisive word that the prophets and messengers separated with, or he said: the believers and the righteous, and it is the judgment of this nation until the Day of Resurrection. And this is what Abu Abd Al-Rahman Al-Sulami said, and Mujahid and Al-Suddi said: It is hitting the mark in judgment and understanding that. And Mujahid also said: It is the decisive word and in judgment. And this includes all of this and it is what is intended and Ibn Jarir chose it. And Ibn Abi Hatim said: Umar ibn Shaiba Al-Namari told us: Ibrahim ibn Al-Mundhir told us: Abd Al-Aziz ibn Abi Thabit told me, on the authority of Abd Al-Rahman ibn Abi Al-Zinad, on the authority of his father, on the authority of Bilal ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, may God be pleased with him, who said: The first to say: As for David, peace be upon him, and it is the decisive word. And this is what Al-Sha'bi said: It is the decisive word. The speech: Now then.

Fath al-Qadir

Then God the Almighty commanded His Prophet to be patient with what he heard of their sayings, saying 17- **Be patient with what they say** of their false sayings, of which this statement attributed to them is part, and this verse was abrogated by the verse of the sword **And remember Our servant David, the possessor of power.** When He finished mentioning the centuries of misguidance, and the nations of disbelief and denial, and commanded His Prophet, may God bless him and grant him peace, to be patient with what he hears, He increased his consolation by mentioning the story of David and what came after it. The meaning of **Remember Our servant David** is remember his story,

for you will find in it something to console yourself with. Power means strength, and from this comes the word *ayad* meaning strong, and something is strengthened, and what is meant is the strength he had over the servants. Al-Zajaj said: "Dawud's strength in worship was perfect. Part of his strength is what our Prophet (peace and blessings of God be upon him) informed us about: he would fast one day and break his fast the next, he would pray at midnight, and he would not flee when he encountered the enemy. The phrase, 'He was frequently returning to God,' is an explanation of his being the possessor of strength. The returning to God is the one who returns from everything that God, the Exalted, hates to what He loves, and no one can do that except the one who is strong in his religion. It was said: Its meaning is that whenever he remembers his sin, he seeks forgiveness for it and repents from it, and this falls under the first meaning. It is said that someone returned to God if he returns."

Tafsir al-Baghawi

17. God Almighty said: **Be patient over what they say**, [meaning over what the disbelievers say] of your denial, **and remember Our servant David, the possessor of strength**, Ibn Abbas said: meaning strength in worship.

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Abu Na'im told us, Sufyan bin Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Amr bin Aws, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The most beloved fast to God is the fast of David, and the most beloved prayer to God is the prayer of David. He would fast one day and break his fast the next, and he would sleep half the night, stand in prayer for a third of it, and sleep for a sixth of it."

It was said: The one with power in the kingdom.

He is frequently repentant, returning to God Almighty with repentance from everything he dislikes. Ibn Abbas said: Obedient. Saeed ibn Jubayr said: Praising God in the language of the Abyssinians.

Tafsir al-Baidawi

17- **Be patient over what they say and remember Our servant David.** And mention to them his story to magnify the sin in their eyes, for despite his high status and being singled out for great blessings and honors, when he committed a small sin, he descended from his status and the angels rebuked him with examples and insinuations until he became aware and sought forgiveness from his Lord and repented. So what do you think of the disbelievers and the people of tyranny? Or remember his story and protect himself from slipping, lest he encounter what he encountered of rebuke for neglecting the reins of his soul, even the slightest neglect. **Of strength** is of strong character. It is said that someone is **of strength** and **of strength** and

Surat Sad 38:17

Be patient over what they say and remember Our servant David, the possessor of strength. Indeed, he was one who frequently turned back [to God].

of strength and **of power** mean **of strength**. **He is one who frequently repents** returning to the pleasure of God Almighty, and it is an explanation for **of strength** and evidence that what is meant by it is strength in religion. He used to fast one day and break his fast the next day and stand in prayer at midnight.

Surat Sad 38:18

Indeed, We subjected the mountains to him, to glorify Us in the evening and at sunrise.

Tafsir al-Jalalayn

18 - **Indeed, We subjected the mountains to glorify Him with him** with His glorification **in the evening** at the time of the Isha prayer **and at sunrise** at the time of the Duha prayer, which is when the sun rises and its light reaches its peak.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, We subjected the mountains to glorify with him in the evening and at sunrise**, God Almighty says: Indeed, We subjected the mountains to glorify with David in the evening, which is from the time of the afternoon until nightfall, and at sunrise, which is in the morning at the time of forenoon.

It was said that when David glorified God, the mountains glorified God with him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, We subjected the mountains to him, to glorify [God] in the evening and at sunrise**. They glorify with David when he glorifies [God] in the evening and at sunrise.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **in the evening and at sunrise**, he said: When the sun rises and sets.

Abu Kurayb told us: Muhammad ibn Bishr told us, on the authority of Mis'ar ibn 'Abd al-Karim, on the authority of Musa ibn Abi Katheer, on the authority of Ibn 'Abbas, that he heard that Umm Hani' mentioned that the Messenger of God, may God bless him and grant him peace, prayed eight rak'ahs of Duha prayer on the day of the conquest of Mecca. Ibn 'Abbas said: I thought that this hour has a prayer, for God says, **They glorify Him in the evening and at sunrise**.

Ibn Abd al-Raheem al-Barqi narrated: Amr ibn Abi Salamah narrated: Sadaqah narrated: Saeed ibn Abi Arooba narrated: Abu al-Mutawakkil narrated: Ayyub ibn Safwan narrated: Abdullah ibn al-Harith ibn Nawfal narrated that Ibn Abbas did not pray the Duha prayer. So I took him to Umm Hani' and said: Tell this man what you told me. Umm Hani' said: The Messenger of God (peace and blessings of God be upon him) entered my house on the day of the conquest and ordered that water be poured into a bowl. Then he ordered that a garment be put between me and him and he washed himself. Then he sprinkled a corner of the house and prayed eight rak'ahs of the Duha prayer, including their standing, bowing, prostration, and sitting, all the same, close to one another. Ibn Abbas came out saying: I have read what is between the two covers. I did not recognize the Duha prayer until now:

They glorify God in the evening and by the sunrise.

And I used to say: Where is the sunrise prayer? Then he said: After them is the sunrise prayer.

Amr bin Ali told us, he said: Abd al-A'la told us, he said: Saeed bin Abi Aruba told us, on the authority of Mutawakkil, on the authority of Ayoub bin Safwan, the client of Abdullah bin al-Harith, on the authority of Abdullah bin al-Harith, that Umm Hani' bint Abi Talib narrated that the Messenger of God, may God bless him and grant him peace, entered upon her on the day of the conquest, and then he mentioned something similar.

On the authority of Ibn Abbas regarding his saying, **They glorify God in the evening**, something similar.

Tafsir al-Qurtubi

God Almighty says: **Indeed, We subjected the mountains to him, to glorify Us in the evening and at sunrise**.

There are four issues:

First: The Almighty said: **Indeed, We subjected the mountains to glorify Him along with him**. "They glorify Him" is in the accusative case as a state. God mentioned the proof and miracle He gave him, which is the mountains glorifying Him along with him. Muqatil said: When David mentioned God, the Almighty, the mountains would be mentioned along with him, and he could understand the mountains' glorification. Ibn Abbas said: **They glorify Him** means they pray. This would only be a miracle if people saw him and recognized him. Muhammad ibn Ishaq said: David was given a beautiful voice that would make a beautiful echo in the mountains, and birds would listen to its beauty and sing along with it. This is the glorification of the mountains and the birds. It was said: God subjected them to move with him, and this is glorification, because it indicates God is free from any resemblance to His creation. This has been discussed previously in *Saba'* and in *Subhan* when God says: **And there is not a thing but glorifies Him with praise, but you do not understand their glorification**. (al-Isra' 17:44) And this is glorification, according to the correct opinion. And God knows best. <In the evening and in the evening>The evening is also the whitening of the sun after it has risen. It is said: the sun rose if it rose, and it shone if it illuminated. So David used to glorify God after his prayer at sunrise and at sunset.

Second: It was narrated on the authority of Ibn Abbas that he said: I used to pass by this verse **In the evening and at sunrise** and I did not know what it was, until Umm Hani' told me that the Messenger of God (peace and blessings of God be upon him) entered upon her, asked for water for ablution, performed ablution, then prayed the Duha prayer and said: O Umm Hani', this is the Ishraq prayer. And Ikrimah said that Ibn Abbas said: I had something in my mind about the Duha prayer until I found it in the Qur'an: **They glorify God in the evening and at sunrise**. Ikrimah said: Ibn Abbas did not pray the Duha prayer, then he prayed it later. It was narrated that Ka'b al-Ahbar said to Ibn Abbas: I find in the Book of God a prayer after sunrise, which is

Indeed, We subjected the mountains to him, to glorify Us in the evening and at sunrise.

the prayer of the repentant. Ibn Abbas said: And I find you in the Qur'an, that is in the story of David: **They glorify God in the evening and at sunrise.**

Third: The Duha prayer is a recommended voluntary prayer. It is offered in the morning, opposite the Asr prayer in the evening. It should not be offered until the sun has risen white, its cloudiness has lifted, and its light has begun to shine. Similarly, the Asr prayer should not be offered when the sun has turned yellow. In Sahih Muslim, it is narrated on the authority of Zayd ibn Arqam that the Messenger of God (peace and blessings of God be upon him) said: **The prayer of the repentant is when the weaned camels are thawed.** Al-Fassal and al-Fuslan are the plural of Fasil, which is a camel that has been weaned from breastfeeding. Al-Ramada' is the intense heat on earth. Al-Fassal is mentioned specifically here because they are the ones that are thawed before the end of the intense heat in which their mothers are thawed due to their thin skin. This occurs in the Duha prayer or a little after, which is the average time between sunrise and sunset, as stated by Judge Abu Bakr ibn al-Arabi. Some people hasten to offer it before that in order to be busy, and so they lose their work, because they pray it at the forbidden time and do work that is due to them and not for them.

Fourth - "Al-Tirmidhi narrated from the hadith of Anas bin Malik who said: The Messenger of God, may God bless him and grant him peace, said: Whoever prays the Duha prayer twelve rak'ahs, God will build for him a palace of gold in Paradise." He said: A strange hadith. In Sahih Muslim: On the authority of Abu Dharr, on the authority of the Prophet, may God bless him and grant him peace, who said: Every joint of any one of you must give up charity every morning. So every utterance of Subhan God is a charity, every utterance of Laa ilaaha ill-God is a charity, every utterance of Allahu Akbar is a charity, enjoining what is right is a charity, forbidding what is wrong is a charity, and two rak'ahs that one prays in the Duha prayer will suffice for that." In Al-Tirmidhi: On the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: Whoever maintains the Duha prayer, his sins will be forgiven, even if they were like the foam of the sea. Al-Bukhari and Muslim narrated from Abu Hurayrah who said: My close friend advised me to do three things which I will not give up until I die: fasting three days of every month, the Duha prayer, and sleeping after the Witr prayer. This is the wording of Al-Bukhari. Muslim said: **And the two rak'ahs of Duha.** He narrated it from the hadith of Abu Darda', just as Al-Bukhari narrated it from the hadith of Abu Hurayrah. All of this indicates that the minimum number of rak'ahs for Duha is two rak'ahs and the maximum is twelve. And God knows best. The origin of the word *salami* with a dhammah on the *seen* refers to the bones of the fingers, hands, and feet, and it was then used for all the bones and joints of the body. It was narrated from the hadith of Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) said: "He created every human being from the children of Adam with three hundred and sixty joints. So whoever glorifies God, praises God, declares God's oneness,

exalts God, seeks forgiveness from God, removes a stone, a thorn, or a bone from the path of people, enjoins what is right, or forbids what is wrong, the number of those three hundred and sixty rak'ahs, then he will walk on that Day having removed himself from the Fire." Abu Tobah said: **And he may have said, 'the evening.'** This is how Muslim narrated it. His statement: **And two rak'ahs suffice for that** means that two rak'ahs of these charity parts are sufficient. This is because prayer is an action performed by all parts of the body. When one prays, each part has performed its original function. And God knows best.

Tafsir Ibn Kathir

God the Almighty mentioned about His servant and messenger David, peace be upon him, that he had strength, and strength is in knowledge and action. Ibn Abbas, may God be pleased with him, As-Suddi, and Ibn Zayd said, **Hands are strength.** Ibn Zayd read, **And the heaven We constructed with power, and indeed, We are expanding it.** Mujahid said, **Hands are strength in obedience.** Qatadah said, "David, peace be upon him, was given strength in worship and understanding of Islam." It was mentioned to us that he, peace and blessings be upon him, used to stand in prayer for a third of the night and fast for half the year. This is proven in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said, "The prayer most beloved to God the Almighty is the prayer of David, and the fasting most beloved to God the Almighty is the fast of David. He would sleep half the night, stand in prayer for a third of it, and sleep for a sixth of it. He would fast one day and break his fast the next, and he would not flee when he encountered God. He was one who frequently turned back to God the Almighty in all his affairs and matters."

And the Almighty said: **Indeed, We subjected the mountains to glorify Us with him in the evening and at sunrise.** That is, the Almighty subjected the mountains to glorify Us with him at sunrise and at the end of the day, as the Almighty said: **O mountains, echo with him, and the birds.** And thus the birds would glorify Us with his glorification and return with his recitation. If a bird passed by while it was swimming in the air and heard it chanting the Psalms, it could not go but would stand in the air and glorify Us with it, and the towering mountains would respond to it, returning with it and glorifying Us following it. Ibn Jarir said: Abu Kurayb told us: Muhammad ibn Bishr told us, on the authority of Musa'ir, on the authority of Abd al-Karim, on the authority of Musa ibn Abi Katheer, on the authority of Ibn Abbas, may God be pleased with them both, that he had heard that Umm Hani', may God be pleased with her, mentioned that the Messenger of God, may God bless him and grant him peace, prayed eight rak'ahs of Duha on the day of the conquest of Mecca. Ibn Abbas, may God be pleased with them both, said: I thought that this hour has a prayer, as God Almighty says: **They glorify God in the evening and at sunrise.** Then he narrated it from the hadith of Sa'id ibn Abi 'Aruba, on the authority of Abu al-Mutawakkil, on the

authority of Ayyub ibn Safwan, on the authority of his freedman 'Abdullah ibn al-Harith ibn Nawfal, that Ibn Abbas, may God be pleased with them both, did not pray Duha. So I brought him to Umm Hani', may God be pleased with her, and I said: Tell me what you told me. She said: The Messenger of God, may God bless him and grant him peace, entered my house on the day of the conquest, then he ordered water to be poured into a bowl, then he ordered a garment to be put between me and him, so he washed himself, then he sprinkled a corner of the house and prayed eight rak'ahs, and that is the Duha prayer, their standing, bowing, prostration, and sitting, all the same, close to each other. Ibn Abbas, may God be pleased with them both, came out saying: I have read what is between the two covers. I did not know about the Duha prayer until now: **They glorify God in the evening and at sunrise.** And I used to say, **Where is the sunrise prayer?** And then he used to say the sunrise prayer. That is why the Almighty said: **And the birds are gathered together,** meaning confined in the air. **Each for him is obedient,** meaning obedient, glorifying God following Him. Saeed bin Jubair, Qatadah, and Malik said on the authority of Zaid bin Aslam and Ibn Zaid: **Each for him is obedient,** meaning obedient.

God the Almighty said: **And We strengthened his kingdom** meaning We gave him a complete kingdom with everything that kings need. Ibn Abi Naji said on the authority of Mujahid: He was the most powerful person in the world. Al-Suddi said: He was guarded every day by four thousand. Some of the early Muslims said: It has reached me that he was guarded every night by thirty-three thousand, and their turn would not return until the same time the following year. Another said: Forty thousand armed. Ibn Jarir and Ibn Abi Hatim mentioned on the authority of Alba' bin Ahmar on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, that two men from the Children of Israel brought a claim against each other to David, peace be upon him, that he had seized cows from him. The other denied it and the claimant had no evidence, so he postponed their case. When night fell, David, peace be upon him, ordered the claimant to be killed in a dream. When day came, he sought them out and ordered the claimant to be killed. He said: O Prophet of God, why do you kill me when this man seized my cows? He said to him, **God Almighty has commanded me to kill you, so I will inevitably kill you.** He said, "By God, God did not command me to be killed for what you claimed against him, and I am truthful in what I claimed, but I had assassinated his father and killed him, and no one knew about that. So David, peace be upon him, ordered him to be killed." Ibn Abbas, may God be pleased with them both, said, **His prestige increased among the Children of Israel, and he is the one about whom God Almighty says, 'And We strengthened his kingdom.'**

And the Almighty's saying: **And We gave him wisdom.** Mujahid said: It means understanding, reason, and acumen. He said once: Wisdom and justice. He said once: What is right. Qatada said: The Book of God and following what is in it. Al-Suddi said: *Wisdom* is prophethood. And the Almighty's saying: **And the decisive word** Shuraih the judge and Al-Sha'bi said: The decisive word is the witnesses and the oaths.

Qatada said: Two witnesses for the plaintiff or the oath of the defendant is the decisive word that the prophets and messengers separated with, or he said: the believers and the righteous, and it is the judgment of this nation until the Day of Resurrection. And this is what Abu Abd Al-Rahman Al-Sulami said, and Mujahid and Al-Suddi said: It is hitting the mark in judgment and understanding that. And Mujahid also said: It is the decisive word and in judgment. And this includes all of this and it is what is intended and Ibn Jarir chose it. And Ibn Abi Hatim said: Umar ibn Shaiba Al-Namari told us: Ibrahim ibn Al-Mundhir told us: Abd Al-Aziz ibn Abi Thabit told me, on the authority of Abd Al-Rahman ibn Abi Al-Zinad, on the authority of his father, on the authority of Bilal ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, may God be pleased with him, who said: The first to say: As for David, peace be upon him, and it is the decisive word. And this is what Al-Sha'bi said: It is the decisive word. The speech: Now then.

Fath al-Qadir

18- Indeed, We made the mountains to glorify Him with him in the evening and at sunrise. That is, they sanctify God Almighty and declare Him free from what is not befitting of Him. The phrase **they glorify** is in the accusative case as a state, and this explains the proof and miracle that God gave him, which is the mountains glorifying Him with him. Muqatil said: When David mentioned God, the mountains were mentioned with him, and he understood the mountains' glorification. Muhammad ibn Ishaq said: David was given a beautiful voice that makes a beautiful echo in the mountains. This is the meaning of the mountains' glorification, but the first is more correct. It was said that the meaning of **they glorify** is that they pray, and **with him** is related to **We made them glorify**. Al-Kalbi said: **morning and evening.** It is said that the sun rose: if it illuminated, and that is the time of the forenoon. As for its rising, it is its rising. Al-Zajaj said: The sun rose: if it rose, and it shone: if it illuminated.

Tafsir al-Baghawi

18. Indeed, We subjected the mountains to him, as He said: **And We subjected the mountains to David** (Al-Anbiya': 79). **They glorify,** with his glorification, **in the evening and at sunrise.** Al-Kalbi said: in the morning and evening. And sunrise is when the sun rises and its light reaches its peak. Ibn Abbas interpreted it as: the Duha prayer.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Abi Shaybah told us, Abu Umayyah Muhammad ibn Ibrahim told us, Al-Hajjaj ibn Nadir told us, Abu Bakr Al-Hudhali told us, on the authority of Ata' ibn Abi Rabah, on the authority of Ibn Abbas, regarding His statement: **In the evening and at sunrise,** he said: I used to pass by this verse and I did not know what it was until Umm Hani' bint Abi Talib told me that the Messenger of God, may God bless him and grant him peace, entered upon her and asked for water for ablution, so he performed ablution, then he prayed the Duha prayer and said: O Umm

Surat S: 18

Indeed, We subjected the mountains to him, to glorify Us in the evening and at sunrise.

Hani', this is the sunrise prayer.

Tafsir al-Baidawi

18- "Indeed, We subjected the mountains to glorify God with him." Its interpretation has already been mentioned. "Glorify God **is a state in place of** glorifying God" to evoke the past state and indicate the renewal of glorification from one state to another. "In the evening and at sunrise." The time of sunrise is when the sun rises, meaning it shines and its rays become clear, which is the time of the forenoon. As for its rising, it is its rising. It is said that the sun has risen, but it has not yet risen. Umm Hani' **may God be pleased with her** said: "He (peace and blessings be upon him) prayed the forenoon prayer and said: This is the prayer of ishq." Ibn Abbas **may God be pleased with them** both said: "I did not know the forenoon prayer except through this verse."

Surat Sad 38:19

And the birds gathered together, each one returning to Him.

Tafsir al-Jalalayn

19 - And We subjected **the birds gathered together** to Him, glorifying Him with each one of the mountains and the birds. *All* of them were returning to Him, returning to His obedience by glorifying Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the birds gathered together**, God Almighty says: And We subjected the birds to glorify God with Him gathered together, meaning: gathered together for Him. He mentioned that when He glorified God, the mountains responded to Him, and the birds flocked to Him and glorified Him with him. And their gathering together with Him was their gathering together. We have already mentioned the statements of the people of interpretation regarding the meaning of gathering together, so we disliked repeating it.

Qatada used to say in this context:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the birds are gathered together**: they are controlled.

His statement, **All are obedient to Him**, means: All of that is obedient to Him and returns to His command and obedience. And by *all* he means all birds.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Everyone is obedient to Him**: meaning obedient.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the birds are gathered together, all of them returning to Him**, he said: All of them are obedient to Him.

Others said: The meaning of this is: All of this is praise to God.

Who said that?

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, the statement, **And the birds are gathered together, each one returning to Him**, means: glorifying God.

Tafsir al-Qurtubi

The Almighty's statement: **And the birds are gathered together** is in apposition to the mountains. Al-Farra' said: If it had been read **And the birds are gathered together**, it would have been permissible, because the action would not have been apparent. Ibn Abbas said: When David, peace be upon him, glorified God, the mountains would respond to him and the birds would gather around him and glorify God with him, and their gathering around him would be what he gathered them together. So the meaning is: And We subjected the birds gathered together to him so that they would glorify God with him. It was also said: Yes, and We subjected the wind to gather the birds around him so that they would glorify God with him, or We commanded the angels to gather the birds together. **All for him** meaning for David. *Obeying* meaning obedient, meaning they come to him and glorify God with him. It was also said: The *ha* refers to God Almighty.

Tafsir Ibn Kathir

God the Almighty mentioned about His servant and messenger David, peace be upon him, that he had strength, and strength is in knowledge and action. Ibn Abbas, may God be pleased with him, As-Suddi, and Ibn Zayd said, **Hands are strength**. Ibn Zayd read, **And the heaven We constructed with power, and indeed, We are expanding it**. Mujahid said, **Hands are strength in obedience**. Qatadah said, "David, peace be upon him, was given strength in worship and understanding of Islam." It was mentioned to us that he, peace and blessings be upon him, used to stand in prayer for a third of the night and fast for half the year. This is proven in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said, "The prayer most beloved to God the Almighty is the prayer of David, and the fasting most beloved to God the Almighty is the fast of David. He would sleep half the night, stand in prayer for a third of it, and sleep for a sixth of it. He would fast one day and break his fast the next, and he would not flee when he encountered God. He was one who frequently turned back to God the Almighty in all his affairs and matters."

And the Almighty said: **Indeed, We subjected the mountains to glorify Us with him in the evening and at sunrise**. That is, the Almighty subjected the mountains to glorify Us with him at sunrise and at the end of the day, as the Almighty said: **O mountains, echo with him, and the birds**. And thus the birds would glorify Us with his glorification and return with his recitation. If a bird passed by while it was swimming in the air and heard it chanting the Psalms, it could not go but would stand in the air and glorify Us with it, and the towering mountains would respond to it, returning with it and glorifying Us following it. Ibn Jarir said: Abu Kurayb told us: Muhammad ibn Bishr told us, on the authority of Musa'ir, on the authority of Abd al-Karim, on the authority of Musa ibn Abi Katheer, on the authority of Ibn Abbas, may God be pleased with them both, that he had heard that Umm Hani', may God be pleased with her, mentioned that the Messenger of God, may

And the birds gathered together, each one returning to Him.

God bless him and grant him peace, prayed eight rak'ahs of Duha on the day of the conquest of Mecca. Ibn Abbas, may God be pleased with them both, said: I thought that this hour has a prayer, as God Almighty says: **They glorify God in the evening and at sunrise.** Then he narrated it from the hadith of Sa'id ibn Abi 'Aruba, on the authority of Abu al-Mutawakkil, on the authority of Ayyub ibn Safwan, on the authority of his freedman 'Abdullah ibn al-Harith ibn Nawfal, that Ibn Abbas, may God be pleased with them both, did not pray Duha. So I brought him to Umm Hani', may God be pleased with her, and I said: Tell me what you told me. She said: The Messenger of God, may God bless him and grant him peace, entered my house on the day of the conquest, then he ordered water to be poured into a bowl, then he ordered a garment to be put between me and him, so he washed himself, then he sprinkled a corner of the house and prayed eight rak'ahs, and that is the Duha prayer, their standing, bowing, prostration, and sitting, all the same, close to each other. Ibn Abbas, may God be pleased with them both, came out saying: I have read what is between the two covers. I did not know about the Duha prayer until now: **They glorify God in the evening and at sunrise.** And I used to say, **Where is the sunrise prayer?** And then he used to say the sunrise prayer. That is why the Almighty said: **And the birds are gathered together**, meaning confined in the air. **Each for him is obedient**, meaning obedient, glorifying God following Him. Saeed bin Jubair, Qatadah, and Malik said on the authority of Zaid bin Aslam and Ibn Zaid: **Each for him is obedient**, meaning obedient.

God the Almighty said: **And We strengthened his kingdom** meaning We gave him a complete kingdom with everything that kings need. Ibn Abi Naji said on the authority of Mujahid: He was the most powerful person in the world. Al-Suddi said: He was guarded every day by four thousand. Some of the early Muslims said: It has reached me that he was guarded every night by thirty-three thousand, and their turn would not return until the same time the following year. Another said: Forty thousand armed. Ibn Jarir and Ibn Abi Hatim mentioned on the authority of Alba' bin Ahmar on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, that two men from the Children of Israel brought a claim against each other to David, peace be upon him, that he had seized cows from him. The other denied it and the claimant had no evidence, so he postponed their case. When night fell, David, peace be upon him, ordered the claimant to be killed in a dream. When day came, he sought them out and ordered the claimant to be killed. He said: O Prophet of God, why do you kill me when this man seized my cows? He said to him, **God Almighty has commanded me to kill you, so I will inevitably kill you.** He said, "By God, God did not command me to be killed for what you claimed against him, and I am truthful in what I claimed, but I had assassinated his father and killed him, and no one knew about that. So David, peace be upon him, ordered him to be killed." Ibn Abbas, may God be pleased with them both, said, **His prestige increased among the Children of Israel, and he is the one about whom God Almighty says, 'And We strengthened his**

kingdom.'

And the Almighty's saying: **And We gave him wisdom.** Mujahid said: It means understanding, reason, and acumen. He said once: Wisdom and justice. He said once: What is right. Qatada said: The Book of God and following what is in it. Al-Suddi said: *Wisdom* is prophethood. And the Almighty's saying: **And the decisive word** Shuraih the judge and Al-Sha'bi said: The decisive word is the witnesses and the oaths. Qatada said: Two witnesses for the plaintiff or the oath of the defendant is the decisive word that the prophets and messengers separated with, or he said: the believers and the righteous, and it is the judgment of this nation until the Day of Resurrection. And this is what Abu Abd Al-Rahman Al-Sulami said, and Mujahid and Al-Suddi said: It is hitting the mark in judgment and understanding that. And Mujahid also said: It is the decisive word and in judgment. And this includes all of this and it is what is intended and Ibn Jarir chose it. And Ibn Abi Hatim said: Umar ibn Shaiba Al-Namari told us: Ibrahim ibn Al-Mundhir told us: Abd Al-Aziz ibn Abi Thabit told me, on the authority of Abd Al-Rahman ibn Abi Al-Zinad, on the authority of his father, on the authority of Bilal ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, may God be pleased with him, who said: The first to say: As for David, peace be upon him, and it is the decisive word. And this is what Al-Sha'bi said: It is the decisive word. The speech: Now then.

Fath al-Qadir

19- **And the birds are gathered together** is in apposition to the mountains, and the accusative of gathered is in the state of the birds: that is, We subjected the birds while they were gathered together: that is, gathered to Him, glorifying God with Him. It was said that the angels gathered them to Him. And it was said that the wind gathered them. **Each one has a frequent return** meaning, each one of David, the mountains, and the birds returns to the obedience and command of God, and the pronoun in **to Him** refers to God, the Almighty. And it was said that the pronoun refers to David: that is, because of David's glorification, so He put a return in place of a return, and the former is more appropriate. We have already mentioned that the one who frequently returns to God, the Almighty.

Tafsir al-Baghawi

19. The Almighty said: **And the birds**, meaning: And We subjected to him the birds, **gathered together**, gathered to him, glorifying with him, **all of them returning to Him**, obedient and returning to His obedience by glorifying Him. It was said: returning with Him, meaning glorifying Him.

Tafsir al-Baidawi

19- **And the birds gathered together** to Him from every side. The correspondence between the two states was

not taken into consideration because the gathering as a whole is more indicative of power than it being included. It was read **and the birds gathered together** with the subject and predicate. **All have repentance for Him** Each one of the mountains and the birds for the sake of His glorification returns to glorification. The difference between it and what preceded it is that it indicates agreement in glorification and this is based on rotation, or each of them and from David, peace be upon him, refers to God's glorification.

Surat Sad 38:20

And We strengthened his kingdom and gave him wisdom and clear judgment.

Surat Sad 38:20

And We strengthened his kingdom and gave him wisdom and clear judgment.

Tafsir al-Jalalayn

20 - **And We strengthened his kingdom** We strengthened him with guards and soldiers, and thirty thousand men guarded his sanctuary every night. **And We gave him wisdom** prophecy and correctness in matters **and decisive speech** clear explanation in every intention.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And We strengthened his kingdom**, the people of interpretation differed regarding the meaning by which He strengthened his kingdom. Some of them said: He strengthened that with soldiers and men, so four thousand, four thousand, guarded him every day and night.

Who said that?

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And We strengthened his kingdom**, he said: Four thousand, four thousand, guarded him every day and night.

Others said: What strengthened his kingdom was that people were given awe of him because of a case he had decided.

Who said that?

Ibn Harb told me: Musa told us: Dawud told us, on the authority of Alba' ibn Ahmar, on the authority of Ikrimah, on the authority of Ibn Abbas, that a man from the Children of Israel sought legal redress against one of their leaders. They met with the Prophet David, may God bless him and grant him peace. The one seeking legal redress said: **This man has usurped some of my cows**. David asked the man about it, but he denied it. He asked the other for proof, but he had no proof. David said to them: **Get up so I can look into your matter**. So they got up from him. Then God revealed to David in a dream that he should kill the man against whom he had sought legal redress. He said: **This is just a vision, and I will not hasten until I verify it**. Then God revealed to David in his dream a second time that he should kill the man, and a third time that he should kill him or God's punishment should come to him. So David sent to the man: **God has revealed to me that I should kill you**. The man said: **You will kill me without proof and without establishing proof?** David said to him, **Yes, by God, I will carry out God's command concerning you**. When the man realized that he would kill him, he said, "Do not rush me until I tell you. By God, I did not commit this sin, but I assassinated this

man's father and killed him, and for that I was killed." So David ordered that he be killed. This intensified the anger of the Children of Israel against David, and his kingdom was strengthened through him. This is what God says, **And We strengthened his kingdom**.

The most correct of the sayings on this matter is to say: God Almighty informed us that He strengthened the kingdom of David, and He did not limit His strengthening to strengthening with men and soldiers without fear of the people, nor to fear of the people without soldiers. It is possible that His strengthening was with some of what we mentioned, and it is possible that it was with all of them. There is no statement more valid than God's statement, since He did not limit it to some meanings of strengthening, a statement that must be accepted.

And his saying, **And We gave him wisdom**, the people of interpretation differed regarding the meaning of wisdom in this place. Some of them said: It means prophecy.

Who said that?

Muhammad ibn al-Husayn told us: Ahmad ibn al-Mufaddal told us: Asbat told us, on the authority of al-Suddi, regarding his statement, **And We gave him wisdom**, he said: Prophethood. Others said: What he meant by it was knowledge of the Sunnah.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We gave him wisdom**: meaning the Sunnah.

We have explained the meaning of wisdom in other places with evidence, so there is no need to repeat it here.

And his saying, **And the decisive word**, the people of interpretation differed regarding the meaning of that. Some of them said: He meant by it that it is the knowledge of judgment and understanding through it.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And We gave him wisdom and decisive judgment**. He said: He was given understanding.

Abu Kuraib told us, he said: Ibn Idris told us, on the authority of Layth, on the authority of Mujahid, **And the decisive word** he said: hitting the mark and understanding the judgment.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **and the decisive word**, he said: The knowledge of judgment.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We gave him wisdom and decisive judgment**, he said: The disputes in which people dispute, he referred that judgment to him, speech, understanding, and accurate judgment

and evidence.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Hasin, who said: I heard Abu Abd al-Rahman say: The decisive factor is judgment.

Others said: Rather, the meaning of this is: And the final word is that the plaintiff is required to provide evidence, and the defendant is required to swear an oath.

Who said that?

Abu Kurayb told us, he said: Hisham told us, he said: Dawud bin Abi Hind told us, he said: Al-Sha'bi or someone else told me on the authority of Shuraih that he said regarding his statement **and the decisive word** he said: The evidence of the plaintiff, or the oath of the defendant.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Dawud bin Abi Hind, regarding his statement, **And We gave him wisdom and decisive judgment**, he said: I was told on the authority of Shuraih that he said: Two witnesses or an oath.

Ibn Abd al-A'la told us: Mu'tamir told us: I heard Dawud say: It has reached me that Shuraih said: **The decisive factor in a dispute is the two witnesses against the plaintiff, and the oath is against the one who denies.**

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Tawus, that Shuraih said to a man: This man criticizes what I was given to David, the witnesses and the oaths.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Shuraih, that he said regarding this verse, **And the decisive word**, he said: The witnesses and the oaths.

Imran bin Musa told us, he said: Abdul-Warith told us, he said: Dawud told us, on the authority of Al-Sha'bi, regarding his statement, **And We gave him wisdom and decisive judgment**, he said: an oath or a witness.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah: "The decisive word is the proof is on the claimant, and the oath is on the one who is wanted. This is the decisive word."

Others said: Rather, it is a saying: Now then.

Who said that?

Abu Kurayb told us, he said: Jabir bin Nuh told us, he said: Ismail told us, on the authority of Al-Sha'bi, regarding his statement, **And the decisive word**, he said: The man's statement: Now then.

The most correct of the sayings is that God informed that He gave David (peace be upon him) the ability to make clear the final word. Making clear means to cut off, and making clear the word is to address one another. Cutting off a man from addressing another when one of them seeks arbitration from his companion means cutting off the judgment between the other and his opponent with the correct ruling.

Cutting off speaking to his companion also means obligating the addressed person in the judgment as he is required to do if he is the plaintiff, then establishing evidence for his claim, and if he is the defendant, then requiring him to swear an oath if his opponent requests it. Cutting off a speech, which is a sermon at the end of one story and the beginning of another, also includes separating them with the phrase **Now then**. Since all of that is apparently possible, and there is no indication in this verse as to which is meant, nor is there a confirmed report from the Messenger (peace be upon him) about it, the correct thing is to make the report general, as God made it general. So it is said: David was given the ability to make clear the word in judgment, dialogue, and sermons.

Tafsir al-Qurtubi

The Almighty says: **And We strengthened his kingdom** meaning, We strengthened it until it was established. It was said: By awe and striking fear into people's hearts. It was also said: By a large number of soldiers. It was also said: By support and victory. This is the preferred opinion of Ibn al-Arabi. A large army is of no use if it is deployed against someone who is not supported and aided. Ibn Abbas **may God be pleased with him** said: David had the strongest authority over the kings on earth. Every night, more than thirty thousand men guarded his prayer niche. When morning came, it was said: Go back, for God's Prophet has been pleased with you. Kingship refers to the abundance of kingship. A man may have kingship, but he is not king until it is abundant. If a man owns a house and a wife, he is not king until he has a servant who suffices him in disposing of the benefits that he needs due to human necessity. This meaning was previously mentioned in <Bara'ah> and the reality of kingship is fully explained in <An-Naml>.

The Almighty's saying, **And We gave him wisdom and decisive judgment**, contains two issues:

First - The Almighty's saying: **And We gave him wisdom** meaning prophethood, as stated by Al-Suddi. Mujahid: justice. Abu Al-Aaliyah: knowledge of the Book of God Almighty. Qatadah: the Sunnah. Shuraih: knowledge and jurisprudence. **And the decisive word** Abu Abd Al-Rahman Al-Sulami and Qatadah said: it means the decisive word in judgment. This is the saying of Ibn Masoud, Al-Hasan, Al-Kalbi and Muqatil. Ibn Abbas said: it is the clarification of speech. Ali ibn Abi Talib: it is the evidence for the claimant and the oath for the one who denies. Shuraih, Al-Sha'bi and Qatadah also said this. Abu Musa Al-Ash'ari and Al-Sha'bi also said: it is his saying **As for what follows**, and he was the first to speak about it. It was said: **The decisive word** is the clear statement that distinguishes between truth and falsehood. It was also said: it is brevity by putting a lot of meaning in a few words. The meaning in these sayings is close. The saying of Ali **may God be pleased with him** includes them, because the ruling in judgment is based on him, except for the saying of Abu Musa.

Second - Judge Abu Bakr Ibn Al-Arabi said: As for the knowledge of judging, by God, it is a type of abstract

knowledge, and a certain part of it is confirmed, unlike the knowledge of rulings and insight into what is lawful and what is unlawful. In the hadith: **The most knowledgeable of you regarding what is lawful and what is unlawful is Muadh Ibn Jabal.** A man may have insight into the rulings of actions and knowledge of what is lawful and what is unlawful, but not be able to separate the parts of judging. It is narrated that Ali ibn Abi Talib, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, sent me to Yemen, some people dug a pit for a lion, and a lion fell into it. The people crowded around the pit, and one man fell into it and clung to another, and another clung to another, until there were four of them. The lion wounded them and they died. The people took up arms and a fight almost broke out between them. I came to them and said: Are you going to kill two hundred men for the sake of four people? Come, let me judge between you with a judgment. If you are satisfied with it, then it is a judgment between you, and if you refuse, then you can take the matter to the Messenger of God, may God bless him and grant him peace, for he is more deserving of judgment. So he gave the first a quarter of the blood money, the second a third of the blood money, the third half of the blood money, and the fourth the blood money. He divided the blood money among the four tribes who had dug the pit, and some of them were displeased and some were satisfied. Then they came to the Messenger of God, may God bless him and grant him peace, and related the story to him. He said: I will judge between you. Someone said: Ali has already judged between us. So they told him what Ali had judged. And the Messenger of God (peace and blessings of God be upon him) said: The judgment is as Ali had judged. And in another narration: The Messenger of God (peace and blessings of God be upon him) carried out Ali's judgment. Likewise, it is narrated in Al-Ma'rifa bil-Qada' that a man came to Abu Hanifa and said: Ibn Abi Laila - who was a judge in Kufa - flogged a mad woman who said to a man, **O son of adulterers**, two hadd punishments in the mosque while she was standing. He said: He made a mistake in six ways. Ibn al-Arabi said: What Abu Hanifa said intuitively is not understood by anyone except scholars. As for Ali's judgment, no one can understand it, and after practicing the rulings, only the persistent devotee can grasp it. The truth is that these four were killed by mistake by pushing each other into the grave, from those present, so they are entitled to blood money from those present by mistake. However, the first was killed by self-defense, killing three by wrestling, so he is entitled to blood money for what he killed, and he owes three-fourths of the blood money for the three he killed. As for the second, he is entitled to one-third of the blood money and he is liable for two-thirds for the two he killed by wrestling. As for the third, he is entitled to half the blood money and he is responsible for half, because he killed one person by slapping, so the dispute occurred and the sane ones were liable. This estimation comes after the current retaliation for it. This is a wonderful example of deduction. Abu Hanifa looked at the related meanings and saw six of them: First, there is no hadd punishment for the insane person, because insanity

removes responsibility. This is if the slander was committed while he was insane. However, if he was insane one time and then sober the next, then he is punished for slander while he was sober. Second, if she said, **O son of two adulterers**, then she is flogged twice, one hadd for each father. Abu Hanifa made a mistake in his view that the hadd for slander overlaps, because in his view it is a right of God, just like the hadd for wine and adultery. As for al-Shafi'i and Malik, they believe that the hadd for slander is a right of a human being, so it is multiplied by the number of the slandered. Third, it is lashing without the slandered person demanding it, and it is not permissible to implement the hadd for slander, according to the consensus of the nation, except after a demand for its implementation from those who say it is a right of God, the Most High, and those who say it is a right of a human being. In this sense, the argument was made for those who believe that it is a human right, because if it were a right of God, it would not have been subject to demand, as in the case of adultery. Fourth: It is a balance between the two punishments, and if two punishments are due to someone, they should not be balanced between them. Rather, the punishment is for one of them and then left until the beating is healed, or the person who was beaten recovers, then the other punishment is carried out. Fifth: Her punishment is while standing, and a woman is not punished while sitting, covered. Some people said: in a basket. Sixth: The punishment was carried out in the mosque, and there is consensus regarding the implementation of judgment in the mosque and ta'zir punishment. There is a difference of opinion regarding the ruling in the mosque. The judge said: This is the decisive factor and the science of judgment, which was referred to in one of the interpretations: **The best of you is Ali.** As for those who say that it is brevity, this applies to the Arabs and not the non-Arabs, and to Muhammad, peace and blessings be upon him, and not the Arabs. This was made clear by his saying: **And I have been given concise speech.** As for those who say that it is his saying: **As for what follows**, they say: "The Prophet, peace and blessings be upon him, used to say in his sermon: As for what follows." It is narrated that the first person to say it in the pre-Islamic era was Suhban ibn Wa'il. He was the first to believe in resurrection and the first to lean on a cane. He lived to be 180 years old. Even if it is true that David, peace be upon him, said it, it would not have been in Arabic according to this verse, but rather in his own tongue. And God knows best.

Tafsir Ibn Kathir

God the Almighty mentioned about His servant and messenger David, peace be upon him, that he had strength, and strength is in knowledge and action. Ibn Abbas, may God be pleased with him, As-Suddi, and Ibn Zayd said, **Hands are strength.** Ibn Zayd read, **And the heaven We constructed with power, and indeed, We are expanding it.** Mujahid said, **Hands are strength in obedience.** Qatadah said, "David, peace be upon him, was given strength in worship and understanding

of Islam.” It was mentioned to us that he, peace and blessings be upon him, used to stand in prayer for a third of the night and fast for half the year. This is proven in the two Sahihs on the authority of the Messenger of God, peace and blessings be upon him, that he said, “The prayer most beloved to God the Almighty is the prayer of David, and the fasting most beloved to God the Almighty is the fast of David. He would sleep half the night, stand in prayer for a third of it, and sleep for a sixth of it. He would fast one day and break his fast the next, and he would not flee when he encountered God. He was one who frequently turned back to God the Almighty in all his affairs and matters.”

And the Almighty said: **Indeed, We subjected the mountains to glorify Us with him in the evening and at sunrise.** That is, the Almighty subjected the mountains to glorify Us with him at sunrise and at the end of the day, as the Almighty said: **O mountains, echo with him, and the birds.** And thus the birds would glorify Us with his glorification and return with his recitation. If a bird passed by while it was swimming in the air and heard it chanting the Psalms, it could not go but would stand in the air and glorify Us with it, and the towering mountains would respond to it, returning with it and glorifying Us following it. Ibn Jarir said: Abu Kurayb told us: Muhammad ibn Bishr told us, on the authority of Musa'ir, on the authority of Abd al-Karim, on the authority of Musa ibn Abi Katheer, on the authority of Ibn Abbas, may God be pleased with them both, that he had heard that Umm Hani', may God be pleased with her, mentioned that the Messenger of God, may God bless him and grant him peace, prayed eight rak'ahs of Duha on the day of the conquest of Mecca. Ibn Abbas, may God be pleased with them both, said: I thought that this hour has a prayer, as God Almighty says: **They glorify God in the evening and at sunrise.** Then he narrated it from the hadith of Sa'id ibn Abi 'Aruba, on the authority of Abu al-Mutawakkil, on the authority of Ayyub ibn Safwan, on the authority of his freedman 'Abdullah ibn al-Harith ibn Nawfal, that Ibn Abbas, may God be pleased with them both, did not pray Duha. So I brought him to Umm Hani', may God be pleased with her, and I said: Tell me what you told me. She said: The Messenger of God, may God bless him and grant him peace, entered my house on the day of the conquest, then he ordered water to be poured into a bowl, then he ordered a garment to be put between me and him, so he washed himself, then he sprinkled a corner of the house and prayed eight rak'ahs, and that is the Duha prayer, their standing, bowing, prostration, and sitting, all the same, close to each other. Ibn Abbas, may God be pleased with them both, came out saying: I have read what is between the two covers. I did not know about the Duha prayer until now: **They glorify God in the evening and at sunrise.** And I used to say, **Where is the sunrise prayer?** And then he used to say the sunrise prayer. That is why the Almighty said: **And the birds are gathered together,** meaning confined in the air. **Each for him is obedient,** meaning obedient, glorifying God following Him. Saeed bin Jubair, Qatadah, and Malik said on the authority of Zaid bin Aslam and Ibn Zaid: **Each for him is obedient,** meaning obedient.

God the Almighty said: **And We strengthened his kingdom** meaning We gave him a complete kingdom with everything that kings need. Ibn Abi Naji said on

the authority of Mujahid: He was the most powerful person in the world. Al-Suddi said: He was guarded every day by four thousand. Some of the early Muslims said: It has reached me that he was guarded every night by thirty-three thousand, and their turn would not return until the same time the following year. Another said: Forty thousand armed. Ibn Jarir and Ibn Abi Hatim mentioned on the authority of Alba' bin Ahmar on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, that two men from the Children of Israel brought a claim against each other to David, peace be upon him, that he had seized cows from him. The other denied it and the claimant had no evidence, so he postponed their case. When night fell, David, peace be upon him, ordered the claimant to be killed in a dream. When day came, he sought them out and ordered the claimant to be killed. He said: O Prophet of God, why do you kill me when this man seized my cows? He said to him, **God Almighty has commanded me to kill you, so I will inevitably kill you.** He said, “By God, God did not command me to be killed for what you claimed against him, and I am truthful in what I claimed, but I had assassinated his father and killed him, and no one knew about that. So David, peace be upon him, ordered him to be killed.” Ibn Abbas, may God be pleased with them both, said, **His prestige increased among the Children of Israel, and he is the one about whom God Almighty says, 'And We strengthened his kingdom.'**

And the Almighty's saying: **And We gave him wisdom.** Mujahid said: It means understanding, reason, and acumen. He said once: Wisdom and justice. He said once: What is right. Qatada said: The Book of God and following what is in it. Al-Suddi said: *Wisdom* is prophethood. And the Almighty's saying: **And the decisive word** Shuraih the judge and Al-Sha'bi said: The decisive word is the witnesses and the oaths. Qatada said: Two witnesses for the plaintiff or the oath of the defendant is the decisive word that the prophets and messengers separated with, or he said: the believers and the righteous, and it is the judgment of this nation until the Day of Resurrection. And this is what Abu Abd Al-Rahman Al-Sulami said, and Mujahid and Al-Suddi said: It is hitting the mark in judgment and understanding that. And Mujahid also said: It is the decisive word and in judgment. And this includes all of this and it is what is intended and Ibn Jarir chose it. And Ibn Abi Hatim said: Umar ibn Shaiba Al-Namari told us: Ibrahim ibn Al-Mundhir told us: Abd Al-Aziz ibn Abi Thabit told me, on the authority of Abd Al-Rahman ibn Abi Al-Zinad, on the authority of his father, on the authority of Bilal ibn Abi Burdah, on the authority of his father, on the authority of Abu Musa, may God be pleased with him, who said: The first to say: As for David, peace be upon him, and it is the decisive word. And this is what Al-Sha'bi said: It is the decisive word. The speech: Now then.

Fath al-Qadir

20- And We strengthened his kingdom We strengthened him and made him steadfast by giving him victory over his enemies in battles and by casting fear of him into their hearts. It was also said that it meant a large number of soldiers. **And We gave him**

And We strengthened his kingdom and gave him wisdom and clear judgment.

wisdom and decisive speech What is meant by wisdom is prophecy and knowledge of everything by which he rules. Muqatil said: understanding and knowledge. Mujahid said: justice. Abu Al-Aaliyah said: knowledge of the Book of God. Shuraih said: the Sunnah. What is meant by decisive speech is decisive in judgment, and this is what Al-Hasan, Al-Kalbi, and Muqatil said. Al-Wahidi narrated from the majority that decisive speech is witnesses and faith because this is how disputes are resolved. It was also said that it means brevity by putting a lot of meaning in a few words.

Tafsir al-Baghawi

20. **And We strengthened his kingdom**, meaning: We strengthened him with guards and soldiers. Ibn Abbas said: He was the most powerful king on earth, and his prayer niche was guarded every night by thirty-six thousand men.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Hamid told us, Muhammad bin Khalid bin Al-Hasan told us, Dawud bin Sulaiman told us, Muhammad bin Hamid told us, Muhammad bin Al-Fadl told us, Dawud bin Abi Al-Furat told us, on the authority of Ali bin Ahmad, on the authority of Ikrimah, on the authority of Ibn Abbas: That a man from the Children of Israel brought suit against one of their leaders before David, peace be upon him, saying, **This man has usurped some cows from me**. David asked him, but he denied it. So he said to the other, *Proof?* But he had no proof. So David said to them, **Get up so I can look into your matter**. Then God revealed to David in his dream that he should kill the one against whom he had brought suit. He said, **This is a vision, and I will not hasten until I verify it**. Then God revealed to him again, but he did not do it. Then God revealed to him a third time that he should kill him or the punishment should come to him. So David sent to him and said, **God has revealed to me to kill you**. But he said, **Will you kill me without proof?** Then David said: Yes, by God, I will carry out God's command concerning you. When the man knew that he would kill him, he said: Do not be hasty until I tell you that I swear to God that I did not commit this sin, but I assassinated this man's father and killed him, and that is why I was punished. So David ordered that he be killed, and the awe of the Children of Israel for David increased at that time, and his kingdom became stronger because of him. This is what God Almighty said: **And We strengthened his kingdom**.

"And We gave him wisdom," meaning: prophecy and correctness in matters, **and decisive judgment**, Ibn Abbas said: clarification of speech.

Ibn Masoud, Al-Hasan, Al-Kalbi, and Muqatil said: It is the knowledge of judgment and insight into the judiciary.

Ali bin Abi Talib said: The burden of proof is on the plaintiff and the oath is on the one who denies, because the speech of the opponents is interrupted

and separated by it.

It is narrated on the authority of Abi bin Kaab, who said: **The decisive factor is the witnesses and the oaths**. This is the opinion of Mujahid and Ata bin Abi Rabah.

It was narrated on the authority of Al-Sha'bi: The decisive word is when a person, after praising and thanking God, says: **Now then**, if he wants to begin another speech. The first to say it was David, peace be upon him.

Tafsir al-Baidawi

20- **And We strengthened his kingdom** and strengthened him with awe, victory, and many soldiers. It was read with emphasis for emphasis. It was said: A man claimed a cow from another and was unable to explain, so God revealed to him to kill the defendant and inform him. He said: You have spoken the truth. I killed his father and took the cow. Thus, his awe was increased. **And We gave him wisdom** prophethood or perfect knowledge and mastery of action. **And decisive speech** and decisive argument by distinguishing truth from falsehood, or sincere speech that alerts the addressee to the intended meaning without ambiguity. It takes into account the possibilities of separation, connection, conjunction, resumption, omission, deletion, repetition, and the like. It was called thus because it separates the intended meaning from what preceded it of praise and prayer. It was said that it is the intended speech in which there is no harmful brevity or boring saturation, as came in its description in the speech of the Messenger, may God bless him and grant him peace, decisive, neither negligence nor idle talk.

Surat Sad 38:21

And has there come to you the report of the adversaries when they climbed over the wall of the private chamber?

Tafsir al-Jalalayn

21 - **And did** the meaning of the question here is astonishment and suspense to hear what comes after it **come to you** O Muhammad **the report of the adversaries when they climbed over the wall of the sanctuary** the sanctuary of David, that is, his mosque, where they were prevented from entering upon him through the door because he was busy with worship, that is, their report and their story.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: **And has there come to you, O Muhammad, the report of the adversary?** It was said that what is meant by the adversary in this passage are two angels, and it was used in the singular form because it is a verbal noun like *zur* and *safar*, which are neither dual nor plural. And from this is the saying of Labid:

And the opponents are counting the dead as if they were proud, jealous ones, each one of them is radiant and difficult.

His saying, **When they climbed over the wall of the sanctuary**, means: They entered it from a door other than the sanctuary's door. The sanctuary is the front and most prominent of every hall and house.

Tafsir al-Qurtubi

It contains twenty-four issues:

First: The Almighty's saying: **And has there come to you the report of the opponents when they climbed over the wall of the private chamber?** "Disputants" can be used for one, two, or a group, because its root is the verbal noun. The poet said:

And angry opponents shake their beards like mules shake their beards.

An-Nahhas: There is no disagreement among the people of interpretation that what is meant here is two angels. It was said: *tasawwaru* even if it was two is based on the opponent, since it was in the plural form and similar to it, like the caravan and the companions. Its estimation is for the two who have an opponent. The meaning of **tasawwaru al-mihrab** is that they came to it from the top of its wall. It is said: *tasawwar al-ha'it* means climbing it, and the wall is the wall of the city and it is without a hamza, and likewise the wall is the plural of a surah, bisrah and bisr and it is every station

in the building. And from it is the surah of the Qur'an, because it is a station after a station separated from the other. This was explained in the introduction to the book and the saying of Al-Nabigha:

Haven't you seen that God has given you a surah that makes every king tremble before it?

He wants honor and status. As for the leftover food with a hamza, it is the remaining food in the vessel. Ibn al-Arabi said: The leftover food in Persian means a feast. In the hadith, "The Prophet (peace and blessings of God be upon him) said on the Day of the Confederates: Jabir has made you a leftover food, so welcome to you." The mihrab here is the room, because they climbed over him in it, Yahya ibn Salam said. Abu Ubaidah said that it is the front of the meeting, and the mihrab of the mosque is from it. This has been discussed in more than one place. **When they entered upon David** <idh>came twice, because they are two verbs. Al-Farraa claimed that one of them has the meaning of lama. Another saying is that the second one with what comes after it is an indication of what comes before it. It was said that they were two humans, said al-Naqqash. It was also said that they were two angels, said a group. A group specified them specifically and said that they were Gabriel and Michael. It was also said that they were two angels in the form of humans that God sent to him on the day of his worship. The guards prevented them from entering, so they climbed over the sanctuary to him. He did not realize while he was praying until they found him sitting in front of him. This is what God the Almighty said: {And has there come to you the report of the adversaries when they climbed over the sanctuary?} meaning they climbed up and descended upon him from above the sanctuary. Sufyan al-Thawri and others said this. The reason for that is what Ibn Abbas narrated that David, peace be upon him, said to himself that if he was tested, he would seek refuge. He was told: You will be tested and you know the day on which you will be tested, so be on your guard. So he took the Psalms and entered the sanctuary, but he was prevented from entering. While he was reciting the Psalms, a bird came, the most beautiful of birds, and began to fly in front of him. He wanted to seize it with his hand, but he was lured until it fell into the niche of the sanctuary. He approached him to seize it, but it flew away. He looked up to see it and saw a woman bathing. When she saw it, she covered her body with her hair. Al-Suddi said: It fell into his heart. Ibn Abbas said: Her husband was a fighter in the cause of God, and he was Uriah bin Hanan. David wrote to the commander of the fighters to appoint her husband among the bearers of the Ark. The bearers of the Ark would either grant them victory from God or be killed. So he put him forward among them, and he was killed. When her waiting period was over, David proposed to her, and she stipulated that if she bore him a boy, he would be the caliph after him. She wrote a document to that effect and had fifty men from the Children of Israel witness it. But he did not settle down until she gave birth to Solomon, and he grew up. The two angels climbed the ladder, and their affair happened as God has described in His Book. Al-Mawardi and others mentioned it. It is not authentic. Ibn al-Arabi said: It is the best of what has been narrated on that subject.

And has there come to you the news of the adversaries when they climbed over the wall of the private chamber?

I said: Al-Tirmidhi Al-Hakim narrated it with the same meaning in Nawader Al-Usul on the authority of Yazid Al-Raqashi, "He heard Anas bin Malik say: I heard the Messenger of God, may God bless him and grant him peace, say: When Prophet David, peace be upon him, looked at the woman and was concerned about her, he appointed a mission for the Children of Israel and gave instructions to the leader of the mission, saying: When the enemy is present, bring so-and-so near and name him. He said: Bring him near before the Ark of the Covenant. He said: That Ark of the Covenant was at that time, and whoever advanced before the Ark would not return until he was killed or the army fighting it was defeated. So he advanced and killed the woman's husband, and the two angels descended upon David and told him the story." Sa'id said on the authority of Qatadah: He wrote to her husband during the siege of Balqa'a, Oman, asking them to seize the ring of the door, as there was the Red Death in it. So he advanced and was killed. Al-Tha'labi said: Some scholars said: God tested David with sin because he once wished from his Lord the status of Abraham, Isaac, and Jacob, and asked Him to test him as He tested them, and to give him as He gave them. David had divided the world into three days: one day to judge between people, one day to worship his Lord alone, and one day to be alone with his wives and chores. He would find in the books he read the virtues of Abraham, Isaac, and Jacob. He said, **O Lord! All good has gone with my fathers.** Then God revealed to him, "They were tested with trials that no one else was tested with, and they endured them patiently. Abraham was tested with Nimrod, with fire, and with the sacrifice of his son. Isaac was tested with the sacrifice, and Jacob was tested with grief over Joseph and the loss of his sight. You have not been tested with any of these things." Then David said, **Then test me as you tested them, and give me as you gave them.** Then God revealed to him, **You will be tested in such-and-such a month, on a Friday.** When that day came, he entered his prayer niche, closed the door, and began to pray and recite the Psalms. While he was thus, Satan appeared to him in the form of a golden dove, in every beautiful color, and stood between his feet. He stretched out his hand to seize it and give it to his young son. It flew a short distance away and did not give him any hope of getting back on its own. He stretched out his hand to seize it, but it stepped aside. He followed it until it flew into a window. He went to seize it, and it flew away. David saw a woman bathing in a garden by the bank of a pool. Al-Kalbi said this. Al-Suddi said: She was bathing naked on her roof. He saw the most beautiful of women in appearance, and when she saw his shadow, she shook her hair, which covered her body. This made him even more amazed at her. Her husband, Uriah, son of Hanan, was on a campaign with Job, son of Zuriyah, David's nephew. David wrote to Job, "Send Uriah to such and such a place, and send him ahead of the ark. Whoever goes ahead of the ark is not allowed to turn back until God grants him victory or he is martyred." So he sent him forward, and the ark was opened for him. David wrote to David informing him of this. Al-Kalbi said: Uriah was the sword of God on earth in the time of David. Whenever he struck a blow

and said Allahu Akbar, Gabriel would say Allahu Akbar on his right and Michael on his left, and the angels of heaven would say Allahu Akbar with him until it reached the throne, and the angels of the throne would say Allahu Akbar with his takbir. He said: The swords of God were three: Caleb bin Yoqnah in the time of Moses, Uriah in the time of David, and Hamza bin Abdul Muttalib in the time of the Messenger of God (peace and blessings of God be upon him). When Job wrote to David informing him that God had granted victory to Uriah, David wrote to him to send him on such-and-such an expedition and put him before the ark. So God granted victory to him, and he was killed as a martyr the third time. David married that woman after her waiting period had ended. She is the mother of Solomon, son of David. It was said that the reason for David's test was that he told himself that he could endure a day without committing anything. Al-Hasan said: David divided time into four parts: one part for his wives, one part for worship, one part for the Children of Israel, so that they might remember Him and He might remember them, so that He might weep and He might weep, and one day for judgment. They discussed whether a person could pass without committing a sin. David thought he could bear that, so he locked the door on himself on the day of his worship and ordered that no one should enter upon him. He devoted himself to reciting the Psalms, and a golden dove fell before him. He continued to reflect on what was mentioned above. Our scholars said: There is evidence for this, which is:

Second: It is not necessary for the ruler to appear before the people every day, and it is not permissible for a man to neglect intercourse with his wives even if he is busy worshipping God. This meaning has already been mentioned in *An-Nisa'*. Ka'b ruled in this regard during the time of 'Umar in his presence **may God be pleased with them both**: "And the Prophet (peace be upon him) said to 'Abdullah ibn 'Amr: 'Your husband has a right over him.'" Al-Hasan and Mujahid also said that when David (peace be upon him) was made caliph, he said to the Children of Israel: **By God, I will be just between you**, and he did not make an exception, so he was tested with this. Abu Bakr al-Warraq said: David worshipped a lot, so he was amazed by his deeds and said: **Is there anyone on earth who does what I do?** God sent Gabriel to him and said: "God the Most High says to you: I am amazed by your worship, and amazement consumes worship as fire consumes wood. If you become amazed a second time, I will leave you to yourself." He said: **O Lord, leave me to myself for a year.** He said: **That is indeed too much.** He said: **Then a month.** He said: **That is indeed too much.** He said: **Then a day.** He said: **That is indeed too much.** He said: **O Lord, leave me to myself for an hour.** He said: **Then do what you want with her.** So he appointed the guards, put on the wool, entered the prayer niche and placed the Psalms in front of him. While he was worshipping, a bird landed in front of him, and what happened to the woman happened. Sufyan al-Thawri said: "Dawud said one day: 'O Lord, there is not a day in which some of your family of David are not fasting, and there is not a night in which some of your

family of David are not praying.' God revealed to him: 'O David, is that from You or from Me? By My Glory, I will leave you to yourself.' He said: 'O Lord, pardon me.' He said: 'I will leave you to yourself for a year.' He said: 'No, by Your Glory.' He said: 'Then a month.' He said: 'No, by Your Glory.' He said: 'Then a week.' He said: 'No, by Your Glory.' He said: 'Then a day.' He said: 'No, by Your Glory.' He said: 'Then an hour.' He said: 'No, by Your Glory.' He said: 'Then a moment.' Satan said to him: 'What is the measure of a moment?' He said: 'Leave me to myself for a moment.' So God left him to himself for a moment. It was said to him: 'It will be on such and such a day at such and such a time.'" When that day came, he made it a place of worship, and assigned guards around its place. It was said: four thousand. And it was said: thirty thousand or thirty-three thousand. And he was alone in the worship of his Lord, and spread the Psalms before him, and a dove came and landed for him, and what happened to him in that moment with the woman was what happened. And God, the Almighty, sent to him the two angels after the birth of Solomon, and they gave him the example of the sheep, and when he heard the example, he mentioned his sin, so he fell down in prostration for forty nights, as will come.

Tafsir Ibn Kathir

The commentators have mentioned here a story, most of which is taken from the Isra'iliyyat, and no hadith has been proven from the infallible one that must be followed. However, Ibn Abi Hatim narrated a hadith whose chain of transmission is not authentic because it was narrated by Yazid al-Raqashi from Anas **may God be pleased with him**. Although Yazid was one of the righteous, his hadith is weak according to the Imams. Therefore, it is better to limit oneself to merely reciting this story and to refer its knowledge to God **the Exalted**, because the Quran is true and what it contains is also true. God **the Exalted** said, **So he was terrified by them** because he was in his prayer niche, which was the most honorable place in his house, and he had ordered that no one should enter upon him that day. He did not notice anyone except two people who had climbed over the wall of the prayer niche, that is, they took precautions to ask him about their situation. God **the Exalted** said, **And he defeated me in the discourse** means he overcame me. It is said that *azza* means he was subdued and overpowered. God **the Exalted** said, **And David thought that We had tested him**, Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both**, meaning We had tested him. And the Almighty's saying, **And he fell down prostrating** means prostrating and repented. It is possible that he first prostrated and then prostrated. It has been mentioned that he continued prostrating for forty mornings. **So We forgave him for that**, meaning what he did of what is said about it that the good deeds of the righteous are the bad deeds of those brought near.

The Imams differed regarding the prostration in *Sad*: is it one of the obligatory prostrations? There are two opinions: The new opinion of the Shafi'i school **may God be pleased with him** is that it is not one of the

obligatory prostrations, but rather it is a prostration of gratitude. The evidence for that is what Imam Ahmad narrated, where he said: Ismail - he is Ibn Ulayyah - told us, on the authority of Ayoub - he said: Ikrimah - he said: Ibn Abbas - may God be pleased with them both - that he said: Prostration in *Sad* is not one of the obligatory prostrations, and I saw the Messenger of God (blessings and peace of God be upon him) prostrating in it. Al-Bukhari, Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it in his Tafsir on the authority of Ayoub, and Al-Tirmidhi said: It is hasan sahih. Al-Nasa'i also said in his Tafsir of this verse: Ibrahim Ibn Al-Hasan - he is Al-Maqsimi - he told us: Hajjaj Ibn Muhammad - he said: Amr Ibn Dhar - he said: his father - he said: Sa'id Ibn Jubayr - he said: The Prophet (blessings and peace of God be upon him) prostrated in *Sad* and said: "Dawud - peace be upon him - prostrated in it in repentance, and we prostrate in it in gratitude." Al-Nasa'i is the only one who narrated it, and all the men in its chain of transmission are trustworthy.

Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, told me that he read it to me and I was listening. Abu Ishaq al-Maddarji told us, Zahir ibn Abi Tahir al-Thaqafi told us, Zahir ibn Abi Tahir al-Shahami told us, Abu Saeed al-Kanjirudhi told us, al-Hakim Abu Ahmad Muhammad ibn Muhammad al-Hafiz told us, Abu al-Abbas al-Sarraj told us, Harun ibn Abdullah told us, Muhammad ibn Yazid ibn Khunais told us, on the authority of al-Hasan ibn Muhammad ibn Ubaydullah ibn Abi Yazid, who said: Ibn Jurayj said to me, O Hassan, your grandfather Ubaydullah ibn Abi Yazid told me, on the authority of Ibn Abbas, may God be pleased with them both, who said, A man came to the Prophet, may God bless him and grant him peace, and said, O Messenger of God, I saw in a dream that I was praying behind a tree, so I recited the verse of prostration and prostrated, and the tree prostrated with my prostration, and I heard it say while prostrating: O God, write for me a reward with You, and make it a store for me with You, and remove from me a burden because of it, and accept it from me as You accepted it from Your servant David.

Ibn Abbas **may God be pleased with him** said: I saw the Prophet (peace and blessings of God be upon him) stand up and recite the verse of prostration, then prostrate. I heard him say while prostrating, as the man narrated from the tree. At-Tirmidhi narrated it on the authority of Qutaybah and Ibn Majah on the authority of Abu Bakr ibn Khallad, both on the authority of Muhammad ibn Yazid ibn Khunais, something similar. At-Tirmidhi said: It is strange, we do not know it except from this source. Al-Bukhari also said in his interpretation of it: Muhammad ibn Abdullah narrated to us, Muhammad ibn Ubayd at-Tanafisi narrated to us on the authority of Al-Awam, he said: I asked Mujahid about the prostration of *Sad* and he said: I asked Ibn Abbas **may God be pleased with him** where it was prostrated, so he said: Do you not read: **And among his descendants were David and Solomon** "Those are the ones whom God has guided, so by their guidance follow"? David (peace and blessings of God be upon him) was among those whom your Prophet (peace and blessings of God be upon him) was commanded to follow, so David (peace and blessings of God be upon him) prostrated on it, and the Messenger of God

Surat Sad 38:21

And has there come to you the news of the adversaries when they climbed over the wall of the private chamber?

(peace and blessings of God be upon him) prostrated on it.

Imam Ahmad said: Affan told us, Yazid bin Zari' told us, Hamid told us, Bakr told us - he is Ibn Abdullah Al-Muzani - that he told him that Abu Sa'id Al-Khudri **may God be pleased with him** saw a vision in which he was writing *Sad*. When he reached the verse in which he prostrated, he saw the inkwell, the pen, and everything in his presence turning into prostration. He said: So he related it to the Prophet (peace and blessings of God be upon him), and he continued to prostrate with it after that. Ahmad is the only one to narrate it. Abu Dawud said: Ahmad bin Salih told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Sa'id bin Abi Hilal, on the authority of Iyad bin Abdullah bin Sa'd bin Abi Sarh, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) recited *Sad* while he was on the pulpit. When he reached the verse of prostration, he got down and prostrated, and the people prostrated with him. Then, on another day, he recited it, and when he reached the verse of prostration, the people rose up to prostrate. So the Prophet (peace and blessings of God be upon him) said: **It is only the repentance of a Prophet, but I saw you rose up.** So he got down and prostrated. Abu Dawud is the only one to narrate it, and its chain of transmission meets the criteria of the two Sahihs.

God the Almighty said: **And indeed, he will have nearness to Us and a good place of return.** That is, on the Day of Resurrection, he will have a closeness to Us and a good place of return, which is the high ranks in Paradise, because of his repentance and his complete justice in His kingdom, as it came in the Sahih: "The just will be on pulpits of light at the right hand of the Most Merciful, and both of His hands are right. Those who are just with their families and those under their authority." Imam Ahmad said: Yahya ibn Adam told us, Fadil told us, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God (blessings and peace of God be upon him) said: "The most beloved of people to God on the Day of Resurrection and the closest to Him in assembly will be a just leader. And the most hated of people to God on the Day of Resurrection and the most severely punished will be a tyrannical leader." At-Tirmidhi narrated it from the hadith of Fadil, who is Ibn Marzuq al-Aghar, on the authority of Atiyyah, and he said: We do not know it to be traced back to the Prophet except from this source. Ibn Abi Hatim said: Abu Zur'ah told us: Abdullah bin Abi Ziyad told us: Sayyar told us: Ja'far bin Sulaiman told us: I heard Malik bin Dinar, regarding the words of God Almighty: **And indeed, for him is nearness to Us and a good place of return,** he said: David will stand on the Day of Resurrection at the foot of the Throne, then it will say: **O David, glorify Me today with that beautiful, melodious voice with which you used to glorify Me in the world.** He will say: **How can that be, when I have taken it away from you?** God Almighty will say: **I am returning it to you today.** Then David, peace be upon

him, will be raised up with a voice that will exalt the bliss of the people of Paradise.

Fath al-Qadir

21- **And has there reached you the report of the adversaries when they climbed over the wall of the sanctuary?** When God the Almighty praised him with what was mentioned above, He followed that with the mention of this story that occurred because of the amazing report it contains. Muqatil said: God sent to David two angels, Gabriel and Michael, to remind him to repent, so they came to him while he was in his sanctuary. An-Nahhas said: There is no disagreement among the people of interpretation that what is meant by the adversaries here are the two angels, and the word *adversary* is a noun that applies to one, two, or a group. The meaning of **they climbed over the wall of the sanctuary** is that they came to it from the top of its wall and descended to it. The wall is the high wall. The plural form was used in **they climbed over** even though they were two, in view of what the word *adversary* implies of the plural. From this is the saying of the poet:

And an angry opponent whose beards were shaken like the shaking of the mules of the desert

The mihrab is the room, because they climbed over it while he was in it, this is what Yahya ibn Salam said. Abu Ubaidah said: It is the front of the gathering, and from it comes the mihrab of the mosque. It was also said that they were two humans and not angels.

Tafsir al-Baghawi

21. The Almighty said: **And has there come to you the report of the adversaries when they climbed over the wall of the private chamber?** This verse is from the story of the trial of David, peace be upon him, and the scholars of the hadiths of the prophets, peace be upon them, differed about its reason. Some people said: The reason for that is that he, peace be upon him, wished one day to be in the position of Abraham, Isaac, and Jacob, and he asked his Lord to test him as He tested them, and to give him the same grace as He gave them.

Al-Suddi, Al-Kalbi, and Muqatil narrated on the authority of their elders that some of their hadiths had been mixed with others. They said: David had divided the time into three days: one day to judge between the people, one day to be alone in the worship of his Lord, and one day for his wives and his work. He found in what he read of the books the virtues of Abraham, Isaac, and Jacob, so he said: O Lord, I see all the goodness that has been taken away by my fathers who were before me. Then God revealed to him: They were tested with trials that You have not been tested with, so they were patient with them. Abraham was tested with Nimrod and the slaughter of his son, Isaac was tested with the slaughter and the loss of his sight, and Jacob was tested with grief over Joseph, so he

said: O Lord, if You were to test me with the same as You tested them, I would also be patient. Then God revealed to him, **You will be tested in such-and-such a month and on such-and-such a day, so beware.** When that day which God had promised him came, David entered his chamber and closed the door, and began to pray and recite the Psalms. While he was thus, Satan came to him in the form of a golden dove with every beautiful color - and it was said that its wings were of pearls and emeralds - and it landed between his feet. He was amazed by its beauty, so he stretched out his hand to take it and show it to the Children of Israel so that they might see the power of God Almighty. When he intended to take it, it flew a short distance away without giving him any hope of losing it. He stretched out to take it, but it moved aside, so he followed it and it flew until it landed in a window. He went to take it, but it flew out of the window. David looked for where it would fall so that he could send someone to catch it. He saw a woman in a garden on the bank of a pond, bathing. This is what Al-Kalbi said.

Al-Suddi said: He saw her bathing on her roof and saw a woman who was one of the most beautiful women in appearance. David was amazed by her beauty and she turned around and saw his shadow, so she untied her hair and it covered her body. This made him even more amazed at her, so he asked about her. It was said that she was Tishaya, the daughter of Shaya, the wife of Uriah, son of Hanana, and her husband was on a raid in Balqa with Job, son of Zuriah, the son of David's sister.

Some of them said that he wanted to kill Uriah and marry his wife, so his sin was this great.

Some of them mentioned that David wrote to his nephew Job to send Uriah to such and such a place, and he sent him before the Ark, and whoever came before the Ark was not allowed to go back after it until God granted victory through his hands or he was martyred. So he sent him and sent him before, and it was opened for him. Then he wrote to David about that, and he also wrote to him to send him to such and such an enemy, so he sent him and it was opened for him. Then he wrote to David about that, and he also wrote to him to send him to such and such an enemy who was more powerful than him, so he sent him and he was killed the third time. When the woman's waiting period ended, David married her, and she is the mother of Solomon, peace be upon them both.

It was narrated on the authority of Ibn Masoud, may God be pleased with him, that he said: That was David's sin, that he asked a man to give him permission to have intercourse with his wife.

The commentators said: This was permissible for them, but God Almighty was not pleased with it for him because he had a desire for this world and an increase in women, and God had made him independent of it by what He had given him from other women.

It was narrated on the authority of Al-Hasan regarding the reason for testing David, peace be upon him: He had divided time into parts, one day for his wives, one day for worship, one day for judging between the Children of Israel, and one day for the Children of Israel, he would remind them and they would remind

him, he would make them cry and they would cry for him. When the day of the Children of Israel came, they mentioned it and said: Will there come a day upon a person in which he does not commit a sin? David thought to himself that he would be able to bear that.

It was said: They mentioned the temptation of women, so David thought to himself that if he was tested, he would hold fast. So when it was his day of worship, he closed his doors and ordered that no one should enter upon him. He devoted himself to the Torah, and while he was reading, a golden dove entered upon him, as we mentioned. He said: He had sent her husband to one of his armies, and he wrote to him to go to such and such a place, and if he went there, he would be killed. So he did so, and he was killed, and he married his wife.

They said: When David entered upon Uriah's wife, he did not stay long until God sent to him two angels in the form of two men on the day of his worship. They asked to enter upon him, but the guards prevented them, so they climbed over the sanctuary to him. He did not feel while he was praying until they were sitting before him. It is said: They were Gabriel and Michael, and that is what God Almighty said:

And has there come to you the report of the adversaries? The report of the adversaries, **when they climbed over the wall of the sanctuary**, they ascended and rose up. It is said: **You climbed over the wall or the wall** if you climbed it. The verb is pluralized and they are two because the adversary is a noun that can be used for one, two, plural, masculine and feminine. The meaning of the plural is present in the two because the meaning of the plural is to add one thing to another. This is like what God Almighty said: **So your hearts have already turned away** (al-Tahrim 66:4).

Tafsir al-Baidawi

21- And has there come to you the report of the adversary? An interrogative that means astonishment and longing to hear it. The adversary is originally a source and that is why it was applied to the group. **When they climbed the wall of the chamber** When they climbed the wall of the room. The verb **to climb** comes from the wall like **to climb** comes from the hump. *When* is related to something omitted, that is, the report of the adversary's trial **When they climbed the wall**, or to the report, on the basis that what is meant by it is the event that occurred during the time of David, peace be upon him, and that the attribution of **came to him** is based on the omission of an adjective, that is, the story of the report of the adversary because of what is in it of the meaning of a verb, not *came* because his coming to the Messenger, peace be upon him, did not happen at that time. *When* the second in.

Surat S: 22

When they entered upon David, he was terrified of them. They said, "Do not fear. We are two opponents. One of us has wronged the other. So judge between us with truth and do not be unjust. And guide us to the straight path."

Surat Sad 38:22

When they entered upon David, he was terrified of them. They said, "Do not fear. We are two opponents. One of us has wronged the other. So judge between us with truth and do not be unjust. And guide us to the straight path."

Tafsir al-Jalalayn

22 - **When they entered upon David, and he was terrified of them, they said, Do not fear.** It was said, **We are two adversaries.** It was said, **Two groups**, to match what preceded it from the plural pronoun. It was also said, *Two*, and the pronoun has the same meaning. The adversary is used for one or more, and they are two angels who came in the form of two adversaries to whom what was mentioned happened, hypothetically, to alert David, peace be upon him, to what happened from him. He had ninety-nine wives, and he sought a private wife, and he had no other, and he married her and consummated the marriage with her. **Some of us have wronged others, so judge between us in truth and do not be excessive. And guide us,** "Guide us" to the straight path.) The middle path, the correct path.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **When they entered upon David**, he repeated *when* twice. Some of the Arabists used to say about that: Their meanings could be the same as one, like when you say, **I struck you when you entered upon me when you dared**, so entering would be daring, and it could be that you make one of them according to the doctrine of *when*, so it is as if he said, **When they climbed over the wall of the sanctuary when they entered.** He said: If you wish, you can make *when* at the beginning. So if *when* is first or last, then it comes after its companion, just as you say, **I gave him when he asked me**, so the question comes before the giving in its advancement or delay.

And his saying, **So he was terrified of them**, the speaker says: What was the reason for his being terrified of them, since they were two adversaries? His being terrified of them was because they entered through a door other than the one he had been allowed to enter through, so he was startled by their entering through that way. And it was said: His being terrified of them was because they entered through the night, at a time when he was not supposed to look among the people. They said, **Do not be afraid**, God Almighty says: The adversaries said to him: Do not be afraid, O David, and that was because they saw that he was terrified by their entering through a door other than the one he was allowed to enter through. And in the speech there is an omission that was dispensed

with by the indication of what appeared from the speech, which is the pleadings of two adversaries, and that is us. It is permissible to omit this expression when the opponents need an argument, because his saying **two opponents** is a verb of the speaker, and the Arabs imply for the speaker, the spoken to, and the addressed what raises their verbs, and they hardly do that with anyone else. So they say to a man when addressing him: **Shall I go, so-and-so?** And the speaker says to his companion: **Be nice to you and be nice.** They only do that in the same way with the speaker and the addressed, because they are present and the listener knows the speaker's intention if the name is omitted. This occurs most often in questions, although it is permissible in other than questions. For example, it is said: **Shall I sit with a rider?** And from that is his saying **two opponents**. And from it is the saying of the poet:

And say, when you pass the land of Aamer and pass the two tribes, Nahd and Khatham:

Nazian from Jarim bin Rabban, they refused to rule in the earthquakes, holding back

And the other said:

Al Kaabi's daughter said when I met her, **Are you going to the army or are you sluggish?**

And from this is their saying: Muhsina Fahili. And the saying of the Prophet, may God's prayers and peace be upon him: We are returning, repentant. And his saying: He will come on the Day of Resurrection with written between his eYa-Sin 36:Despairing of God's mercy. All of that is with a nominative pronoun. And the saying of the Almighty: **Some of us have wronged others** means: One of us transgressed against his companion unjustly. **So judge between us with justice** means: So judge between us with equity. **And do not be excessive** means: Do not be unfair, and do not go to extremes in your judgment, by leaning towards one of us over the other. There are two pronouns for this: Ashtat and Shat. And from the excesses is the saying of Al-Ahwas:

Oh people, my critics have gone too far and claim that my falsehood has destroyed my right.

Some of them say: You went too far with me in the price. As for distance, most of what they say is: The house went too far, so it is going too far, as the poet said:

Tomorrow our neighbors' house will be destroyed and the house the day after will be even further away

His saying, **And guide us to the straight path**, means: And guide us to the straight path.

And in a similar manner to what we said in the interpretation of His statement, **And do not be excessive**, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And do not be excessive**: meaning do not be bored.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **And do not be excessive**, meaning: do not be excessive.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not be excessive**, meaning deviate from the truth. And as we said regarding His statement, **And guide us to the straight path**, they said.

Who said that?

Bishr told us, he said: Saeed told us, on the authority of Qatada, **And guide us to the straight path** to His justice and goodness.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **And guide us to the straight path** to the justice of judgment.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And guide us to the straight path**, he said: To the truth, which is the truth: the straight path. **And do not go to excess**, do not go beyond it.

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 guide us to the straight path**: that is, lead us to the truth, and do not lead us to anything other than it.

Tafsir al-Qurtubi

Third: The Almighty said: **So he was terrified of them** because they came to him at night, at a time other than the time when opponents usually enter. It was also said: Because they entered without his permission. It was also said: Because they climbed over the sanctuary and did not enter it through the door. Ibn al-Arabi said: The sanctuary of David, peace be upon him, was so high that no human could ascend to it by any trick unless he stayed there for days or months according to his ability, with helpers who were numerous and various types of equipment. If we were to say that it could be reached through the door of the sanctuary, then God, the Almighty, would not have said, informing us of that: <They climbed over the sanctuary>, since one cannot say that one climbed up the sanctuary or the room climbed over the stairs or entered it from below, unless that is a metaphor. If you see the window through which it is said that the two opponents entered, you will know with certainty that they were two angels, because it is so high that only someone from above can reach it. Al-Tha'labi said: It has been said that the two who climbed over were two brothers from the Children of Israel from the same father and mother. When David had decided the case between them, an angel said to him, **Why don't you rule on this matter for yourself, David?** Al-Tha'labi said, **The first is better, as they were two angels who**

warned David about what he had done.

I said: This is the view of most of the commentators. If it is said: How can the two angels say, **We are two opponents, one of us has wronged the other**, while this is a lie, and the angels are far removed from such a thing? The answer is that there must be an assumption in speech, so it is as if they said: We have assumed that we are two opponents, one of us has wronged the other, so judge between us with justice. This is how her statement, **This is my brother, he has ninety-nine ewes**, should be interpreted, because even though this is in the form of a statement, the intention is to present it in the form of an assumption to alert David to what he did, and God knows best.

Fourth: It was said: When David was frightened, even though he was a prophet, and his soul was strengthened by prophethood, and was reassured by revelation, and was confident in the status God had given him, and the signs He had shown at his hands, and he was extremely brave, it was said to him: That was the way of the prophets before him; he was not safe from killing and harm, and he was afraid of them. Do you not see how Moses and Aaron, peace be upon them, said: **Indeed, we fear that he will assault us or that he will transgress** (Ta-Ha: 45), so God, the Almighty, said: **Do not fear**. And the messengers said to Lot: **Do not fear**, "Indeed, we are messengers of your Lord; they will never reach you" (Hud 11:81), and the two angels said here: **Do not fear**. Muhammad ibn Ishaq said: God sent two angels to him to dispute with him while he was in his prayer niche - an example God had given for him and Uriah. He saw them standing over his head, so he said: **What brought you in to me?** They said: "Do not fear. We are two adversaries who have wronged each other." So we have come to you to judge between us.

Fifth: Ibn al-Arabi said: If it is said: How did he not order them to be expelled when he knew their intention, and why did he not discipline them when they entered upon him without permission? The answer is fourfold: First: We do not know how he legislated the hijab and permission, so the answer will be according to those rulings. This was neglected in the beginning of our law until God clarified them. Second: If we limited the answer to the rulings of hijab, it is possible that the panic that befell him made him forget what was required of him in that regard. Third: He wanted to complete their conversation about them entering upon him so that he would know the final outcome of the matter and see whether it was possible to intrude upon him without permission or not? And would there be an excuse for them in that or not? So the final outcome was revealed to be a trial and a tribulation, an example that God set forth in the story, and a discipline given to the claim of infallibility. Fourth: It is possible that the incident took place in a mosque and no one had permission to enter the mosque since there is no restriction on anyone there.

I said: And a fifth statement was mentioned by Al-Qushayri, which is that they said: The guardians of the veil did not give us permission, so we managed to enter by climbing over the wall, and we were afraid that the matter would escalate between us, so David accepted their excuse and listened to their words.

Surat S: 22

When they entered upon David, he was terrified of them. They said, "Do not fear. We are two opponents. One of us has wronged the other. So judge between us with truth and do not be unjust. And guide us to the straight path."

Sixth: The Almighty's statement: **Two opponents**. If it is said: How did He say: **two opponents** and before this: **when they climbed over the wall of the sanctuary**, it is said: Because two is a plural. Al-Khalil said: Just as you would say **We did** if you were two. Al-Kisa'i said: It is a plural because it was a predicate, and when the predicate ended and the addressee came, the two reported on themselves, so they said **two opponents**. Al-Zajaj said: The meaning is **we are two opponents**. Another said: The statement is omitted, that is, he says: **Two opponents, some of us wronged the other**. Al-Kisa'i said: **If it had been "some of us wronged the other**, it would have been permissible." Al-Mawardi said: They were two angels, and they were neither opponents nor transgressors, and lying cannot be possible from them. The meaning of their statement is what you say: If two opponents come to you and say **some of us wronged the other**. It is said: That is, we are two groups of opponents, some of us wronged the other. Based on this, it is possible that the dispute was between two, and each one had a plural. It is possible that each member of this group had a dispute with each member of the other group, so they attended the disputes, but two of them started, so David knew the story of marriage and that sufficed for exposure to the other disputes. And transgression is transgression and deviating from what is required. It is said: The wound became excessively painful and spread to what is obscene, and from this the woman became obscene if she committed an obscene act.

Seventh: The Almighty's saying: **So judge between us with justice and do not be excessive**. That is, do not be unfair. As-Suddi said. Abu Ubaid narrated: **I was excessive towards him and I was excessive** means I was excessive. In the hadith of Tamim Ad-Dari: **You are indeed excessive**, meaning you are unfair to me in your judgment. Qatadah said: **Do not be tired**. Al-Akhfash said: **Do not be extravagant**. It was also said: **Do not be excessive**. The meanings are close, and the root of it is *al-ba'd* from **shatta ad-dar**, meaning it became far away. **Shatta ad-dar** means **it became far away**. "Ash-Shatta" in the judgment means *unjust*, and *ash-Shatta* in the auction means **far away**, and **ash-Shatu fi talabbi** means they went too far. Abu Amr said: **Excessiveness is going beyond the measure in everything**. In the hadith: **She shall have a dowry like hers, neither less nor more**, meaning neither less nor more. In the Qur'an: **We would have certainly spoken excessively** (al-Kahf 18:14), meaning unjustly and far from the truth. **Guide us to the right path** meaning guide us to the right path.

Tafsir Ibn Kathir

The commentators have mentioned here a story, most of which is taken from the Isra'iliyyat, and no hadith has been proven from the infallible one that must be followed. However, Ibn Abi Hatim narrated a hadith whose chain of transmission is not authentic because it was narrated by Yazid al-Raqashi from Anas **may**

God be pleased with him. Although Yazid was one of the righteous, his hadith is weak according to the Imams. Therefore, it is better to limit oneself to merely reciting this story and to refer its knowledge to God **the Exalted**, because the Quran is true and what it contains is also true. God **the Exalted** said, **So he was terrified by them** because he was in his prayer niche, which was the most honorable place in his house, and he had ordered that no one should enter upon him that day. He did not notice anyone except two people who had climbed over the wall of the prayer niche, that is, they took precautions to ask him about their situation. God **the Exalted** said, **And he defeated me in the discourse** means he overcame me. It is said that *azza* means he was subdued and overpowered. God **the Exalted** said, **And David thought that We had tested him**, Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both**, meaning We had tested him. And the Almighty's saying, **And he fell down prostrating** means prostrating and repented. It is possible that he first prostrated and then prostrated. It has been mentioned that he continued prostrating for forty mornings. **So We forgave him for that**, meaning what he did of what is said about it that the good deeds of the righteous are the bad deeds of those brought near.

The Imams differed regarding the prostration in *Sad*: is it one of the obligatory prostrations? There are two opinions: The new opinion of the Shafi'i school **may God be pleased with him** is that it is not one of the obligatory prostrations, but rather it is a prostration of gratitude. The evidence for that is what Imam Ahmad narrated, where he said: Ismail - he is Ibn Ulayyah - told us, on the authority of Ayoub - he said: Ikrimah - he said: Ibn Abbas - may God be pleased with them both - that he said: Prostration in *Sad* is not one of the obligatory prostrations, and I saw the Messenger of God (blessings and peace of God be upon him) prostrating in it. Al-Bukhari, Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it in his Tafsir on the authority of Ayoub, and Al-Tirmidhi said: It is hasan sahih. Al-Nasa'i also said in his Tafsir of this verse: Ibrahim Ibn Al-Hasan - he is Al-Maqsimi - he told us: Hajjaj Ibn Muhammad - he said: Amr Ibn Dhar - he said: his father - he said: Sa'id Ibn Jubayr - he said: The Prophet (blessings and peace of God be upon him) prostrated in *Sad* and said: "Dawud - peace be upon him - prostrated in it in repentance, and we prostrate in it in gratitude." Al-Nasa'i is the only one who narrated it, and all the men in its chain of transmission are trustworthy.

Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, told me that he read it to me and I was listening. Abu Ishaq al-Maddarji told us, Zahir ibn Abi Tahir al-Thaqafi told us, Zahir ibn Abi Tahir al-Shahami told us, Abu Saeed al-Kanjdrudhi told us, al-Hakim Abu Ahmad Muhammad ibn Muhammad al-Hafiz told us, Abu al-Abbas al-Sarraj told us, Harun ibn Abdullah told us, Muhammad ibn Yazid ibn Khunais told us, on the authority of al-Hasan ibn Muhammad ibn Ubaydullah ibn Abi Yazid, who said: Ibn Jurayj said to me, O

Hassan, your grandfather Ubaydullah ibn Abi Yazid told me, on the authority of Ibn Abbas, may God be pleased with them both, who said, A man came to the Prophet, may God bless him and grant him peace, and said, O Messenger of God, I saw in a dream that I was praying behind a tree, so I recited the verse of prostration and prostrated, and the tree prostrated with my prostration, and I heard it say while prostrating: O God, write for me a reward with You, and make it a store for me with You, and remove from me a burden because of it, and accept it from me as You accepted it from Your servant David.

Ibn Abbas **may God be pleased with him** said: I saw the Prophet (peace and blessings of God be upon him) stand up and recite the verse of prostration, then prostrate. I heard him say while prostrating, as the man narrated from the tree. At-Tirmidhi narrated it on the authority of Qutaybah and Ibn Majah on the authority of Abu Bakr ibn Khallad, both on the authority of Muhammad ibn Yazid ibn Khunais, something similar. At-Tirmidhi said: It is strange, we do not know it except from this source. Al-Bukhari also said in his interpretation of it: Muhammad ibn Abdullah narrated to us, Muhammad ibn Ubayd at-Tanafisi narrated to us on the authority of Al-Awam, he said: I asked Mujahid about the prostration of *Sad* and he said: I asked Ibn Abbas **may God be pleased with him** where it was prostrated, so he said: Do you not read: **And among his descendants were David and Solomon** "Those are the ones whom God has guided, so by their guidance follow"? David (peace and blessings of God be upon him) was among those whom your Prophet (peace and blessings of God be upon him) was commanded to follow, so David (peace and blessings of God be upon him) prostrated on it, and the Messenger of God (peace and blessings of God be upon him) prostrated on it.

Imam Ahmad said: Affan told us, Yazid bin Zari' told us, Hamid told us, Bakr told us - he is Ibn Abdullah Al-Muzani - that he told him that Abu Sa'id Al-Khudri **may God be pleased with him** saw a vision in which he was writing *Sad*. When he reached the verse in which he prostrated, he saw the inkwell, the pen, and everything in his presence turning into prostration. He said: So he related it to the Prophet (peace and blessings of God be upon him), and he continued to prostrate with it after that. Ahmad is the only one to narrate it. Abu Dawud said: Ahmad bin Salih told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Sa'id bin Abi Hilal, on the authority of Iyad bin Abdullah bin Sa'd bin Abi Sarh, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) recited *Sad* while he was on the pulpit. When he reached the verse of prostration, he got down and prostrated, and the people prostrated with him. Then, on another day, he recited it, and when he reached the verse of prostration, the people rose up to prostrate. So the Prophet (peace and blessings of God be upon him) said: **It is only the repentance of a Prophet, but I saw you rose up.** So he got down and prostrated. Abu Dawud is the only one to narrate it, and its chain of transmission meets the criteria of the two Sahih.

God the Almighty said: **And indeed, he will have**

nearness to Us and a good place of return. That is, on the Day of Resurrection, he will have a closeness to Us and a good place of return, which is the high ranks in Paradise, because of his repentance and his complete justice in His kingdom, as it came in the Sahih: "The just will be on pulpits of light at the right hand of the Most Merciful, and both of His hands are right. Those who are just with their families and those under their authority." Imam Ahmad said: Yahya ibn Adam told us, Fadil told us, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God (blessings and peace of God be upon him) said: "The most beloved of people to God on the Day of Resurrection and the closest to Him in assembly will be a just leader. And the most hated of people to God on the Day of Resurrection and the most severely punished will be a tyrannical leader." At-Tirmidhi narrated it from the hadith of Fadil, who is Ibn Marzuq al-Aghar, on the authority of Atiyyah, and he said: We do not know it to be traced back to the Prophet except from this source. Ibn Abi Hatim said: Abu Zur'ah told us: Abdullah bin Abi Ziyad told us: Sayyar told us: Ja'far bin Sulaiman told us: I heard Malik bin Dinar, regarding the words of God Almighty: **And indeed, for him is nearness to Us and a good place of return,** he said: David will stand on the Day of Resurrection at the foot of the Throne, then it will say: **O David, glorify Me today with that beautiful, melodious voice with which you used to glorify Me in the world.** He will say: **How can that be, when I have taken it away from you?** God Almighty will say: **I am returning it to you today.** Then David, peace be upon him, will be raised up with a voice that will exalt the bliss of the people of Paradise.

Fath al-Qadir

The factor in *idh* in His statement: 22- **When they entered upon David** is al-Naba 78:i.e., did the report reach you that occurred at the time of their climbing over? This is what Ibn Atiyyah, Makki, and Abu al-Baqa' said. It was also said that the factor in it is **came to you**. It was also said that it is the object of the opponent. It was also said that it is the object of an omitted word: i.e., did the report of the opponent's arbitration reach you? It was also said that it is the object of **they climbed over**. It was also said that it is a substitute for what preceded it. Al-Farra' said that one of the two adverbials mentioned has the meaning of *when* "so they were startled by them." This is because they came to him at night, not at the time when opponents enter, and they entered upon him without his permission and did not enter through the door from which people enter. Ibn al-A'rabi said: The Mihrab of David was so high that no human could climb it by any trick. The phrase "They said, 'Fear not'" is a new answer to an implied question, as if it were said: So what did they say to David when he was frightened by them and rose? "Two opponents" is the predicate of a deleted subject: i.e. we are opponents. The plural form came previously, but here it is the dual form because it was mentioned that the word "opponent" can mean singular, dual, or plural, so all are permissible. Al-Khalil said: It is like you say "We did such-and-such" if you were two. Al-Kisa'i said: It is plural because it was the predicate, but when the predicate was finished and the addressee came, the

Surat S: 22

When they entered upon David, he was terrified of them. They said, "Do not fear. We are two opponents. One of us has wronged the other. So judge between us with truth and do not be unjust. And guide us to the straight path."

two spoke about themselves and said "opponents. **His saying** Some of us transgressed against the other" is by way of assumption and estimation, and by way of allusion because it is known that two angels do not transgress. Then they asked him to judge between them with justice and forbade him from injustice, saying: **Judge between us with justice and do not be excessive.** That is, do not be unjust in your judgment. It is said that a man is *shatt* or *ashta shatan* or *ishtatan* if he is unjust in his judgment. Abu Ubaid said: **Shattat la'ih** and *ashtat* means he was excessive. Al-Akhfash said: It means do not be extravagant. It was also said: do not be excessive, and it was also said: do not get bored. The meanings are close, and the root of it is *shatta distance*, from *shatta the house*, which means to become distant. Abu Amr said: Excessiveness is exceeding the limit in everything. **And guide us to the middle path.** The middle path means its middle. The meaning is: guide us to the truth and make us adhere to it.

companion of the opponent as an opponent. "Some of us have wronged the other" and this is on the assumption and the intention is to insinuate if they were angels and this is the well-known one. "So judge between us with justice and do not be excessive" and do not be excessive in judgment. It was read "do not be excessive" meaning do not stray from the truth and do not be excessive and do not be insolent, and both are from the meaning of excess which is from exceeding the limit. "And guide us to the right path" meaning to its middle which is justice.

Tafsir al-Baghawi

22. **When they entered upon David, he was terrified of them**, he was afraid of them when they attacked him in his prayer chamber without his permission, so he said: What brought you two into my presence? "They said: Fear not. We are two adversaries," (meaning: we are two adversaries) **some of us have wronged each other.** We have come to you to judge between us. If it is said: How did they say: **some of us have wronged each other** when they are two angels who do not wrong each other? It is said: Its meaning is: Have you seen two adversaries, one of whom wronged the other? This is from the metaphors of speech, not the actual wrongdoing of one of them.

So judge between us with justice and do not be excessive, meaning do not be unfair. It is said: a man was excessively unfair in his judgment, and it means going beyond the limit. The root of the word is from the root word *shattat al-dar* or *ashatat*, meaning to go far. **And guide us to the straight path**, meaning guide us to the path of righteousness and justice. So David said to them: Speak.

Tafsir al-Baidawi

22- "When they entered upon David **is a substitute for the first or an adverbial phrase** for so he was terrified by them" they descended upon him from above on the day of seclusion and the guards were at the door not allowing anyone to enter upon him, for he (peace and blessings be upon him) divided his time into: a day for worship, a day for preaching, and a day for being occupied with his private affairs, so angels in the form of humans climbed over him on the day of seclusion. "They said, 'Do not fear, we are two opponents'" We are two groups quarreling over the naming of the

Surat Sad 38:23

This is my brother. He has ninety-nine ewes, and I have one ewe. So he said, **Entrust it to me**, and he was harsh in his speech.

Tafsir al-Jalalayn

23 - **This is my brother** meaning he is of my religion **he has ninety-nine ewes** this refers to the woman **and I have one ewe, so he said, Entrust her to me** make me its guardian **and he defeated me** he overcame me **in the discourse** meaning the argument and the other confirmed him on that

Tafsir al-Suyuti

Tafsir al-Tabari

This is a parable that the adversaries who have scaled the roofs of David's chambers have given him. It is said that David had ninety-nine wives, and the man who sent him on a raid had only one wife. When he was killed, he had intercourse, as David mentioned, with his wife. One of them said to him, **This is my brother**, meaning, **My brother in my religion**.

Ibn Humayd narrated to us: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of some scholars, on the authority of Wahb ibn Munabbih: **This is my brother** means of my religion. **He has ninety-nine female ewes and I have one ewe**. It was mentioned that this is in the reading of Abdullah: **This is my brother, he has ninety-nine female ewes**, by way of the Arabs emphasizing the word, like when they say: **This is a male man**. They hardly ever do that except with feminine and masculine nouns whose masculinity and femininity are in themselves, like woman, man, and she-camel. They hardly ever say: **This is a female house or a female blanket**, because the feminine is in its name, not in its meaning. It was said that by his saying: *female*, he meant that she was beautiful.

Who said that?

It was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of Al-Dahhak, that this is my brother and he has ninety-nine female sheep. He meant by the feminine form: her beauty.

And his saying, **He said, 'Entrust her to me,'** means: He said to me, **Get off her and take her to me**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Entrust her to me**, he said: Give her to me, divorce her for me, marry her, and set her free.

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, who said: **Carry it for me**, meaning carry it for me.

And his saying, **And he honored me in speech**, means: He became more honorable than me in his address to me, because if he spoke, he was clearer than me, and

if he attacked, he was stronger than me, so he overpowered me.

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

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Abdullah said regarding his statement, **And he made me weak in the speech**, he said: David did nothing more than say: Come down from it for me.

Ibn Wakee' told us: My father told me, on the authority of Al-Masoudi, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He did not do more than say: Get off her for me.

Yahya bin Ibrahim Al-Masoudi told me: My father told me, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, who said: Abdullah said: David did not say anything more than, **Entrust her to me**.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And he has honored me in speech**, he said: If I call and he calls, he will call more, and if I strike and he strikes, he will be stronger than me. So that is his saying, **And he has honored me in speech**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And he oppressed me in the speech**, meaning he wronged me and subdued me.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **And he defeated me in the speech**, he said: He subdued me, and that is the glory. He said: And the speech is the speech.

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: **And he defeated me in speech** means he overpowered me in speech, and he was stronger than me, so he took my ewe with his ewe, and left me with nothing.

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 he made me proud in speech**, that he said: If he spoke, he was more articulate than me, if he struck, he was more powerful than me, and if he called, he was more powerful than me.

Tafsir al-Qurtubi

Eighth: The Almighty said: **This is my brother, he has ninety-nine ewes**. That is, the king who spoke about Uriah said: **This is my brother**, meaning he follows my religion, and he pointed to the defendant. It was also said: **My brother**, meaning my companion. **He has**

This is my brother. He has ninety-nine ewes, and I have one ewe. So he said, "Entrust it to me," and he was harsh in his speech.

ninety-nine ewes. Al-Hasan read: **Ninety-nine ewes**, with a fat-ha on the ta' in both. This is an irregular language, and it is the correct reading of Hasan. An-Nahhas said: The Arabs refer to women with ewe and sheep, because of their stillness, weakness, and weakness. They may also be called cows, stones, and camels, because all are mounted. Ibn 'Awn said:

I have three of them, and a fourth is at home, and they are young.

My sheep have five children, and I will give them to him. Is there no generous young man who will feed them?

Folding the bread in hunger makes it weak, woe to the loaf of bread, woe to it from its weakness

Antara said:

Oh sheep, what I hunt for the one for whom it is permissible is forbidden to me. I wish it had not been forbidden to me.

So I sent my maid and said to her, **Go and spy on her for me and find out.**

She said: I saw a surprise from the enemies, and the sheep is available to whoever is lying down.

As if he had wrapped his neck around the neck of a young, free, and graceful gazelle.

Another said:

I threw a glance at his sheep while he was asleep, and I struck the love of her heart and spleen.

This is one of the best insinuations, as he used sheep as a metaphor for women. Al-Husayn ibn al-Fadl said: This is an insinuation and a warning from the two angels, like their saying Zayd hit Amr, when there was no hitting nor any sheep in reality, as if he said: We are two opponents, this is our situation. Abu Ja'far al-Nahhas said: The best that has been said about this is that the meaning is: He is saying: Two opponents, some of us wronged the other in a matter, as you say: A man says such-and-such to his wife, what is his duty?

I said: Al-Muzani, the companion of Al-Shafi'i, interpreted this verse, "And the statement of the Prophet (peace and blessings of God be upon him) in the hadith of Ibn Shihab, which was narrated by Al-Muwatta' and others: 'It is for you, O Abd ibn Zam'ah,'" in a similar manner. Al-Muzani said: This hadith, in my opinion - and God knows best - may be interpreted as meaning that the Prophet (peace and blessings of God be upon him) answered the question and informed them of the ruling, which applies if a bed partner and a person who committed adultery claim to have committed adultery. He did not accept the statement of his brother Sa'd, nor the statement of Zam'ah, that he was born out of wedlock, because each of them had spoken on behalf of someone else. The Muslims have unanimously agreed that the admission of one person against another is not accepted. God, the Exalted, mentioned something

similar in His Book in the story of David and the angels, when they entered upon him and he was frightened by them. They said, 'Do not fear. They are two adversaries.' But they were not adversaries, nor did any of them have ninety-nine sheep. Rather, they spoke to him about the question so that he might know what they wanted to know. It is possible that the Prophet (peace and blessings of God be upon him) issued a ruling on this issue in this story. Although no one has confirmed this interpretation of the hadith, I believe it to be correct. And God knows best.

Ninth: An-Nahhas said: In Ibn Mas'ud's recitation, "Indeed, this is my brother. He had ninety-nine female ewes." And *was* here is like the words of God Almighty: **And ever is God Forgiving and Merciful.** (An-Nisa': 96) As for his saying, *female*, it is an emphasis, just as one says, **He is a male man**, which is an emphasis. It was also said that since it was said, **These are one hundred ewes**, even though there were a few males among them, it was permissible to say, *female*, to indicate that there were no males among them. In the interpretation, **He has ninety-nine women**. Ibn al-'Arabi said: If all of them were free, then that was his law, and if they were slaves, then that was our law. It appears that the law of those who came before us was not limited by a number, even though the limitation was in the law of Muhammad, may God bless him and grant him peace, due to the weakness of bodies and shortness of life. Al-Qushayri said: It is permissible to say, **We did not have this specific number**, but the intention is to strike an example, just as you say, **If you came to me one hundred times, I would not fulfill your need**, meaning many times. Ibn al-Arabi said: Some of the commentators said: David did not have one hundred wives, but rather he mentioned ninety-nine as an example, meaning that he did not need a wife, but I am in need of one. This is invalid for two reasons: First, deviating from the apparent meaning without evidence is meaningless, and there is no evidence to indicate that the laws of those before us limited women to what is in our law. Second, Al-Bukhari and others narrated that Solomon said: **Tonight I will go to one hundred women, each of whom will give birth to a boy who will fight in the way of God**, and he forgot to say **God willing**. This is the explicit text.

Tenth: The Almighty said: **And I have one ewe**, meaning one woman. **And he said, 'Entrust her to me.'** That is, let her go to me so that I may be responsible for her. Ibn Abbas said: **Give her to me**. And from him: **Move her over to me**. And Ibn Masoud said the same. Abu Al-Aaliyah said: **He took her to him so that I may be responsible for her**. Ibn Kaysan said: **I will make her my responsibility and my portion**. "And he defeated me in speech," that is, he overcame me. Ad-Dahhak said: If he spoke, he was more eloquent than me, and if he fought, he was more powerful than me. It is said: **'azza ya'izzuhu with a damma on the 'ayn in the future tense 'azza vanquished he defeated him**. And in the proverb: **Whoever is 'azza baz**, meaning whoever is 'ghalaab, robs. The noun is 'izza, which is strength and dominance. The poet said:

A cat flew to the east, and the wing hung low.

Abdullah ibn Masoud and Ubaid ibn Umair read: <and defeated me in speech>meaning he overcame me, from the root word mu'aza which means to overcome, aza means to defeat him. Ibn al-Arabi said: There is a difference of opinion regarding the reason for overcoming. Some say it means he defeated me with his eloquence. Others say he defeated me with his authority, because when he asked him he could not contradict him. There was a prince in our country called Sir ibn Abi Bakr, so I spoke to him about asking a man for something I needed. He said to me: Don't you know that asking the ruler for something is usurpation? I said: But if it is just, then no. I was amazed at his foreignness, his memory of what he recited, and his intelligence, just as he was amazed at my answer and found it strange.

Tafsir Ibn Kathir

The commentators have mentioned here a story, most of which is taken from the Isra'iliyyat, and no hadith has been proven from the infallible one that must be followed. However, Ibn Abi Hatim narrated a hadith whose chain of transmission is not authentic because it was narrated by Yazid al-Raqashi from Anas **may God be pleased with him**. Although Yazid was one of the righteous, his hadith is weak according to the Imams. Therefore, it is better to limit oneself to merely reciting this story and to refer its knowledge to God **the Exalted**, because the Quran is true and what it contains is also true. God **the Exalted** said, **So he was terrified by them** because he was in his prayer niche, which was the most honorable place in his house, and he had ordered that no one should enter upon him that day. He did not notice anyone except two people who had climbed over the wall of the prayer niche, that is, they took precautions to ask him about their situation. God **the Exalted** said, **And he defeated me in the discourse** means he overcame me. It is said that *azza* means he was subdued and overpowered. God **the Exalted** said, **And David thought that We had tested him**, Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both**, meaning We had tested him. And the Almighty's saying, **And he fell down prostrating** means prostrating and repented. It is possible that he first prostrated and then prostrated. It has been mentioned that he continued prostrating for forty mornings. **So We forgave him for that**, meaning what he did of what is said about it that the good deeds of the righteous are the bad deeds of those brought near.

The Imams differed regarding the prostration in *Sad*: is it one of the obligatory prostrations? There are two opinions: The new opinion of the Shafi'i school **may God be pleased with him** is that it is not one of the obligatory prostrations, but rather it is a prostration of gratitude. The evidence for that is what Imam Ahmad narrated, where he said: Ismail - he is Ibn Ulayyah - told us, on the authority of Ayoub - he said: Ikrimah - he said: Ibn Abbas - may God be pleased with them both - that he said: Prostration in *Sad* is not one of the obligatory prostrations, and I saw the Messenger of God (blessings and peace of God be upon him) prostrating in it. Al-Bukhari, Abu Dawud, Al-Tirmidhi

and Al-Nasa'i narrated it in his Tafsir on the authority of Ayoub, and Al-Tirmidhi said: It is hasan sahih. Al-Nasa'i also said in his Tafsir of this verse: Ibrahim Ibn Al-Hasan - he is Al-Maqsimi - he told us: Hajjaj Ibn Muhammad - he said: Amr Ibn Dhar - he said: his father - he said: Sa'id Ibn Jubayr - he said: The Prophet (blessings and peace of God be upon him) prostrated in *Sad* and said: "Dawud - peace be upon him - prostrated in it in repentance, and we prostrate in it in gratitude." Al-Nasa'i is the only one who narrated it, and all the men in its chain of transmission are trustworthy.

Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, told me that he read it to me and I was listening. Abu Ishaq al-Maddarji told us, Zahir ibn Abi Tahir al-Thaqafi told us, Zahir ibn Abi Tahir al-Shahami told us, Abu Saeed al-Kanjidrudi told us, al-Hakim Abu Ahmad Muhammad ibn Muhammad al-Hafiz told us, Abu al-Abbas al-Sarraj told us, Harun ibn Abdullah told us, Muhammad ibn Yazid ibn Khunais told us, on the authority of al-Hasan ibn Muhammad ibn Ubaydullah ibn Abi Yazid, who said: Ibn Jurayj said to me, O Hassan, your grandfather Ubaydullah ibn Abi Yazid told me, on the authority of Ibn Abbas, may God be pleased with them both, who said, A man came to the Prophet, may God bless him and grant him peace, and said, O Messenger of God, I saw in a dream that I was praying behind a tree, so I recited the verse of prostration and prostrated, and the tree prostrated with my prostration, and I heard it say while prostrating: O God, write for me a reward with You, and make it a store for me with You, and remove from me a burden because of it, and accept it from me as You accepted it from Your servant David.

Ibn Abbas **may God be pleased with him** said: I saw the Prophet (peace and blessings of God be upon him) stand up and recite the verse of prostration, then prostrate. I heard him say while prostrating, as the man narrated from the tree. At-Tirmidhi narrated it on the authority of Qutaybah and Ibn Majah on the authority of Abu Bakr ibn Khallad, both on the authority of Muhammad ibn Yazid ibn Khunais, something similar. At-Tirmidhi said: It is strange, we do not know it except from this source. Al-Bukhari also said in his interpretation of it: Muhammad ibn Abdullah narrated to us, Muhammad ibn Ubayd at-Tanafisi narrated to us on the authority of Al-Awam, he said: I asked Mujahid about the prostration of *Sad* and he said: I asked Ibn Abbas **may God be pleased with him** where it was prostrated, so he said: Do you not read: **And among his descendants were David and Solomon** "Those are the ones whom God has guided, so by their guidance follow"? David (peace and blessings of God be upon him) was among those whom your Prophet (peace and blessings of God be upon him) was commanded to follow, so David (peace and blessings of God be upon him) prostrated on it, and the Messenger of God (peace and blessings of God be upon him) prostrated on it.

Imam Ahmad said: Affan told us, Yazid bin Zari' told us, Hamid told us, Bakr told us - he is Ibn Abdullah Al-Muzani - that he told him that Abu Sa'id Al-Khudri **may God be pleased with him** saw a vision in which he was writing *Sad*. When he reached the verse in which he prostrated, he saw the inkwell, the pen, and

This is my brother. He has ninety-nine ewes, and I have one ewe. So he said, "Entrust it to me," and he was harsh in his speech.

everything in his presence turning into prostration. He said: So he related it to the Prophet (peace and blessings of God be upon him), and he continued to prostrate with it after that. Ahmad is the only one to narrate it. Abu Dawud said: Ahmad bin Salih told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Sa'id bin Abi Hilal, on the authority of Iyad bin Abdullah bin Sa'd bin Abi Sarh, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) recited *Sad* while he was on the pulpit. When he reached the verse of prostration, he got down and prostrated, and the people prostrated with him. Then, on another day, he recited it, and when he reached the verse of prostration, the people rose up to prostrate. So the Prophet (peace and blessings of God be upon him) said: **It is only the repentance of a Prophet, but I saw you rose up.** So he got down and prostrated. Abu Dawud is the only one to narrate it, and its chain of transmission meets the criteria of the two Sahihs.

God the Almighty said: **And indeed, he will have nearness to Us and a good place of return.** That is, on the Day of Resurrection, he will have a closeness to Us and a good place of return, which is the high ranks in Paradise, because of his repentance and his complete justice in His kingdom, as it came in the Sahih: "The just will be on pulpits of light at the right hand of the Most Merciful, and both of His hands are right. Those who are just with their families and those under their authority." Imam Ahmad said: Yahya ibn Adam told us, Fadil told us, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God (blessings and peace of God be upon him) said: "The most beloved of people to God on the Day of Resurrection and the closest to Him in assembly will be a just leader. And the most hated of people to God on the Day of Resurrection and the most severely punished will be a tyrannical leader." At-Tirmidhi narrated it from the hadith of Fadil, who is Ibn Marzuq al-Aghar, on the authority of Atiyyah, and he said: We do not know it to be traced back to the Prophet except from this source. Ibn Abi Hatim said: Abu Zur'ah told us: Abdullah bin Abi Ziyad told us: Sayyar told us: Ja'far bin Sulaiman told us: I heard Malik bin Dinar, regarding the words of God Almighty: **And indeed, for him is nearness to Us and a good place of return**, he said: David will stand on the Day of Resurrection at the foot of the Throne, then it will say: **O David, glorify Me today with that beautiful, melodious voice with which you used to glorify Me in the world.** He will say: **How can that be, when I have taken it away from you?** God Almighty will say: **I am returning it to you today.** Then David, peace be upon him, will be raised up with a voice that will exalt the bliss of the people of Paradise.

Fath al-Qadir

23- **This is my brother, he has ninety-nine ewes.** What is meant by brotherhood here is brotherhood in religion or companionship. A ewe is a female sheep. A wild cow may also be called a ewe. **And I have one ewe.**

Al-Wahidi said: A ewe is a wild cow. The Arabs use it as a euphemism for women, and liken women to ewes among cows. The majority read *ninety-nine* with a kasra over the taa. Al-Hasan and Zayd ibn Ali read it with a fatha. An-Nahhas said: It is an irregular language. The reason for *this* is David because he had ninety-nine wives. The phrase **I have one ewe** refers to Uriah, the husband of the woman David wanted to marry, as will be explained. **He said, 'Entrust her to me.'** That is, take her to me and come down from her to me so that I can take her under my care and become her husband. Ibn Kaysan said: Make her my responsibility and my portion. **And he defeated me in the conversation.** That is, he overcame me. It is said, **He defeated him.** In the proverb, **Man 'izz baz** means **whoever is defeated, is robbed.** The noun is 'izza, which means strength. Ata' said: The meaning is, **If he spoke, he would be more eloquent than me.** Ibn Mas'ud and Ubayd ibn 'Umair read *'aazni* in the speech, meaning he defeated me, from the root word *mu'azah*, which means overcoming.

Tafsir al-Baghawi

23. One of them said: **This is my brother**, meaning: he follows my religion and my way. **He has ninety-nine ewes**, [meaning a woman], **and I have one ewe**, meaning one woman. The Arabs use ewe to refer to women. Al-Husayn ibn al-Fadl said: This is an allusion to the matter and to explain, because there were no ewes or prostitutes there, so it is like their saying: Zayd struck Amr, or Bakr bought a house, but there was no striking or buying there.

"He said: 'Entrust her to me.'" Ibn Abbas said: **Give her to me.** Mujahid said: **Give her to me.** Its true meaning is: **Take her under my care and make me her guardian**, meaning the one who supports her and spends on her. The meaning is: **Divorce her so that I may marry her.**

And he defeated me means he overcame me in **speech**, meaning in speech. It was also said: He subdued me due to the strength of his kingdom. Ad-Dahhak said: He says that if he spoke, he was more eloquent than me, and if he fought, he was more powerful than me.

The true meaning is that he was victorious because of my weakness in his hand, even though I was right. This is all a representation of the situation of David with Uriah, the husband of the woman whom David married. David had ninety-nine wives, while Uriah had only one wife, so he took her to his wives.

Tafsir al-Baidawi

23- **This is my brother** in religion or friendship. **He has ninety-nine ewes**, **and I have one ewe** is the female sheep, and it may be used as a metaphor for a woman. Metaphor and simile in what is presented for allusion are more effective in the intended meaning. It was

read as ninety-nine with a fatha on the taa' and ewe with a kasra on the noon, and Hafs read it with a fatha on the yaa' **I have a ewe. He said, 'Entrust her to me'** means, **Give her to me**, and its true meaning is, **Make me responsible for her as I take care of what is under my control**. It was said, **Make her my responsibility**, meaning my share. **And he defeated me in speaking to me**, and he overcame me in addressing me in argument by bringing arguments that I was unable to refute, or in his overpowering me in the engagement. It is said: I proposed to the woman, and he proposed to her, so he addressed me wrongfully, as he married her to me instead of me. It was read, **And he defeated me**, meaning he overcame me and overpowered me, with a strange alleviation.

Surat Sad 38:24

He said, "He has certainly wronged you by asking for your ewe in addition to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and they are few." And David assumed that We had put him to trial, so he asked forgiveness of his Lord and fell down bowing and repented.

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Tafsir al-Jalalayn

24 - (He said: He has certainly wronged you by asking for your ewe) to add it (to his ewes. And indeed, many associates) partners **give injustice to one another, except for those who believe and do righteous deeds - and few they are** what is to emphasize the fewness. So the two angels said, ascending in their forms to the heavens, **The man has judged himself.** So David became aware. God Almighty said: **And David thought** was certain **that We had only tried him** We had caused him to fall into a trial, that is, a calamity, because of his love for that woman. So he asked forgiveness of his Lord and fell down prostrating **and repented.**)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: David said to the opponent who had been wronged by his friend: He has wronged you by asking for your ewe in addition to his ewes. This is one of the things from which the ha' was dropped, so it was added to the object by dropping the ha' from it. Similar to it is His Almighty saying: **Man does not grow weary of praying for good.** The meaning is: from his praying for good. So when the ha' was dropped from the prayer, it was added to good, and the ba' was dropped from good. The ewe here is used as a metaphor for the woman, and the Arabs do that, and from it is the saying of Al-A'sha:

I was its pioneer and a cautious sheep, cautious enough to ignore it

What is meant by *sheep* is the wife of a man who warns people about her. Rather, what is meant is: You have been wronged by asking about your one wife and his ninety-nine wives.

And His statement, **And indeed, many associates oppress one another**, meaning: Indeed, many partners transgress against one another, **except for those who believe** in God, **and do righteous deeds**, meaning: and work in obedience to God, and adhere to His commands and prohibitions, and do not transgress them. **And few are they.** There are two views on the *ma* in His statement, **And few are they.**: One of them is

that it is a relative clause meaning: And few are they, so its inclusion and exclusion from the statement does not corrupt the meaning of the statement. The other is that it is a noun, and *they* is a relative clause for it, meaning: And few are you to find them, as it is inclined: I thought you were wiser than you are, so you would be a relative clause for *ma*, and the meaning is: I thought my mind was greater than it is, so *ma* and the noun would be a verbal noun. If the verbal noun had not been intended, the statement would have been with *min*, because *min* is used for people and their likes. It is reported from the Arabs: I used to see you as wiser than you in the same way, and I used to see that it was not what it was, meaning: I used to see it not as I saw it.

It was narrated on the authority of Ibn Abbas regarding this matter:

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 few are they**, he said: And few are those who are.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Except for those who believe and do righteous deeds - and few are they**, he said: Few are those who do not transgress. So according to this interpretation of the statement that Ibn Abbas interpreted, the meaning of the statement is: Except for those who believe and do righteous deeds - and few are they, meaning: those who do not transgress against one another, and *what* according to this statement means: of.

And his saying, **And David thought that We had tested him**, means: And David knew that We had tested him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And David thought**: David knew.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan: **And David thought that We had only tested him.** He said: He thought that he was only tested with 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, **And David thought that We had only tried him.** He said: He thought that he was only tested with 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, **And David thought that We had tested him** means We had put him to the test. The Arabs often direct the word *supposition* when they introduce it into report to knowledge that is not from the aspect of seeing.

His saying, **So he sought forgiveness of his Lord**, means that David asked his Lord to forgive his sin, and **fell down prostrating**, meaning that he fell down

prostrating to God, **and repented**, meaning that he returned to the pleasure of his Lord and repented from his sin.

There is disagreement about the reason for the trial that befell the Prophet of God, David, peace and blessings be upon him. Some of them said: The reason for that was that he remembered what God had given to Abraham, Isaac, and Jacob of lasting good praise among the people, so he wished for the same. It was said to him: They were tested and were patient, so he asked to be tested like they were tested, and to be given like they were given if he was patient.

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 has there come to you the report of the adversaries when they climbed over the wall of the private chamber?** He said: David said: **O Lord, You have given Abraham, Isaac, and Jacob of remembrance what I wish You had given me the like of.** God said: "I have tested them with that with which I have not tested you. If You wish, I will test you with the like of what I tested them with, and I will give you what I gave them." He said: **Yes.** He said to him: **Then work until I see your test.** So what God willed happened, but it took a long time for him, and he almost forgot it. While he was in his prayer chamber, a golden dove landed on him, and he wanted to take it, but it flew to the niche of the prayer chamber. He went to take it, but it flew away. He looked out of the niche and saw a woman bathing. The Prophet of God, may God bless him and grant him peace, came down from the prayer chamber and sent for her, and she came to him. He asked her about her husband and about her condition, and she told him that her husband was absent. So he wrote to the commander of that expedition to command him over the expeditions to kill her husband, and he did so, and his companions were killed and he escaped, and perhaps they were victorious. And when God Almighty saw what happened to David, He wanted to rescue him. While David was one day in his prayer niche, the two opponents climbed over him from the direction of his face. When he saw them while he was reading, he was startled and remained silent, and said: You have been treated so kindly in my kingdom that people climbed over my prayer niche. They said to him: Do not fear, two opponents who have rebelled against each other and we had no choice but to come to you, so listen to us. One of them said: **This is my brother, he has ninety-nine ewes** a female "and I have one ewe, so he said: Take her under my care" meaning to complete one hundred with her, and leave me with nothing **and he has defeated me in his speech** he said: If I pray and he prays, he will be more, and if I strike and he strikes, he will be more severe than me. So that is his saying **and he has defeated me in his speech** David said to him: You were more in need of your ewe than him **He has wronged you by asking for your ewe in addition to his ewes** until his saying **And they are few.** And he forgot himself, may God bless him and grant him peace, so the two angels looked at each other when he said that, and one of them smiled at the other, and David saw him and thought that he had been tempted.

So he sought forgiveness of his Lord and fell down prostrating and repented. For forty nights, until greenery grew from the tears of his eyes, then God strengthened his kingdom for him.

Muhammad ibn al-Husayn narrated to us, saying: Ahmad ibn al-Mufaddal narrated to us, saying: Asbat narrated to us, on the authority of al-Suddi, regarding His statement, **And has there come to you the report of the adversaries when they climbed over the wall of the private chamber?** He said: David had divided time into three days: a day in which he would judge between the people, a day in which he would be alone to worship his Lord, and a day in which he would be alone with his wives. And he had ninety-nine wives. And in what he read of the books, he found in it the excellence of Abraham, Isaac, and Jacob. So when he found that in what he read of the books, he said: O Lord, all good has been taken away by my fathers who were before me, so give me the like of what You gave them, and do with me the like of what You did with them. So God revealed to him: Your fathers were tested with trials that you were not tested with. Abraham was tested by sacrificing his son, Isaac was tested by losing his sight, and Jacob was tested by his grief over Joseph, and you were not tested with anything of that. He said: O Lord, test me with the like of what You tested them with, and give me the like of what You gave them. So God revealed to him: You are being tested, so beware. He said: After that, he remained for as long as God willed him to remain, when Satan came to him in the form of a golden dove, until he landed at his feet while he was praying. He stretched out his hand to take him, but he moved away, so he followed him. He went away until he fell into a window. He went to take him, but he flew out of the window. He looked for a place to hide gold, so he sent after him. He said: Then he saw a woman bathing on her roof. He saw a woman who was one of the most beautiful people in appearance. She turned around and saw him, so she let down her hair and covered herself with it. He said: That increased his desire for her. He said: So he asked about her, and was informed that she had a husband, and that her husband was absent in such-and-such a place of battle. He said: So he sent a message to the commander of the place of battle to send Ahriya to such-and-such an enemy. He said: So he sent him, and it was opened for him. He said: And he wrote to him about that. He said: So he also wrote to him: Send him to such-and-such an enemy, who are more powerful than them. He said: So he sent him, and it was opened for him again. He said: So he wrote to David about that. He said: So he wrote to him to send him to such and such an enemy. So he sent him and he was killed a third time. He said: And he married his wife.

He said: When I entered upon him, he said: I had not stayed with him for long until God sent two angels in human form. They asked to enter upon him, and they found him on his day of worship. The guards prevented them from entering, so they climbed over the wall of the sanctuary. He said: While he was praying, he did not realize that they were sitting before him. He said: He was startled by them, and they said: **Do not fear, we are two adversaries, one of whom has wronged the other, so judge between us with truth and do not be unfair.** He said: Do not fear, **and guide us to**

He said, "He has certainly wronged you by asking for your ewe in addition to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and they are few." And David assumed that We had put him to trial, so he asked forgiveness of his Lord and fell down bowing and repented.

the straight path, to just judgment. He said: He said: Tell me your story, and one of them said: **This is my brother, he has ninety-nine ewes, and I have one ewe, so he wants to take my ewe and complete his ewes to one hundred.** He said: He said to the other: What do you say? He said: I have ninety-nine ewes, and this brother of mine has one ewe, so I want to take it from him and complete my ewes to one hundred. He said: And he is reluctant? He said: And he was reluctant. He said: Then we will not leave you to that. He said: You are not able to do that. He said: If you go and want or desire that, we will strike you with this, this, and this - and he explained the tribes of the tip of the nose, the base of the nose, and the forehead. He said: O David, you are more deserving of this, this, and this being struck than you, since you have ninety-nine female ewes as wives, and Ahriya had only one wife, and she kept exposing him to being killed until she killed him and married his wife. He said: So he looked and did not see anything, so he realized what had happened to him and what he had been afflicted with. He said: So he fell down in prostration. He said: And he wept. He said: So he remained weeping in prostration for forty days, not raising his head except for a need from her, then he fell down in prostration weeping, then he supplicated until grass grew from the tears of his eyes. He said: Then God revealed to him after forty days: O David, raise your head, for I have forgiven you. He said: O Lord, how do I know that You have forgiven me while You are a just judge who does not act unjustly in judgment? When Ahriya comes to You on the Day of Resurrection, holding his head in his right or his left, his veins gushing with blood in front of Your Throne, he will say: O Lord, ask this man why he killed me? He said: Then God revealed to him: When that happens, I will call upon Ahriya, and he will ask You for forgiveness from Him, and He will forgive me, and I will reward him with Paradise for that. He will say: O Lord, now I know that You have forgiven me. He said: Then he was unable to fill his eyes from the sky out of shame before his Lord until he passed away, may God bless him and grant him peace.

Ali bin Sahl told me: Al-Walid bin Muslim told us, on the authority of Abd al-Rahman bin Yazid bin Jabir, who said: Ata' al-Khurasani told me: David engraved his sin on his palm so that he would not forget it. He said: Whenever he saw it, his hand would tremble and shake.

Others said: Rather, it was due to an obstacle that occurred in the soul of someone who thought he could complete a day without committing a sin, so he was afflicted with the trial that he was afflicted with on the day that he had hoped in his soul to complete without committing a sin.

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Matar, on the authority of Al-Hasan: David divided time into four parts: a day for his wives, a day

for his worship, a day to judge the Children of Israel, and a day for the Children of Israel to remember them and they to remember him, to make them weep and they to weep for him. When the day of the Children of Israel came, he said: Remember them. They said: Will there come a day over a person in which he does not commit a sin? David thought to himself that he would be able to do that. When it was the day of his worship, he closed his doors and ordered that no one should enter upon him. He devoted himself to the Torah, and while he was reading it, a golden dove, in which were written every beautiful color, fell before him. He rushed towards it to seize it. It flew away and landed not far away, without him losing hope in its being with her. He continued following it until he came upon a woman bathing, and he admired her form and beauty. He said: When she saw his shadow on the ground, she covered herself with her hair, and that also increased his admiration for her. He had sent her husband with one of his armies, and he wrote to him to go to such and such a place, a place where if he went to it he would not return. He said: So he did, and he was successful, so he proposed to her and married her. He said: Qatada said: It has reached us that she was the mother of Solomon. He said: While he was in the sanctuary, the two angels climbed over him. When the two opponents came to him, they would come to him from the door of the sanctuary. He was startled by them when they climbed over the sanctuary, and they said: "Fear not, we are two opponents. One of us has wronged the other." Until he reached: **And do not be excessive.** That is, do not deviate. **And guide us to the straight path.** That is, the most just and good. "Indeed, this is my brother. He has ninety-nine ewes." David had ninety-nine wives. **And I have one ewe.** He said: The man only had one wife. "So he said: 'Entrust her to me.' And he oppressed me in the speech." That is, he wronged me and subdued me. He said: **He has certainly wronged you by asking for your ewe in addition to his ewes.** Until His saying: **And few are they and David thought.** So David knew that he had resisted him. That is, he meant that. **And he fell down bowing and repented.** He said: It was narrated in the hadith of Matar that he prostrated for forty nights until God revealed to him: **I have forgiven you.** He said: **O Lord, how can You forgive me when You are a just judge who does not wrong anyone?** He said: **I will pay you what you owe him, then I will ask him to atone for your blood or your sin, then I will reward him until he is satisfied.** He said: "Now my soul is at peace, and I know that You have forgiven me."

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih al-Yamani, who said: When the Children of Israel gathered around David, God sent down the Psalms to him, and taught him the craft of iron, and made it soft for him, and commanded the mountains and the birds to glorify God with him when he glorified God. And God did not give anyone among His creation, as they

mention, a voice like his. When he recited the Psalms, as they mention, the wild beasts would come near to him until he took them by the necks, and they were attentive, listening to his voice. And the devils did not make flutes, cymbals, and cymbals except to the varieties of his voice. And he was very diligent and constant in worship. So he remained among the Children of Israel, ruling over them by God's command as a successor. And he was very diligent among the prophets, and he wept a lot. Then he experienced the trial of that woman, which happened to him. He had a prayer niche in which he would isolate himself to recite the Psalms, and to pray when he prayed. And below it was a garden belonging to a man from the Children of Israel. That man had the woman with whom David had suffered what he had suffered. He hit him.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, that when David entered his prayer niche that day, he said: No one should enter my prayer niche today until nightfall, and nothing should distract me from what I have been alone with until evening. And he entered his prayer niche, and spread out his Psalms to read them. In the niche was a window that led him to that garden. While he was sitting reading his Psalms, a golden dove approached and landed in the window. He raised his head and saw it, and it pleased him. Then he remembered what he had said: **Nothing distracts him from what he has entered into.** So he lowered his head and turned to his Psalms. The dove flew out of the window for trial and testing, and landed in front of him. He took it with his hand, but it stayed behind not far. He followed it, and it rose to the window. He took it in the window, and it flew towards the garden. He followed it with his eyes to see where it would fall. Then he saw the woman sitting, bathing in a form that only God knows about in beauty, goodness, and character. They claim that when she came to him, she untied her head and hid her body from him, and she stole his heart. He returned to his Psalms and his sitting place, and she was his concern, and his heart did not leave her memory. The trial continued until he attacked her husband. Then he ordered the commander of his army, as the People of the Book claim, to bring her husband forward to the destruction until... Some of what was intended for him to perish happened to him. David had ninety-nine wives. When her husband was afflicted, David proposed to her and married her. Then God sent to him while he was in his sanctuary, two angels to dispute with him, making an example for himself and his companion. David was not startled until he saw them standing over him in his sanctuary. He said, **What brought you two into my presence?** They said, "Do not fear. We did not come in for trouble or doubt. We are two disputants who have wronged each other. We have come to you to judge between us. So judge between us with justice and do not act unjustly. Guide us to the right path." The angel who was speaking about Uriah son of Hananiah, the woman's husband, said, **This is my brother,** meaning he follows my religion. "He has ninety-nine ewes, and I have one ewe. He said, 'Entrust me with it.' Then he overpowered me in his speech, and he was stronger and more powerful than me. So he seized my ewe with his ewes and left me with nothing." Then David

became angry and looked at his opponent who did not speak and said: If he tells the truth in what he says, I will strike you between your eyes with an axe. Then David was terrified and knew that he was the one meant for what he had done to Uriah's wife. So he fell down prostrate, repentant, turning back and weeping. He prostrated for forty mornings, fasting, neither eating nor drinking, until his tears grew green under his face and the weeping of prostration was visible on the flesh of his face. Then God repented and accepted his repentance.

They claim that he said: **O Lord, You have forgiven what I did regarding the woman, so how about the blood of the unjustly murdered man?** It was said: **O David,** as the People of the Book claim, **or indeed your Lord has not wronged him regarding his blood, but He will ask Him and give him, then remove it from you.** So when what David was in was relieved, He marked his sin on the palm of his right hand. He never raised food or drink to his mouth without crying when he saw it, and he never stood up to speak to the people without spreading out his palm, facing them so that they would see the mark of his sin on his hand.

Yaqub ibn Ibrahim narrated to me, saying: Ibn Idris narrated to us, saying: I heard Layth narrating on the authority of Mujahid, who said: When David committed his sin, he prostrated himself before God for forty days until, from the tears from his eyes, plants grew that covered his head. Then he cried out: **O Lord, my forehead is sore and my eyes are frozen, and David has not been able to answer me for his sin.** Then he was called: **Are you hungry, that you may be fed? Or sick, that you may be healed? Or oppressed, that you may be aided?** So he cried out a cry that stirred everything that had grown. Then he was forgiven, and his sin was written in his hand for him to read. A vessel would be brought to him to drink from, but he would only drink a third or half of it. He would remember his sin and sob so hard that his joints would almost come apart, but he would not finish drinking until he had filled it with his tears. It was said: The tear of David is equal to the tear of all creation, and the tear of Adam is equal to the tear of David and the tear of all creation. He said: So he will come on the Day of Resurrection with his sin written on his hand, and he will say: O Lord, my sin, bring me forward! He said: So he will come forward but will not feel safe, and he will say: O Lord, delay me, and he will be delayed but will not feel safe.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Lahi'ah told me, on the authority of Abu Sakhr, on the authority of Yazid al-Raqashi, on the authority of Anas ibn Malik, he heard him say: I heard the Messenger of God, may God bless him and grant him peace, say: When the Prophet David, may God bless him and grant him peace, looked at the woman and became confused, he stopped the Children of Israel and advised the leader of the expedition, saying: When the enemy is present, bring so-and-so near before the Ark. At that time, the Ark was used for seeking support. Whoever came before the Ark would not return until he was killed or the army fled from it. So the woman's husband was killed and the two angels descended upon David and related to him his story. David realized this and prostrated himself. He remained prostrating for forty nights until the plants grew from his tears on

Surat Sad 38:24

He said, "He has certainly wronged you by asking for your ewe in addition to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and they are few." And David assumed that We had put him to trial, so he asked forgiveness of his Lord and fell down bowing and repented.

his head, and the earth consumed his forehead while he was saying in his prostration. I did not count any words from al-Raqashi except these: "O Lord, David slipped a slip as far as the distance between the east and the west. If You do not have mercy on David's weakness and forgive his sin, then make his sin a topic of conversation among those who come after him." Then Gabriel, peace be upon him, came to him after forty nights and said, **O David, God has forgiven you for the concern you had.** David said, "I know that the Lord is able to forgive me for the concern I had, and I know that God is just and does not deviate from the truth. So how will it be when so-and-so comes on the Day of Resurrection and says, 'O Lord, my blood which is with David?'" Gabriel, peace be upon him, said, **I did not ask your Lord about that, but if You wish, I will.** He said, *Yes.* Gabriel ascended and David prostrated. He remained as God willed, then he descended and said, **O David, I have asked your Lord about the purpose for which you sent me.** He said, "Say to David: God will gather you both on the Day of Resurrection and say, 'Give me your blood which is with David.' He will say, 'It is yours, O Lord.' He will say, 'Then you will have in Paradise whatever you wish and whatever you desire in return.'"

Ali bin Sahl told me, he said: Al-Walid bin Muslim told us, he said: Ibn Jabir told us, on the authority of Ata' Al-Khurasani: That a letter from the leader of the mission came announcing the death of someone who had been killed. When David read the death of one of them, he went back. When he reached the man's name, he said: God has decreed death for every soul. He said: When her waiting period was over, he proposed to her.

Tafsir al-Qurtubi

Eleventh: The Almighty said: "He said: He has certainly wronged you by asking for your ewe in addition to his ewes." An-Nahhas said: It is said that this was the sin of David, peace be upon him, because he said: He has certainly wronged you, without verifying with evidence or a confession from the opponent, whether this was such and such or not. This is one statement.

And his explanation will come in the issue after this, and it is good, God willing. Abu Ja'far al-Nahhas said: As for the statement of the scholars whose statement cannot be refuted, including Abdullah ibn Mas'ud and Ibn Abbas, they said: David (peace be upon our Prophet and upon him) did nothing more than say to the man, **Give up your wife to me.** Abu Ja'far said: God Almighty rebuked him and warned him about it, but this is not a major sin, and whoever goes beyond this is only saying something that is not authentic from a scholar, and a great sin will befall him for it. This is what he said in the book **l'rab al-Quran**. And he said: In the book **Ma'ani al-Quran**, he has something similar.

He **may God be pleased with him** said: There are reports and stories about David (peace be upon him) and Uriah, but most of them are not authentic and their chains of transmission are not connected, and one should not dare to say such things until one knows their authenticity. The most authentic of what has been narrated in this regard is what Masruq narrated from Abdullah ibn Mas'ud, who said: David (peace be upon him) did nothing more than say, **Entrust her to me**, meaning, give up her to me. Al-Munhal narrated on the authority of Saeed bin Jubair who said: David, peace be upon him, did not say more than: **Entrust her to me**, meaning, **Move away from her to me and take her into my care.** Abu Jaafar said: This is the most important thing narrated on this subject, and the meaning is that David, peace be upon him, asked Uriah to divorce his wife, just as a man asks another man to sell him his female slave. So God, the Almighty, alerted him to that and rebuked him, since he was a prophet and had ninety-nine children. He denounced him for being preoccupied with worldly matters in order to increase them. As for anything other than this, one should not dare to do so. Ibn al-Arabi said: As for their claim that when he was pleased with her, he ordered her husband to be presented to be killed in the cause of God, this is absolutely false. David (peace be upon him) would not shed his blood for his own gain. Rather, what happened was that David said to some of his companions: **Give me your wife**, and he insisted on doing so, just as one man asks another for something out of sincere desire, whether it be for family or wealth. Sa'id ibn al-Rabi' said to Abd al-Rahman ibn Awf when the Messenger of God (peace be upon him) made them brothers: **I have two wives, I will give you the best of them.** He said to him: **May God bless you in your family.** What is permissible to do in the beginning is permissible to ask for. There is nothing in the Qur'an that indicates that this happened, nor that he married her after the man's protection of her was removed, nor that she gave birth to Solomon. So from whom does this narration and chain of transmission come into play?! And on whom can it be relied? No trustworthy or reliable narrator has transmitted it. There is a point in Surat Al-Ahzab indicating that David had a wife, as it says: "There is no blame upon the Prophet for what God has ordained for him. That is the way of God with those who passed on before" (al-Ahzab 33:38). According to one of the sayings, it means that David married the woman he had looked at, "just as the Prophet (peace and blessings of God be upon him) married Zaynab bint Jahsh." However, the marriage of Zaynab was without the husband asking for a divorce; rather, he was ordered to hold on to his wife, and David married the woman by asking her husband to divorce her. So this virtue of Muhammad (peace and blessings of God be upon him) over David was added to his lofty virtues (peace and blessings of God be upon him). However, it has been said that the meaning of **that is the way of God with those who passed on before** (al-Ahzab 33:38) is that the prophets married women without a dowry who gave themselves to them

without a dowry. It was said that what he meant by his statement, **The way of God with those who passed on before** (al-Ahzab 33:38) is that He prescribed for the prophets, may God's prayers be upon them, what they should abide by in marriage and other matters, and this is the most correct of the sayings. The commentators have narrated that David, peace be upon him, married one hundred women, and this is the text of the Qur'an. It was narrated that Solomon had three hundred wives and seven hundred concubines, and your Lord knows best. Al-Kaya al-Tabari mentioned in his book, Al-Ahkam, regarding the words of God Almighty: **And has there come to you the report of the adversaries when they climbed over the wall of the sanctuary?** The verse: The investigators who believe that the prophets, upon them be heaven, are free from major sins, mentioned that David, peace be upon him, had proposed to a woman who had been proposed to by someone else, said to be Uriah. The people were inclined to marry her to David, desiring him and not wanting the first suitor. David was not aware of that, and he could have known that and changed his mind about this desire and about proposing to her, but he did not do that, because he was impressed by her, either by her description or by seeing her, without intending to. David, peace be upon him, had many wives, but that suitor had no wife, so God Almighty alerted him to what he did with the two angels climbing over the wall, and what they mentioned of the example by way of allusion, so that he would understand from that the place of reproach and change this method and seek forgiveness from his Lord for this minor sin.

Twelfth: The Almighty's statement: **He said, 'He has certainly wronged you by asking for your ewe in addition to his ewes.'** This includes a fatwa issued after hearing from one of the two parties, but before hearing from the other, based on the apparent meaning of this statement. Ibn al-Arabi said: This is something that is not permitted by anyone, not in any religion, and is not possible for humans. The meaning of the statement is that one of the two parties made a claim and the other conceded the claim, and so the fatwa was issued after that.

The Prophet, may God bless him and grant him peace, said: **If two disputants sit before you, do not rule in favor of one of them until you hear from the other.** It was also said that David did not rule in favor of the other until his companion admitted that. It was also said that the meaning is that he has wronged you if that is the case. And God knows best how to determine what is possible from these aspects.

I said: Al-Qushayri, Al-Mawardi and others mentioned these two opinions. Al-Qushayri said: His statement, **He has wronged you by asking for your ewe**, without hearing the opponent's words, is problematic. It could be said that he only said this after consulting the other opponent and after his confession. This has been narrated, even if its narration has not been proven. This is known from the context. Or he meant that he has wronged you if the matter is as you say, so he silenced him with this, so he was patient until he asked his opponent. He said: It could also be said that it was part of their law to rely on the statement of the plaintiff when the defendant remained silent, as long as he did

not express denial verbally. Al-Halimi, Abu Abdullah, said in his book Minhaj ad-Din: Among the things that have been narrated regarding gratitude for an expected blessing when it is present, or if it was hidden and then becomes apparent, is prostrating to God Almighty. He said: The basis for that is the statement of God Almighty: **And has there come to you the report of the adversary?** until His saying: **And a good place of return.** God the Almighty told us about David, peace be upon him: that he heard the words of the complainant from the two opponents, and he did not tell us that he asked the other, but he narrated that he wronged him, so it was apparent from that that he saw in the speaker signs of weakness and weakness, so he took his matter as if he was wronged as he said, and that prompted him not to ask the opponent, so he said to him quickly: <He has wronged you> although it is possible that if he asked him he would say: I had a hundred sheep and nothing for this one, and he stole this sheep from me, and when I found it with him I told him to return it, and I did not tell him to take it into my care, and he knew that I would take him to you, so he treated me unfairly before I treated him unfairly, and he came to you complaining before I brought him, so that you would think that he was right and I was the wrongdoer. When David spoke about what his haste had prompted him to do, he realized that God, the Almighty, had left him to himself at that time, which was the trial we mentioned, and that this was only due to his own shortcomings. So he sought forgiveness from his Lord and prostrated before God, the Almighty, in gratitude for protecting him, by limiting himself to wronging the one he was complaining about, and did not do anything more than reprimand him, beat him, or anything else, as befits someone who imagines in his heart that he is a wrongdoer. So God forgave him, then turned to him and rebuked him, saying: **O David, indeed We have made you a successor upon the earth, so judge between the people with justice and do not follow desire, for it will lead you astray from the way of God.** Thus, it became clear from what God, the Almighty, related of this admonition, which He intended for him after forgiveness, that his sin was that he was short in judgment and hastened to wrong someone whose wrongdoing he had not proven. Then it was narrated from Ibn Abbas that he said: David prostrated in gratitude, and the Prophet, may God's prayers and peace be upon him, prostrated in imitation. Thus, it was proven that prostrating in gratitude is a continuous Sunnah from the Prophets, may God's prayers and peace be upon them. **By asking your ewe** meaning by asking your ewe, so he added the verbal noun to the object, and dropped the *ha* from the question, and it is like the Almighty's saying: **Man does not tire of asking for good** (Fussilat 41:49) meaning from his asking for good.

Thirteenth: The Almighty said: **And indeed, many of the companions** It is said: *khalīl* and *khalā* but not *tawīl* and *tawīl* because of the heaviness of the vowel in the *waw*. There are two interpretations of this: One is that they are the companions. The second is that they are the partners.

I said: The term *khalata* refers to the partners in it. Scholars have differed regarding the description of *khalata*. Most scholars said: It is when each one brings a sheep and one shepherd gathers them, along with a

He said, "He has certainly wronged you by asking for your ewe in addition to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and they are few." And David assumed that We had put him to trial, so he asked forgiveness of his Lord and fell down bowing and repented.

bucket and a pen. Tawus and Ata' said: *Khalata* can only be partners. This contradicts the hadith, "Which is the saying of the Prophet (peace and blessings be upon him): 'One should not gather what is separated nor separate what is gathered for fear of zakat. And whatever is shared by two people, they should return to each other equally.' It was also narrated: 'They should return the excess.' There is no place for return the excess between partners, so be aware of that. The rulings on mixing are mentioned in the books of fiqh. Malik and his companions and a group of scholars do not consider zakat to be due from someone who does not have enough to pay zakat. Al-Rabi' and Al-Layth and a group of scholars, including Al-Shafi'i, said: If there is enough to pay zakat on both of them, then zakat is taken from them. Malik said: If the zakat payer accepts this, they should return it to each other due to the difference in it, and it is like the ruling of a judge who has a difference of opinion about it."

Fourteenth: The Almighty's saying: **So that some of them may oppress others**, meaning transgress and wrong. **Except for those who believe and do righteous deeds**, for they do not wrong anyone. **And few are they**, meaning the righteous, that is, and few are they, so *-ma* is redundant. It was said: It means those, and its meaning is **and few are they**. Omar, may God be pleased with him, heard a man saying in his supplication: O God, make me among Your few servants. Omar said to him: What is this supplication? He said: I meant the words of God, the Almighty: **Except for those who believe and do righteous deeds, and few are they**, so Omar said: All people are more knowledgeable than you, O Omar!

Fifteenth: The Almighty's saying: **And David thought that We had tested him** meaning that We had put him to the test. **And thought** means **became certain**. Abu Amr and Al-Farra' said: *Think* means **became certain**. However, Al-Farra' explained that *thought* cannot be used except in the sense of *certainty*. The reading is *fatānahu* with a shaddah on the *nun* but not the *ta*. Umar ibn Al-Khattab **may God be pleased with him** read *fatānahu* with a shaddah on the *ta* and the *nun* for emphasis. Qatada, Ubayd ibn Umair, and Ibn Al-Sameeq read *fatānahu* with a shaddah on both the *ta* and the *nun* for emphasis. Ali ibn Nasr narrated it on the authority of Abu Amr, and what is meant by it are the two angels who entered upon David (peace be upon him).

Sixteenth: It was said: When David judged between them in the mosque, one of them looked at the other and laughed, but David did not notice. They wanted him to know them, so they ascended to the sky in front of him. David, peace be upon him, knew that God Almighty had tested him with that and alerted him to what He had tested him with.

I said: There is nothing in the Qur'an that indicates that judgments may be made in the mosque except for this verse. It was used as evidence by those who say that

judgments may be made in the mosque. If it were not permissible, as al-Shafi'i said, Dawud would not have approved of them on that. He says: Go back to the place of judgment. The Prophet (peace and blessings of God be upon him) and the caliphs used to judge in the mosque. Malik said that judgments in the mosque are an ancient practice. Meaning, in most matters. There is nothing wrong with sitting in its courtyard, so that the weak, the polytheists, and the menstruating women may pray there, and he should not implement the prescribed punishments there, and there is nothing wrong with being light-hearted. Ashhab said: He may judge in his home and wherever he likes.

Seventeenth: Malik **may God have mercy on him** said: The caliphs used to judge themselves, and the first to appoint a judge was Mu'awiyah. Malik said: The judge should consult scholars. Umar ibn Abdul Aziz said: No judge should be appointed unless the person is knowledgeable of the traditions of those who came before him, consults those with sound opinions, and is forbearing and pure. He said: And he should be pious. Malik said: He should be vigilant, very wary of deception, and be knowledgeable of the conditions and knowledgeable of the Arabic language, because rulings differ according to the expressions, claims, admissions, testimonies, and conditions that include the rights of the person in whose favor the ruling is made. Before issuing the ruling to the person requested, he should say: Have I left you an argument? If he says no, then there is no ruling against him, and no argument will be accepted from him after his ruling is enforced unless he provides justification or evidence. The rulings of the judiciary and judges regarding their rights and obligations are mentioned elsewhere.

Eighteenth: The Almighty's saying: **So he sought forgiveness of his Lord**. The commentators differed regarding the sin for which he sought forgiveness, and they gave six opinions: First: That he looked at the woman until he was satisfied with her. Sa'id ibn Jubayr said: **It was only the temptation of the glance**. Abu Ishaq said: **David did not intentionally look at the woman, but he looked at her again, so the first glance was his and the second was his**. Second: That he sent her husband to fight in the ark of the covenant. Third: That he intended to marry her if her husband died. Fourth: That Uriah had proposed to that woman, and when he was away, David proposed to her and she was married to him because of his majesty. Uriah took advantage of this, so God rebuked David for not leaving her for her suitor, even though he had ninety-nine wives. Fifth: That he did not grieve over the killing of Uriah, as he would have grieved over the death of the army. Then he married his wife, so God rebuked him for that, because the sins of the prophets, even if small, are great in the sight of God. Sixth: That he ruled in favor of one of the two parties before hearing from the other. Judge Ibn al-Arabi said: As for the statement of those who say that he ruled in favor of one of the two parties before hearing from the other, this is not permissible for the prophets, as that

exposes her husband to being killed. As for the statement that he looked at her until he was satisfied, I do not accept that under any circumstances, because the aspiration to look is not befitting of saints devoted to worship, so how about the prophets who are intermediaries of God who reveal the unseen! Al-Suddi narrated on the authority of Ali ibn Abi Talib **may God be pleased with him** that he said: If I heard a man mention that David (peace be upon him) had sexual intercourse with that woman in a state of ihram, I would lash him 160 times, because the punishment for slandering people is 80 times, and the punishment for slandering prophets is 160 times. Al-Mawardi and al-Tha'labi also mentioned this. Al-Tha'labi said: Al-Harith al-A'war said on the authority of Ali: Whoever narrates a hadith of David that is narrated by storytellers, believing that he should be lashed twice, due to the enormity of what he committed by slandering someone whom God has exalted in status and chosen from among His creation as a mercy to the worlds and a proof for those who strive for knowledge. Ibn al-Arabi said: This is not authentically reported from Ali. If it is said: What is your ruling on it? We said: As for the one who says that a prophet committed adultery, he is to be killed. As for the one who attributes to him something less than that, such as looking and touching, the people's narrations differed regarding that. If someone insists on that and attributes it to him, he is to be killed, because that contradicts the discretionary punishment that is commanded. As for their saying: That his eyes fell on a naked woman bathing, and when she saw him, she let her hair hang down and covered her body, there is no blame on him for that according to the consensus of the ummah, because the first look exposes the one being looked at and the one who looks is not sinful because of it. As for the second look, it has no basis. As for their saying: That he intended that if her husband died, he would marry her, there is nothing wrong with that, because it did not expose him to death. As for their saying that he proposed after Uriah had proposed, this is false and is refuted by the Qur'an and all the exegetical traditions. Ashab narrated from Malik who said: It has reached me that that dove came and landed near David, peace be upon him, and it was made of gold. When he saw it, he was pleased with it, so he got up to catch it and it was near his hand. He did the same thing twice, then it flew away and he followed it with his eyes. His eyes fell on that woman who was bathing and had long hair. It has reached me that he stood forty nights in prostration until grass grew from the tears of his eyes. Ibn al-Arabi said: As for the commentators' saying that the bird came to him and he intended to catch it and follow it, this contradicts worship, because it is permissible to do so, especially since it is permissible and seeking what is permissible is an obligation. He only followed the bird for its own sake, not for its beauty, for there is no benefit to him in it. Their mention of the beauty of the bird is a breach in ignorance. It was narrated that it was a golden bird, so he followed it to take it, because it was from the grace of God, the Most High, as narrated in the Sahih: "Job, peace be upon him, was bathing naked, and a man of golden locusts fell on him. He began to scoop some of them up and put them in his garment, so God, the Most High, said to him: 'O Job, did I not enrich you?' He said: 'Yes, O Lord, but I do not need Your blessing.'"

Al-Qushayri said: David wanted to take it to give it to his young son, but it flew away and landed on the window of the house. Al-Tha'labi also said the same, and it was mentioned before.

Nineteenth: The Almighty said: **And he fell down prostrating and repented.** That is, he fell down prostrating. Prostration may also be expressed as bowing. The poet said:

He fell on his face, kneeling, and repented to God for every sin.

Ibn al-Arabi said: There is no disagreement among the scholars that what is meant by bowing here is prostration, because prostration is leaning and bowing is bending, and one of them is included in the other, but each one is distinguished by its form, then this came to name one after the other, so prostration was called bowing. Al-Mahdawi said: Their bowing was prostration. It was also said: Rather, their prostration was bowing. Muqatil said: He fell from his bowing in prostration to God Almighty. That is, when he realized the matter, he stood up to pray, then fell from bowing to prostration, because both of them include bending. **And he repented** means he repented from his sin and returned to God. Al-Husayn ibn al-Fadl said: Abdullah ibn Tahir, the governor, asked me about the statement of God Almighty: **And he fell down bowing.** Is it said of the one who bows, **he fell down**? I said: No. He said: What is the meaning of the verse? I said: Its meaning is he fell down after he had been bowing, that is, he prostrated.

Al-Muwaffiyah twentieth: There is a difference of opinion regarding the prostration of Dawud, is it one of the obligatory prostrations commanded in the Qur'an or not? Abu Sa'id Al-Khudri narrated that the Prophet, may God bless him and grant him peace, recited on the pulpit, "Sad. By the Qur'an full of remembrance." When he reached the verse of prostration, he got down and prostrated, and the people prostrated with him. Then, on another day, he recited it, and the people were anxious to prostrate. The Messenger of God, may God bless him and grant him peace, said, **It is the repentance of a prophet, but I saw you making anxious prostration.** So he got down and prostrated. This is the wording of Abu Dawud. In Al-Bukhari and others, it is narrated on the authority of Ibn Abbas that he said, "Sad is not one of the obligatory prostrations in the Qur'an, and I saw the Prophet, may God bless him and grant him peace, prostrating in it." It has been narrated on the authority of Ibn Mas'ud that he said, **Sad is the repentance of a prophet in which no prostration is required.** And on the authority of Ibn Abbas, it is said that it is the repentance of a prophet, and your prophet is one of those who have been commanded to be followed. Ibn Al-Arabi said: "What I believe is that it is not a place of prostration, but the Prophet (peace and blessings of God be upon him) prostrated there, so we prostrated in imitation of him." The meaning of prostration is that David prostrated in submission to his Lord, confessing his sin and repenting from his transgression. So if anyone prostrates there, let him prostrate with this intention, for perhaps God will forgive him for the sake of the sanctity of David whom he followed. It doesn't matter whether we say that the laws of those before us were

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He said, "He has certainly wronged you by asking for your ewe in addition to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and they are few." And David assumed that We had put him to trial, so he asked forgiveness of his Lord and fell down bowing and repented.

also laws for us or not. This is something that is prescribed in every nation for everyone. And God knows best."

Twenty-first: Ibn Khuwaiz Mandad said: His statement, **And he fell down in prostration and repented** indicates that prostrating in gratitude alone is not permissible, because he mentioned bowing with it. Rather, what is permissible is to perform two rak'ahs in gratitude, but not a single prostration. This is because glad tidings would come to the Messenger of God, may God bless him and grant him peace, and the Imams after him, but it was not transmitted from any of them that he prostrated in gratitude. If that had been done for them, it would have been transmitted in a clear and convincing manner due to the need of the common people for its permissibility and its being an act of devotion.

I said: In Sunan Ibn Majah, it is narrated on the authority of Abdullah ibn Abi Awfa that the Messenger of God, may God bless him and grant him peace, prayed two rak'ahs on the day he was given the good report of the death of Abu Jahl. It is narrated in the hadith of Abu Bakrah that when something pleased the Prophet, may God bless him and grant him peace, or something pleased him, he would fall down in prostration in thanks to God. This is the opinion of al-Shafi'i and others.

Twenty-second: Al-Tirmidhi and others narrated, and the wording is from someone else: A man from the Ansar during the time of the Messenger of God, may God bless him and grant him peace, used to pray at night, hiding behind a tree, and he would recite: "Sad. By the Qur'an full of remembrance." When he reached the prostration, and the tree prostrated with him. He heard it saying: **O God, increase my reward for this prostration, and provide me with thanks for it.**

I said: Ibn Majah included in his Sunan, "On the authority of Ibn Abbas, who said: I was with the Prophet, may God bless him and grant him peace, when a man came to him and said: 'Last night I saw in a dream that I was praying at the base of a tree. I recited the verse of prostration and prostrated, and the tree prostrated for my prostration. I heard it say: O God, remove from me a burden thereby, and write for me a reward thereby, and make it a store for me with You.' Ibn Abbas said: 'I saw the Messenger of God, may God bless him and grant him peace, recite <the verse of prostration> and prostrate, and I heard him say in his prostration the same as the man had told him about the tree saying.'" Al-Tha'labi narrated on the authority of Abu Sa'id al-Khudri, who said: I said, 'O Messenger of God, I saw myself in a dream as if I were under a tree and the tree was reciting Surat Sad. When it reached the verse of prostration, it prostrated. I heard it say in its al-Sajdah 32: O God, write for me a reward for it, remove a burden from me for it, provide me with thanks for it, and accept it from me as You accepted

the prostration of Your servant David.' The Prophet, may God bless him and grant him peace, said to me, 'Did you prostrate, O Abu Sa'id?' I said, 'No, by God, O Messenger of God.' He said, 'I was more deserving of prostration than the tree.' Then the Prophet, may God bless him and grant him peace, recited Surat Sad until he reached the verse of prostration, and he prostrated. Then he said the same as the tree had said.'

Tafsir Ibn Kathir

The commentators have mentioned here a story, most of which is taken from the Isra'iliyyat, and no hadith has been proven from the infallible one that must be followed. However, Ibn Abi Hatim narrated a hadith whose chain of transmission is not authentic because it was narrated by Yazid al-Raqashi from Anas **may God be pleased with him**. Although Yazid was one of the righteous, his hadith is weak according to the Imams. Therefore, it is better to limit oneself to merely reciting this story and to refer its knowledge to God **the Exalted**, because the Quran is true and what it contains is also true. God **the Exalted** said, **So he was terrified by them** because he was in his prayer niche, which was the most honorable place in his house, and he had ordered that no one should enter upon him that day. He did not notice anyone except two people who had climbed over the wall of the prayer niche, that is, they took precautions to ask him about their situation. God **the Exalted** said, **And he defeated me in the discourse** means he overcame me. It is said that *azza* means he was subdued and overpowered. God **the Exalted** said, **And David thought that We had tested him**, Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both**, meaning We had tested him. And the Almighty's saying, **And he fell down prostrating** means prostrating and repented. It is possible that he first prostrated and then prostrated. It has been mentioned that he continued prostrating for forty mornings. **So We forgave him for that**, meaning what he did of what is said about it that the good deeds of the righteous are the bad deeds of those brought near.

The Imams differed regarding the prostration in *Sad*: is it one of the obligatory prostrations? There are two opinions: The new opinion of the Shafi'i school **may God be pleased with him** is that it is not one of the obligatory prostrations, but rather it is a prostration of gratitude. The evidence for that is what Imam Ahmad narrated, where he said: Ismail - he is Ibn Ulayyah - told us, on the authority of Ayoub - he said: Ikrimah - he said: Ibn Abbas - may God be pleased with them both - that he said: Prostration in *Sad* is not one of the obligatory prostrations, and I saw the Messenger of God (blessings and peace of God be upon him) prostrating in it. Al-Bukhari, Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it in his Tafsir on the authority

of Ayoub, and Al-Tirmidhi said: It is hasan sahih. Al-Nasa'i also said in his Tafsir of this verse: Ibrahim Ibn Al-Hasan - he is Al-Maqsimi - he told us: Hajjaj Ibn Muhammad - he said: Amr Ibn Dhar - he said: his father - he said: Sa'id Ibn Jubayr - he said: The Prophet (peace and blessings of God be upon him) prostrated in *Sad* and said: "Dawud - peace be upon him - prostrated in it in repentance, and we prostrate in it in gratitude." Al-Nasa'i is the only one who narrated it, and all the men in its chain of transmission are trustworthy.

Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, told me that he read it to me and I was listening. Abu Ishaq al-Maddarji told us, Zahir ibn Abi Tahir al-Thaqafi told us, Zahir ibn Abi Tahir al-Shahami told us, Abu Saeed al-Kanjdurudhi told us, al-Hakim Abu Ahmad Muhammad ibn Muhammad al-Hafiz told us, Abu al-Abbas al-Sarraj told us, Harun ibn Abdullah told us, Muhammad ibn Yazid ibn Khunais told us, on the authority of al-Hasan ibn Muhammad ibn Ubaydullah ibn Abi Yazid, who said: Ibn Jurayj said to me, O Hassan, your grandfather Ubaydullah ibn Abi Yazid told me, on the authority of Ibn Abbas, may God be pleased with them both, who said, A man came to the Prophet, may God bless him and grant him peace, and said, O Messenger of God, I saw in a dream that I was praying behind a tree, so I recited the verse of prostration and prostrated, and the tree prostrated with my prostration, and I heard it say while prostrating: O God, write for me a reward with You, and make it a store for me with You, and remove from me a burden because of it, and accept it from me as You accepted it from Your servant David.

Ibn Abbas **may God be pleased with him** said: I saw the Prophet (peace and blessings of God be upon him) stand up and recite the verse of prostration, then prostrate. I heard him say while prostrating, as the man narrated from the tree. At-Tirmidhi narrated it on the authority of Qutaybah and Ibn Majah on the authority of Abu Bakr ibn Khallad, both on the authority of Muhammad ibn Yazid ibn Khunais, something similar. At-Tirmidhi said: It is strange, we do not know it except from this source. Al-Bukhari also said in his interpretation of it: Muhammad ibn Abdullah narrated to us, Muhammad ibn Ubayd al-Tanafisi narrated to us on the authority of Al-Awam, he said: I asked Mujahid about the prostration of *Sad* and he said: I asked Ibn Abbas **may God be pleased with him** where it was prostrated, so he said: Do you not read: **And among his descendants were David and Solomon** "Those are the ones whom God has guided, so by their guidance follow"? David (peace and blessings of God be upon him) was among those whom your Prophet (peace and blessings of God be upon him) was commanded to follow, so David (peace and blessings of God be upon him) prostrated on it, and the Messenger of God (peace and blessings of God be upon him) prostrated on it.

Imam Ahmad said: Affan told us, Yazid bin Zari' told us, Hamid told us, Bakr told us - he is Ibn Abdullah Al-Muzani - that he told him that Abu Sa'id Al-Khudri **may God be pleased with him** saw a vision in which he was writing *Sad*. When he reached the verse in which he prostrated, he saw the inkwell, the pen, and everything in his presence turning into prostration. He

said: So he related it to the Prophet (peace and blessings of God be upon him), and he continued to prostrate with it after that. Ahmad is the only one to narrate it. Abu Dawud said: Ahmad bin Salih told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Sa'id bin Abi Hilal, on the authority of Iyad bin Abdullah bin Sa'd bin Abi Sarh, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) recited *Sad* while he was on the pulpit. When he reached the verse of prostration, he got down and prostrated, and the people prostrated with him. Then, on another day, he recited it, and when he reached the verse of prostration, the people rose up to prostrate. So the Prophet (peace and blessings of God be upon him) said: **It is only the repentance of a Prophet, but I saw you rose up.** So he got down and prostrated. Abu Dawud is the only one to narrate it, and its chain of transmission meets the criteria of the two Sahihs.

God the Almighty said: **And indeed, he will have nearness to Us and a good place of return.** That is, on the Day of Resurrection, he will have a closeness to Us and a good place of return, which is the high ranks in Paradise, because of his repentance and his complete justice in His kingdom, as it came in the Sahih: "The just will be on pulpits of light at the right hand of the Most Merciful, and both of His hands are right. Those who are just with their families and those under their authority." Imam Ahmad said: Yahya ibn Adam told us, Fadil told us, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God (blessings and peace of God be upon him) said: "The most beloved of people to God on the Day of Resurrection and the closest to Him in assembly will be a just leader. And the most hated of people to God on the Day of Resurrection and the most severely punished will be a tyrannical leader." At-Tirmidhi narrated it from the hadith of Fadil, who is Ibn Marzuq al-Aghar, on the authority of Atiyyah, and he said: We do not know it to be traced back to the Prophet except from this source. Ibn Abi Hatim said: Abu Zur'ah told us: Abdullah bin Abi Ziyad told us: Sayyar told us: Ja'far bin Sulaiman told us: I heard Malik bin Dinar, regarding the words of God Almighty: **And indeed, for him is nearness to Us and a good place of return,** he said: David will stand on the Day of Resurrection at the foot of the Throne, then it will say: **O David, glorify Me today with that beautiful, melodious voice with which you used to glorify Me in the world.** He will say: **How can that be, when I have taken it away from you?** God Almighty will say: **I am returning it to you today.** Then David, peace be upon him, will be raised up with a voice that will exalt the bliss of the people of Paradise.

Fath al-Qadir

24- He said, 'He has certainly wronged you by asking for your ewe in addition to his ewes,' meaning by asking for your ewe to add it to his ninety-nine ewes if the matter is as you say. The lam is the one that introduces the oath, and it and what follows it are the answer to the implied oath. He used the oath in his speech to exaggerate his denial of what he heard of the owner of the ninety-nine ewes asking to add to him

He said, "He has certainly wronged you by asking for your ewe in addition to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and they are few." And David assumed that We had put him to trial, so he asked forgiveness of his Lord and fell down bowing and repented.

the one ewe that was with his companion and he did not have any other. It is possible that he only said this after hearing the confession from the other. An-Nahhas said. It is said that David's sin was his saying: **He has wronged you** because he said that before he had verified it. **And many associates** are partners, one of them is a khalif, meaning someone who associates with someone in wealth **give injustice to one another** that is, they transgress against one another and wrong one another without regard for their rights. **Except those who believe and do righteous deeds** for they avoid that and do not wrong a khalif or anyone else. **And few are they** means, and **few are they** is an additional word for emphasis and astonishment. It was also said that it is a relative pronoun, *they* is the subject, and *few* is its predicate. **And David thought that We had tried him.** Abu Amr and al-Farra' said: *Thought* means became certain. The meaning of **We had tried him** is that when they argued before him and he said what he said, he knew then that what was meant was to insinuate himself against him and his companion who wanted to give him up his wife. Al-Wahidi said: The commentators said: When David judged between them, one of them looked at the other and laughed, and then David knew what he wanted. The majority read **We had tried him** with a light ta' and a double nun. Umar ibn al-Khattab, al-Hasan and Abu Raja' read it with a shaddah on the ta' and the noon, which is an exaggeration of the trial. Ad-Dahhak read it *afnanahu* and Qatadah, Ubayd ibn Umair and Ibn al-Sameefa' read *fitnanahu* without a shaddah and attributing the action to the two angels. This reading was narrated about prostration. Ibn al-Arabi said: "There is no disagreement among the scholars that what is meant by bowing here is prostration, because prostration is leaning, and bowing is bending, and one is included in the other, but each may have a specific form. Then it came in this to name one after the other. It was said that the meaning of prostration is bowing: i.e. praying. It was said rather, their bowing was prostration, and it was said rather, their prostration was bowing. "And he repented" means he returned to God in repentance from his sin.

The commentators differed regarding the sin of David for which he sought forgiveness and repented. There are several opinions: The first is that he looked at the wife of the man he wanted to marry, as stated by Saeed bin Jubair and others. Al-Zajjaj said: David did not intentionally look at the woman, but he looked at her again, and the first was his and the second was against him. The second opinion is that he sent her husband among the raiders. The third is that he intended to marry her if her husband died. The fourth is that Uriah had proposed to that woman, and when he was away, David proposed to her and she was married to him because of his majesty. Uriah was distressed by this, so God rebuked him for not leaving her for her suitor. The fifth is that he did not grieve over the killing of Uriah as he would have grieved over the death of the soldiers. He then married his wife, so God

rebuked him for that, because the sins of the prophets, even though minor, are great. The sixth is that he ruled in favor of one of the two parties before hearing from the other, as we have mentioned.

I say that what appears from the dispute that occurred between the two angels, as an allusion to David, peace be upon him, is that he asked the husband of one wife to give her up to him and include her with his wives. This does not contradict the infallibility of the prophets, as God drew attention to that and presented to him by sending His angels to him to argue over a story like his until he seeks forgiveness for his sin and repents from it, so he sought forgiveness and repented. And God the Almighty said: **And Adam disobeyed his Lord and went astray.** He is the father of mankind and the first of the prophets, and what God has related to us in His Book happened to other prophets.

Tafsir al-Baghawi

24. **He said**, David said, **He has wronged you by asking for your ewe in addition to his ewes**, meaning: by asking for your ewe in order to add it to his ewes.

If it is said: How did he say he wronged you and he did not hear what his friend said?

It was said: It means that if the matter is as you say, then he has wronged you. It was also said: He said that after his companion admitted what he was saying.

And indeed, many associates oppress one another, that is, partners, **except for those who believe and do righteous deeds**, for they do not oppress anyone. **And they are few**, that is, they are few, and *what* is a connective, meaning: the righteous who do not oppress are few.

They said: When David judged between them, one of them looked at the other, laughed, and ascended to heaven. David knew that God Almighty had tested him, and that is what He said:

And David thought, he was certain and knew, **that We had only tested him**, that is, We had only tried him.

Al-Suddi said with his chain of transmission: When one of them said: **(This is my brother)**, the verse, David said to the other: What do you say? He said: I have ninety-nine ewes and my brother has one ewe, and I want to take it from him and complete my ewes to one hundred. David said: He is reluctant, then we will not leave you alone, and if you try to do that, I will strike you on this, this, and this, meaning: the tip of your nose, its base, and your forehead. He said: O David, you have more right to it since Uriah had only one wife, and you have ninety-nine wives. You kept exposing him to death until he was killed and you married his wife. David looked but did not see anyone, so he realized what had happened.

Those who believe that the prophets are innocent in this story said: David's sin was that he wished that Uriah's wife would be lawful for him, and so it happened that Uriah invaded and advanced in the war and was killed. When the report of his death reached David, he did not grieve over him as he grieved over the death of any of his soldiers. Then he married his wife, and God rebuked him for that, because the sins of the prophets, even if they are small, are great in the sight of God.

It was said: David's sin was that Uriah had proposed to that woman and had made up his mind to marry her. When he was away on his campaigns, David proposed to her and she married him because of his majesty. Uriah was saddened by this, so God rebuked him for that because he did not leave this one woman for her suitor even though he had ninety-nine women.

Abu Saeed Al-Bashrihi told us, Abu Ishaq Al-Tha'labi told us: What confirms what we have mentioned from the predecessors is what Aqil bin Muhammad bin Ahmad Al-Faqih told me that Al-Mu'afa bin Zakariya, the judge in Baghdad, told him on the authority of Muhammad bin Jarir Al-Tabari, who said: Yunus bin Abdul-A'la Al-Sayrafi told me, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Abu Sakhr, on the authority of Yazid Al-Raqashi, on the authority of Anas bin Malik, may God be pleased with him, he heard him say: I heard the Messenger of God, may God bless him and grant him peace, say: "When the Prophet David, peace be upon him, looked at the woman, he intended to gather against the Children of Israel and he advised the leader of the expedition, saying: When the enemy is present, bring so-and-so near before the Ark." At that time, the Ark sought help from him and from whoever was brought near before the Ark, but it did not return until it was killed or the army was defeated. So the woman's husband was killed, and the two angels came down to tell him his story. David realized this and prostrated and remained prostrating for forty nights until the crops grew from his tears on his head and the earth ate away from his forehead. He was saying in his al-Sajdah 32: Lord. David made a mistake that was further than the distance between the east and the west. O Lord, if You do not have mercy on David's weakness and do not forgive his sin, then make his sin a topic of conversation among the creation after him. Then Gabriel came to him after forty nights and said: O David, God has forgiven you the concern that you intended to have. David said: The Lord is able to forgive me the concern that I intended to have. You know that God is just and does not deviate, so how will it be for so-and-so when he comes on the Day of Resurrection? He said: O Lord, my blood that is with David. Gabriel said: I did not ask your Lord about that, but if You wish, I will do it. He said: Yes. Gabriel ascended and David prostrated. He remained as God wished, then Gabriel descended and said: O David, I asked God about that for which You sent me. He said: Tell David that God will gather you both on the Day of Resurrection and say to him: Give me your blood that is with David. He will say: It is yours, O Lord. He will say: You will have in Paradise whatever you wish and whatever you desire in exchange for it.

It was narrated on the authority of Ibn Abbas, Ka'b al-Ahbar, and Wahb ibn Munabbih, all of whom said:

When the two angels entered upon David and he passed judgment on himself, they transformed into their forms and ascended, saying: The man passed judgment on himself. David knew that it was meant by me, so he fell down in prostration for forty days, not raising his head except for a need and for the time of an obligatory prayer. Then he returned to prostration for the full forty days, neither eating nor drinking, and he wept until grass grew around his head, while he called upon his Lord, the Almighty, and asked for repentance. Among his supplications in his prostration was: Glory be to the Most Great King who tests creation with whatever He wills. Glory be to the Creator of the light. Glory be to the One who prevents the hearts. Glory be to the Creator of the light. My God, You left me alone with my enemy, Iblis, so how can I stand before his temptation when he descends upon me? Glory be to the Creator of the light. My God, You created me, and it was from Your foreknowledge that I would end up. Glory be to the Creator of the light. My God, woe to David when the veil is removed from him, and it is said: This is David the sinner. Glory be to... Creator of the light, my God, with what eye will I look at You on the Day of Resurrection? The wrongdoers only look from a hidden corner. Glory be to the Creator of the light, my God, with what foot will I walk before You and stand before You on the Day of Resurrection, the day when the feet of the sinners will slip. Glory be to the Creator of the light, my God, from where will the servant seek forgiveness except from his Master? Glory be to the Creator of the light, my God, I am the one who cannot stand the heat of Your sun, so how can I stand the heat of Your fire? Glory be to the Creator of the light, my God, I am the one who cannot stand the sound of Your thunder, so how can I stand the lash of Hell? Glory be to the Creator of the light, my God, woe to David for the great sin that has befallen him, Glory be to the Creator of the light, my God, You know my secret and my public, so accept my apology, Glory be to the Creator of the light, my God, by Your mercy forgive my sins and do not distance me from Your mercy because of my desires, Glory be to the Creator of the light, my God, I seek refuge in the light of Your noble face from my sins that have ruined me, Glory be to the Creator of the light, I have fled to You with my sins and I have confessed my error, so do not make me among the despairing, and do not disgrace me on the Day of Judgment, Glory be to the Creator of the light.

Mujahid said: He remained prostrating for forty days, not raising his head, until the pasture grew from his tears and covered his head. Then it was called: O David, are you hungry, so that you may be fed? Or thirsty, so that you may be given drink? Or naked, so that you may be clothed? But he was answered in a manner other than what he had asked for. He said: Then he cried a cry that stirred the wood and burned from the heat of his stomach. Then God sent down to him repentance and forgiveness.

Wahb said: A call came to David: I have forgiven you. He said: O Lord, how can that be, when you do not wrong anyone? He said: Go to the grave of Uriah and call to him, so that I may hear your call, so be absolved from it. He said: So he went, wearing sackcloth, and sat by his grave. Then he called to Uriah and said: At your service, who is this who has interrupted my

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He said, "He has certainly wronged you by asking for your ewe in addition to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and they are few." And David assumed that We had put him to trial, so he asked forgiveness of his Lord and fell down bowing and repented.

pleasure and awakened me? He said: I am David. He said: What brought you, O Prophet of God? He said: I ask you to absolve me of what I did to you. He said: And what did you do to me? He said: I exposed you to death. He said: You exposed me to Paradise, so you are absolved. Then God revealed to him: O David, did you not know that I am a judge who does not judge based on impurity? Did you not inform him that you had married his wife? He said: So he returned and called him, and he answered him. He said: Who is this who interrupted my pleasure? He said: I am David. He said: O Prophet of God, have I not forgiven you? He said: Yes, but I only did that to you because of your wife, and you married her. He was silent and did not answer him. He called him but he did not answer him. He called him again but he did not answer him. So he stood over his grave and put dirt on his head, then he called: Woe to David, then long woe to David. Glory be to the Creator of the light, and woe to David when the scales are set up in justice. Glory be to the Creator of the light. Woe to David, then long woe to him when he is taken by the chin and given to the oppressed. Glory be to the Creator of the light, woe, then long woe to him when he is dragged on his face with the sinners to the Fire. Glory be to the Creator of the light. Then a call came to him from the heaven: O David, I have forgiven your sin, had mercy on your crying, answered your supplication, and pardoned your stumble. He said: O Lord, how can that be, while my companion has not pardoned me? He said: O David, I will give him a reward on the Day of Resurrection that which his eyes have not seen and his ears have not heard. So I will say to him, 'My servant is pleased?' He will say: O Lord, how did I get this while my deeds did not reach him? This is compensation from My servant David, so I ask you for it from him, and he will give it to me. He said: O Lord, now I know that You have forgiven me. This is what God Almighty said: **So he sought forgiveness of his Lord and fell down bowing**, meaning prostrating. He used bowing to mean prostration, because each person is in a state of bowing.

Al-Husayn ibn al-Fadl said: Abdullah ibn Tahir asked me about the statement: **(and fell down prostrating)**, is it said of one who is prostrating: he fell down? I said: No, and its meaning is, he fell down after he had been prostrating, i.e. he prostrated. **And repented** means he returned and repented.

Tafsir al-Baidawi

24- He said, 'He has wronged you by asking for your ewe in addition to his ewes.' The answer to an omitted oath intended to exaggerate the denial of the action of his partner and to disparage his greed and passion. He said that after his confession, or assuming the claimant is truthful and the question is a source added to its object and its transitivity to another object with 'to' because it includes the meaning of addition. **And many**

of the partners The partners who mixed their wealth, the plural of *mixture* "to transgress some of them against others" and it was read with the opening of the ya' on the assumption of the light nun and its deletion like his saying:

Drive away your worries

By deleting the ya', the kasra is sufficient. **Except for those who believe and do righteous deeds - and few they are** means they are few, and *ma* is added to indicate ambiguity and astonishment at their small number. **And David thought that We had tried him** We had tested him with sin or examined him with that judgment, would he pay attention to it. **So he sought forgiveness of his Lord** for his sin. **And he fell down bowing** prostrating, as prostration is called bowing because it is its beginning, or he fell down bowing for prostration, meaning praying, as if he had entered into the state of ihram with the two rak'ahs of seeking forgiveness. **And he repented** and returned to God in repentance. The most that can be said about this incident is that he (peace and blessings be upon him) wished to have what others had, and he had others like him, so God alerted him with this story, so he sought forgiveness and repented. What was narrated that his sight fell on a woman, he fell in love with her, and he strove until he married her and she bore him Solomon, if it is true, then perhaps he proposed to his fiancée or he asked to be removed from his wife, and that was customary among them, and the Ansar consoled the Muhajirun in this sense. And what was said that he sent Uriah to jihad repeatedly and ordered him to advance until he was killed and then he married her is mockery and slander. Therefore, Ali, may God be pleased with him, said: Whoever narrates the hadith of David, peace be upon him, as narrated by storytellers, shall be flogged one hundred and sixty times. And it was said that some people intended to kill him, so they climbed over the sanctuary and entered upon him, and they found some people with him, and they pretended to seek this arbitration, so he knew their purpose and wanted to take revenge on them, so he thought that this was a test from God for him, **so he asked forgiveness of his Lord** for what he intended to do **and repented**.

Surat Sad 38:25

So We forgave him that, and indeed, he will have nearness to Us and a good place of return.

Tafsir al-Jalalayn

25 - **So We forgave him that, and indeed, he will have nearness to Us** an increase in goodness in this world **and a good place of return** a place of return in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His statement, **So We forgave him for that**, that is, We pardoned him and excused him from being held accountable for his sin and fault. **And indeed, he has nearness to Us**, meaning: And indeed, he has nearness to Us on the Day of Resurrection.

And similar to what we said about His statement, **So We forgave him for that**, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So We forgave him that sin**.

His saying, **And a good place of return**, means: a place of return and a place to which he will return on the Day of Resurrection.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And a good destination** means a good fate.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **and a good place of return**, he said: a good place of return.

Tafsir al-Qurtubi

Twenty-third: The Almighty's statement: **So We forgave him that**, meaning, We forgave him his sin. Ibn al-Anbari said: **So We forgave him that** is complete, then you begin with **and indeed for him**. Al-Qushayri said: It is permissible to pause at **So We forgave him**, then you begin with **that and indeed for him**, like his statement: **This, and indeed for the transgressors** [p. 55], meaning that the matter is that. Ata' al-Khurasani and others said: David prostrated for forty days until pasture grew around his face and covered his head, then he was called: "Go hungry, so be fed. Lend, so be

clothed." So we love, we love, and the pasture is stirred by the heat of his stomach, so He forgave him and covered him with it. He said: "O Lord, this is my sin between me and you, and you have forgiven it. But what about so-and-so and so-and-so, a man from the Children of Israel, whose children you left orphans and whose women you left widows?" He said: **O David, no injustice that he committed against you will overtake me on the Day of Resurrection, and then I ask you for the reward of Paradise**. He said: O Lord, this is how easy forgiveness is. Then it was said: O David, raise your head. So he went to raise his head but it had stuck to the ground. Gabriel came to him and uprooted it from the face of the earth as the gum is uprooted from a tree. Narrated by Al-Walid bin Muslim from Ibn Jabir from Ata'. Al-Walid said: Munir bin Az-Zubayr told me: The places where he prayed stuck to the ground from the scalp of his face as God willed. Al-Walid said: Ibn Lahi'ah said: He used to say in his al-Sajdah 32: Glory be to You, this is my drink, my tears, and this is my food in ashes before me. In another narration: He prostrated for forty days, not raising his head except for the obligatory prayers, and he wept until grass grew from his tears. It was narrated from the hadith of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: "David remained in prostration for forty nights until grass grew from his tears on his head and the earth ate away at his forehead, and he was saying in his al-Sajdah 32: 'O Lord, David has slipped so far that what is between the east and the west is lost. O Lord, if You do not have mercy on the weakness of David and forgive his sin, You will make his sin a topic of conversation among the creation after him.' Gabriel said to him after forty years: 'O David, God has forgiven you the worry that you had.'" Wahb said: "David, peace be upon him, was called: 'I have forgiven you.' He did not raise his head until Gabriel came to him and said: 'Why do you not raise your head when your Lord has forgiven you?' He said: 'O Lord, how can you, when you do not wrong anyone?' So God said to Gabriel: 'Go to David and tell him to go to the grave of Uriah and be absolved from it, and I will let him hear his call.' So David put on sackcloth and sat by the grave of Uriah and called: 'O Uriah, I am at your service! Who is this who has interrupted my pleasure and awakened me?'" He said: I am your brother David and I ask you to absolve me, for I exposed you to being killed. He said: You exposed me to Paradise, so you are absolved. Al-Hasan and others said: After his sin, David, peace be upon him, would only sit with sinners and would say: Come to David the sinner. He would not drink a drink without mixing it with his tears. He would put dry barley bread in a bowl and would not stop crying until it was wet with his tears. He would sprinkle ashes and salt on it and eat it, saying: This is the food of sinners. Before his sin, he would stand in prayer for half the night and fast for half the life. After his sin, he fasted for the whole life and stood in prayer for the whole night. He said: O Lord, place my sin in my hand. So his sin became engraved on his hand. He would not open it for food or drink or anything else without seeing it and it would make him cry. A cup would be brought to him two-thirds full of water, and when he took it, he would see his sin, but he would not put it down from his lips until his tears flowed. Al-Walid bin Muslim narrated that Abu Amr Al-Awza'i told me that the Messenger of

So We forgave him that, and indeed, he will have nearness to Us and a good place of return.

God, may God bless him and grant him peace, said: "The likeness of the eyes of David is like two dripping villages. The tears left furrows in David's face like furrows in the earth." Al-Walid said: Uthman bin Abi Al-Atikah told us that when David was free of sin, he used to say the most severe words he used to say about sinners: **O God, do not forgive sinners.** Then he would say: "O God, my Lord, forgive the sinners so that You may forgive David along with them. Glory be to the Creator of the light. My God! I went out to ask the doctors of Your servants to treat my sin, but they all guide me to You. My God! I have committed a sin, and I fear that if You do not forgive it, You will reap its punishment on the Day of Resurrection. Glory be to the Creator of the light. My God! When I remember my sin, the earth, despite its vastness, becomes too narrow for me. But when I remember Your mercy, my soul returns to me." In the hadith: When David, peace be upon him, ascended the pulpit, he would raise his right hand and face the people with it to show them the inscription of his sin. So he would call out: **My God!** When I remember my sin, the vast earth becomes too narrow for me. But when I remember Your mercy, my spirit returns to me, O Lord! Forgive the sinners, that You may forgive David with them. And he would sit on seven mats of palm fiber stuffed with ashes, and his tears would pool under his feet until they ran through all the mats. And when it was the day of his mourning, his crier would call out in the streets, in the marketplaces, in the valleys, in the ravines, on the mountaintops, and at the mouths of the cisterns: "Behold, this is the day of David's mourning. Whoever wishes to weep over his sin, let him come to David and he will make him happy." So the mourners would come down from the cisterns and valleys, and voices would shake around his pulpit, and the beasts, wild beasts, and birds would gather, and the children of Israel would gather around his pulpit. And when he began to wail and lament, and his anguish stirred the springs of his tears, the congregation would become one uproar of mourning and weeping, until many people would die around his pulpit on such a day. It was said that David, peace be upon him, died suddenly on Saturday. The Angel of Death came to him while he was ascending and descending in his prayer niche and said: I have come to take your soul. He said: Let me go until I descend or ascend. He said: I have no way of doing that. The days, months, years, traces and provisions have passed, and you will not have any effect after them. It was said: So David prostrated on a step of the stairs and died in that state. There were five hundred and ninety-nine years between him and Moses, peace be upon them. It was also said: seventy-nine. He lived for one hundred years and bequeathed the caliphate to his son Solomon.

Twenty-fourth: The Almighty's statement: **And indeed, for him is nearness to Us and a good place of return.** Muhammad ibn Ka'b and Muhammad ibn Qays said: **And indeed, for him is nearness to Us** means closeness after forgiveness. **And a good place of return** They said: By God, the first to drink the cup on the Day of Resurrection will be David. Mujahid said: On the authority of Abdullah ibn Umar: Nearness is drawing near to God on the Day of Resurrection.

Mujahid said: David will be resurrected on the Day of Resurrection with his sins written on his hand. When he sees the horrors of the Day of Resurrection, he will find no refuge from them except by seeking refuge in the mercy of God. He said: Then he will see his sin and will be troubled, but it will be said to him, 'Here.' Then he will see it ... Until he draws near and calms down. This is what God the Almighty said: **And indeed, for him is nearness to Us and a good place of return.** Narrated by al-Tirmidhi al-Hakim. He said: "Al-Fadl ibn Muhammad told us, he said: Abd al-Malik ibn al-Asbagh told us, he said: Al-Walid ibn Muslim told us, he said: Ibrahim ibn Muhammad al-Fazari told us, on the authority of Abd al-Malik ibn Sulayman, on the authority of Mujahid, and he mentioned it. Al-Tirmidhi said: I spent a long time going through these verses, and the intended meaning of His statement, 'Our Lord, hasten for us our portion' [p. 16], and the portion is the document in the language. This is because the Messenger of God, may God bless him and grant him peace, recited to them, 'But as for he who is given his record in his right hand' (al-Inshiqaq 84:7), and said to them, 'You will find all of this in your records, giving it to your left hands.' They said, 'Our Lord, hasten for us our portion', meaning our record before the Day of Judgment. God the Most High said, 'Be patient over what they say and remember Our servant David, the possessor of strength' [p. 17]. So he related the story of his sin to its end. I used to say, 'He commanded him to be patient over what they said and He commanded him to remember David. So what is meant by this remembrance? And how is this connected to that?'" So I did not find anything that would calm my heart, until one day God guided me and inspired him that these people denied the saying that they would be given their books according to their characteristics, in which were their sins and transgressions, mocking the command of God, and they said: **Our Lord, hasten our portion for us before the Day of Judgment.** This caused him pain because of their mockery, so He ordered him to be patient with their words, and to remember His servant David, who asked to hasten his sin by seeing it engraved on his palm, so what happened to him happened that when he saw it, he would be disturbed and the cup would fill with his tears, and when he saw it, he would cry until seven palm mattresses filled with ashes were used up. He only asked for it after forgiveness and after guaranteeing the responsibility of the opponent, and that God, Blessed and Exalted be His name, would ask him for it, and He is His beloved, His friend and His chosen one. So seeing the engraving of the sin in its image with this rank did this to him, so how would it have happened to the enemies of God and His disobedient ones among His creation and the people of His shame, if their pages had been hastened for them. So they looked at the image of those sins that they committed out of disbelief and denial, and what would happen to them if they looked at them in those scrolls, and God has told us about them, saying: **Then you will see the criminals fearful of what is in it, and they will say, 'Woe to us! What is this record that leaves out nothing small or great but that it has enumerated it?'** (al-Kahf 18:49). So David, may God's prayers be upon him, with the forgiveness, glad tidings, and compassion, did not

stand to see its image. We have narrated in the hadith: When he sees it engraved on the palm of his hand on the Day of Resurrection, he will be anxious until it is said to him, *Here*. Then he will look and be anxious, then he will be told, *Here*. Then he will look and be anxious until it is close and he calms down.

Tafsir Ibn Kathir

The commentators have mentioned here a story, most of which is taken from the Isra'iliyyat, and no hadith has been proven from the infallible one that must be followed. However, Ibn Abi Hatim narrated a hadith whose chain of transmission is not authentic because it was narrated by Yazid al-Raqashi from Anas **may God be pleased with him**. Although Yazid was one of the righteous, his hadith is weak according to the Imams. Therefore, it is better to limit oneself to merely reciting this story and to refer its knowledge to God **the Exalted**, because the Quran is true and what it contains is also true. God **the Exalted** said, **So he was terrified by them** because he was in his prayer niche, which was the most honorable place in his house, and he had ordered that no one should enter upon him that day. He did not notice anyone except two people who had climbed over the wall of the prayer niche, that is, they took precautions to ask him about their situation. God **the Exalted** said, **And he defeated me in the discourse** means he overcame me. It is said that *azza* means he was subdued and overpowered. God **the Exalted** said, **And David thought that We had tested him**, Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both**, meaning We had tested him. And the Almighty's saying, **And he fell down prostrating** means prostrating and repented. It is possible that he first prostrated and then prostrated. It has been mentioned that he continued prostrating for forty mornings. **So We forgave him for that**, meaning what he did of what is said about it that the good deeds of the righteous are the bad deeds of those brought near.

The Imams differed regarding the prostration in *Sad*: is it one of the obligatory prostrations? There are two opinions: The new opinion of the Shafi'i school **may God be pleased with him** is that it is not one of the obligatory prostrations, but rather it is a prostration of gratitude. The evidence for that is what Imam Ahmad narrated, where he said: Ismail - he is Ibn Ulayyah - told us, on the authority of Ayoub - he said: Ikrimah - he said: Ibn Abbas - may God be pleased with them both - that he said: Prostration in *Sad* is not one of the obligatory prostrations, and I saw the Messenger of God (blessings and peace of God be upon him) prostrating in it. Al-Bukhari, Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated it in his Tafsir on the authority of Ayoub, and Al-Tirmidhi said: It is hasan sahih. Al-Nasa'i also said in his Tafsir of this verse: Ibrahim Ibn Al-Hasan - he is Al-Maqsimi - he told us: Hajjaj Ibn Muhammad - he said: Amr Ibn Dhar - he said: his father - he said: Sa'id Ibn Jubayr - he said: The Prophet (blessings and peace of God be upon him) prostrated in *Sad* and said: "Dawud - peace be upon him - prostrated in it in repentance, and we prostrate in it in gratitude." Al-Nasa'i is the only one who narrated it,

and all the men in its chain of transmission are trustworthy.

Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, told me that he read it to me and I was listening. Abu Ishaq al-Maddarji told us, Zahir ibn Abi Tahir al-Thaqafi told us, Zahir ibn Abi Tahir al-Shahami told us, Abu Saeed al-Kanjidrudi told us, al-Hakim Abu Ahmad Muhammad ibn Muhammad al-Hafiz told us, Abu al-Abbas al-Sarraj told us, Harun ibn Abdullah told us, Muhammad ibn Yazid ibn Khunais told us, on the authority of al-Hasan ibn Muhammad ibn Ubaydullah ibn Abi Yazid, who said: Ibn Jurayj said to me, O Hassan, your grandfather Ubaydullah ibn Abi Yazid told me, on the authority of Ibn Abbas, may God be pleased with them both, who said, A man came to the Prophet, may God bless him and grant him peace, and said, O Messenger of God, I saw in a dream that I was praying behind a tree, so I recited the verse of prostration and prostrated, and the tree prostrated with my prostration, and I heard it say while prostrating: O God, write for me a reward with You, and make it a store for me with You, and remove from me a burden because of it, and accept it from me as You accepted it from Your servant David.

Ibn Abbas **may God be pleased with him** said: I saw the Prophet (peace and blessings of God be upon him) stand up and recite the verse of prostration, then prostrate. I heard him say while prostrating, as the man narrated from the tree. At-Tirmidhi narrated it on the authority of Qutaybah and Ibn Majah on the authority of Abu Bakr ibn Khallad, both on the authority of Muhammad ibn Yazid ibn Khunais, something similar. At-Tirmidhi said: It is strange, we do not know it except from this source. Al-Bukhari also said in his interpretation of it: Muhammad ibn Abdullah narrated to us, Muhammad ibn Ubayd at-Tanafisi narrated to us on the authority of Al-Awam, he said: I asked Mujahid about the prostration of *Sad* and he said: I asked Ibn Abbas **may God be pleased with him** where it was prostrated, so he said: Do you not read: **And among his descendants were David and Solomon** "Those are the ones whom God has guided, so by their guidance follow"? David (peace and blessings of God be upon him) was among those whom your Prophet (peace and blessings of God be upon him) was commanded to follow, so David (peace and blessings of God be upon him) prostrated on it, and the Messenger of God (peace and blessings of God be upon him) prostrated on it.

Imam Ahmad said: Affan told us, Yazid bin Zari' told us, Hamid told us, Bakr told us - he is Ibn Abdullah Al-Muzani - that he told him that Abu Sa'id Al-Khudri **may God be pleased with him** saw a vision in which he was writing *Sad*. When he reached the verse in which he prostrated, he saw the inkwell, the pen, and everything in his presence turning into prostration. He said: So he related it to the Prophet (peace and blessings of God be upon him), and he continued to prostrate with it after that. Ahmad is the only one to narrate it. Abu Dawud said: Ahmad bin Salih told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Sa'id bin Abi Hilal, on the authority of Iyad bin Abdullah bin Sa'id bin Abi Sarh, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, who said: The Messenger of God (peace and

So We forgave him that, and indeed, he will have nearness to Us and a good place of return.

blessings of God be upon him) recited *Sad* while he was on the pulpit. When he reached the verse of prostration, he got down and prostrated, and the people prostrated with him. Then, on another day, he recited it, and when he reached the verse of prostration, the people rose up to prostrate. So the Prophet (peace and blessings of God be upon him) said: **It is only the repentance of a Prophet, but I saw you rose up.** So he got down and prostrated. Abu Dawud is the only one to narrate it, and its chain of transmission meets the criteria of the two Sahihs.

God the Almighty said: **And indeed, he will have nearness to Us and a good place of return.** That is, on the Day of Resurrection, he will have a closeness to Us and a good place of return, which is the high ranks in Paradise, because of his repentance and his complete justice in His kingdom, as it came in the Sahih: "The just will be on pulpits of light at the right hand of the Most Merciful, and both of His hands are right. Those who are just with their families and those under their authority." Imam Ahmad said: Yahya ibn Adam told us, Fadil told us, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God (blessings and peace of God be upon him) said: "The most beloved of people to God on the Day of Resurrection and the closest to Him in assembly will be a just leader. And the most hated of people to God on the Day of Resurrection and the most severely punished will be a tyrannical leader." At-Tirmidhi narrated it from the hadith of Fadil, who is Ibn Marzuq al-Aghar, on the authority of Atiyyah, and he said: We do not know it to be traced back to the Prophet except from this source. Ibn Abi Hatim said: Abu Zur'ah told us: Abdullah bin Abi Ziyad told us: Sayyar told us: Ja'far bin Sulaiman told us: I heard Malik bin Dinari, regarding the words of God Almighty: **And indeed, for him is nearness to Us and a good place of return,** he said: David will stand on the Day of Resurrection at the foot of the Throne, then it will say: **O David, glorify Me today with that beautiful, melodious voice with which you used to glorify Me in the world.** He will say: **How can that be, when I have taken it away from you?** God Almighty will say: **I am returning it to you today.** Then David, peace be upon him, will be raised up with a voice that will exalt the bliss of the people of Paradise.

Fath al-Qadir

Then God the Almighty informed us that He accepted his seeking forgiveness and repentance, saying: 25- **So We forgave him that,** meaning the sin for which he sought forgiveness. Ata' al-Khurasani and others said: David remained prostrating for forty days until grass grew around his face and covered his head. Ibn al-Anbari said: The pause at the phrase **So We forgave him that** is complete, then the speech begins with the phrase: **And indeed, for him with Us is nearness and a good place of return.** Zulfi means closeness and honor after his sin is forgiven. Mujahid said: Zulfi means being close to God the Almighty on the Day of Resurrection, and what is meant by a good place of return is a good place of return, which is Paradise.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, {There is no respite for it}, he said: No return. {And they said, **Our Lord, hasten for us our portion**}, he said: They asked God to hasten it for them. Ibn Abi Hatim narrated on the authority of Az-Zubayr ibn Adi, on his authority, {Have our portion for us"}, he said: Our share of Paradise. Ibn Jarir also narrated on his authority, regarding His statement, {Of strength}, he said: The strength. Ibn Jarir also narrated on his authority, he said: The one who frequently repents is the one who glorifies God. Ad-Daylami narrated on the authority of Mujahid, he said: I asked Ibn Umar about the one who frequently repents, he said: I asked the Prophet, peace and blessings be upon him, about him, and he said: He is the one who remembers his sins in solitude and seeks forgiveness from God. Abd ibn Humayd narrated on the authority of Ibn Abbas, he said: The one who frequently repents is the one who is certain. Abd ar-Razzaq and Abd ibn Humayd narrated on the authority of Ata' al-Khurasani, he said: I was always in the mood for Duha prayer until I recited this verse, {Indeed, We subjected the mountains to him, to glorify God in the evening and at sunrise.} Ibn al-Mundhir and Ibn Mardawayh also narrated from him that he said: There was a time when I did not know the meaning of this verse, **They glorify God in the evening and at sunrise,** until I saw the people performing the Duha prayer. At-Tabarani narrated in Al-Awsat and Ibn Mardawayh narrated from him that he said: I used to pass by this verse, **They glorify God in the evening and at sunrise,** but I did not know what it meant. Then Umm Hani' bint Abi Talib told me that the Prophet (peace and blessings of God be upon him) entered upon her on the day of the conquest, asked for water to wash, performed ablution, then prayed the Duha prayer, then said: O Umm Hani', this is the Ishraq prayer. Ibn Jarir and Ibn Mardawayh narrated something similar from him from another chain of narration. There are many hadiths about the Duha prayer, which we have mentioned in our commentary on Al-Muntaqa. And Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: A man from the Children of Israel sought legal redress from David against one of their leaders, saying: This man has usurped my cows. David asked the man about that, but he denied it. He asked the other for proof, but he had no proof. David said to them: Get up so I can look into your matter. So they got up from him. Then David was visited in a dream, and it was said to him: Kill the man who sought legal redress. He said: This is a vision, and I will not hasten until I verify it. Then he came the second night in his dream, and he was ordered to kill the man, but he did not do it. Then he came the third night, and it was said to him: Kill the man or the punishment from God will come to you. So David sent for the man and said: God has commanded me to kill you. David said: You will kill me without proof and without establishing it? He said: Yes, by God, I will carry out God's command concerning you. The man said: Do not be hasty until I tell you. By God, I did not commit this sin, but I assassinated this man's father and killed him, and that is why I was punished. So David ordered him to be killed, and his awe increased among the Children of Israel, and his kingdom was

strengthened through him. This is what God said: **And We strengthened his kingdom.** Ibn Jarir and Ibn Abi Hatim narrated from him: **And We gave him wisdom,** meaning he was given understanding. Ibn Abi Hatim and Al-Daylami narrated from Abu Musa Al-Ash'ari, who said: The first to say **As for what comes after** was David, peace be upon him, *and* means **the decisive word.** Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn Sa'd, Abd ibn Hamid and Ibn Al-Mundhir narrated from Al-Sha'bi that he heard Ziyad ibn Abihi say: The decisive word that was given to David, As for what comes after. Ibn Abi Shaybah narrated in Al-Musannaf and Ibn Abi Hatim on the authority of Ibn Abbas: David told himself that if he was tested, he would hold fast. It was said to him: You will be tested and you will know the day on which you will be tested, so be on your guard. He was told: The day on which you will be tested. So he took the Psalms and entered the sanctuary and closed the door of the sanctuary and took the Psalms in his lap and sat down as a servant at the door and said: Do not allow anyone to enter upon me today. While he was reciting the Psalms, a golden bird came, the most beautiful of birds, with every color in it. It began to circle in front of him. It approached him and was able to take it. He reached for it with his hand to take it, but it was startled from behind. He closed the Psalms and went to take it. It flew and landed on the niche of the sanctuary. He approached him to take it and it reached down and landed on a palm branch. David looked down at it to see where it had fallen. He saw a woman by her pool washing herself from menstruation. When she saw its shadow, she moved her head and covered her entire body with her hair. Her husband was a fighter in the cause of God. So David wrote to...

The leader of the invaders said: Look at Uriah, make him one of the ark bearers. The ark bearers were either to conquer them or to kill them. So he put him forward as one of the ark bearers, and he was killed. When her waiting period was over, David proposed to her, and he stipulated that if she gave birth to a boy, he would be the caliph after him. He had fifty of the children of Israel witness to that, and he wrote a document for him to that effect. He did not realize that he was tempted until she gave birth to Solomon, and he grew up, and the two angels climbed over the sanctuary to him, and their affair was as God has related in His book. David fell down in prostration, so God forgave him and accepted his repentance. Al-Hakim narrated it and authenticated it, and Al-Bayqi in Al-Sha'b said: "Nothing befell David after what befell him after the Divine Decree except arrogance, arrogance towards himself. That is because he said: 'O Lord, there is not an hour of the night or day except that there is a worshipper from the family of David who worships You, prays to You, glorifies You, or magnifies You, and mentions things.' God disliked that and said: 'O David, that was not done for Me. Were it not for My help, I would not have been able to do it. By My might and majesty, I would have left you to yourself one day.' He said: 'O Lord, tell Me about it.' So He told it, and the trial befell him that day." Al-Hakim Al-Tirmidhi narrated the original story in Nawader Al-Usul, Ibn Jarir and Ibn Abi Hatim narrated it from Anas with a weak chain of transmission. Ibn Jarir narrated it from another chain of transmission from Ibn Abbas in a longer form. A group

narrated it from a group of the Tabi'un. Ibn Abi Hatim narrated it from Ibn Mas'ud regarding his statement: **This is my brother,** he said: **He follows my religion.** Abd Al-Razzaq, Al-Firyabi and Ahmad in Az-Zuhd, Ibn Jarir and Al-Tabarani narrated it from him. He said: "Dawud did nothing more than say: 'Entrust her to me.'" Abdur-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, **He entrusted it to me,** that he said: "Dawud did not say anything more than: He moved it to me." Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority, regarding the statement of God, **And few are they,** that he said: **How few are they in.** And regarding the statement of God, **And David thought that We had tried him,** that he said: **We tested him.** Ahmad, al-Bukhari, Abu Dawud, al-Tirmidhi, al-Nasa'i, Ibn Mardawayh, and al-Bayhaqi in his Sunan also narrated on his authority that he said: "Prostration in Surah Sad is not among the obligatory prostrations, and I saw the Messenger of God, may God bless him and grant him peace, prostrate in it." Al-Nasa'i and Ibn Mardawayh also narrated with a good chain of narration on his authority that the Prophet, may God bless him and grant him peace, prostrated in Surah Sad and said: **Dawud prostrated in it, and we prostrate in it in gratitude.** Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Prophet, may God bless him and grant him peace, prostrated in Surah Sad. Ibn Mardawayh narrated a similar hadith on the authority of Anas, with a chain of narration traceable to the Prophet. Al-Darimi, Abu Dawud, Ibn Khuzaymah, Ibn Hibban, Al-Darqutni, Al-Hakim **who authenticated it,** Ibn Mardawayh, and Al-Bayhaqi in his Sunan narrated on the authority of Abu Saeed, who said: **The Messenger of God recited...**

"The Messenger of God (peace and blessings be upon him) was on the pulpit, and when he reached the verse of prostration, he got down and prostrated, and the people prostrated with him. Then, on another day, he recited it, and when he reached the verse of prostration, the people prepared to prostrate, so he said: 'This is only repentance, but I saw you preparing to prostrate,' so he got down and prostrated." Ibn Mardawayh narrated on the authority of Umar ibn al-Khattab on the authority of the Prophet (peace and blessings be upon him) that he mentioned the Day of Resurrection and its great importance and severity. He said: The Most Gracious, the Almighty, will say to David, peace be upon him: 'Pass in front of me.' David will say: 'O Lord, lest my sin enter me.' He will say: 'Take hold of my foot.' He, the Almighty, will take hold of his foot and he will pass. He said: 'This is the proximity of which God said: 'And indeed, he will have nearness to Us and a good place of return.'"

Tafsir al-Baghawi

25. **So We forgave him that,** meaning that sin, **and indeed, for him,** after forgiveness, **is near to Us,** on the Day of Resurrection, **and a good place of return,** meaning a good return and destination.

Wahb ibn Munabbih said: When God accepted David's repentance, he wept over his sin for thirty years, his

So We forgave him that, and indeed, he will have nearness to Us and a good place of return.

tears never stopping day or night. He committed the sin when he was seventy years old, so God divided the world after the sin into four days: a day for judgment among the Children of Israel, a day for his wives, a day for him to glorify God in the deserts, mountains, and coasts, and a day for him to be alone in his house with four thousand altars. The monks would gather around him and he would mourn with them for himself, and they would help him with that. When the day of his mourning came, he would go out into the deserts and raise his voice with the flutes and weep, and the trees, sand, birds, and beasts would weep with him until their tears flowed like rivers. Then he would come to the mountains and raise his voice with the flutes and weep, and the mountains, stones, beasts, and birds would weep with him, until the valleys would flow with their weeping. Then he would come to the coast and raise his voice with the flutes and weep, and the whales, sea beasts, water birds, and wild beasts would weep with him. When the evening came, he would return. When the day of his mourning for himself came, he would call out: He called out to him, **Today is the day of David's mourning for himself, so let someone come to help him.** He entered the house in which the prayer niches were located, and three sackcloth mats stuffed with palm fibers were spread out for him. He sat on them, and four thousand monks wearing hoods and holding sticks came and sat in those niches. Then David raised his voice in weeping and mourning for himself, and the monks raised their voices with him. He continued to weep until the mats were soaked with his tears, and David fell into them like a chick, trembling. Then his son Solomon came and carried him and took some of those tears in his hands, then he wiped his face with them, and said, **Lord, forgive me for what you see.** If David's weeping were equal to the weeping of the people of the world, it would be equal to him.

Wahb said: David did not raise his head until the king said to him: The beginning of your affair is sin, and its end is disobedience. Raise your head. So he raised his head and spent his life not drinking water without mixing it with his tears, and not eating food without moistening it with his tears.

Al-Awza'i reported on the authority of the Messenger of God, may God bless him and grant him peace: **The likeness of David's eyes was like two water skins dripping with water, and the tears trickled down his face like the furrows of water in the ground.**

Wahb said: When God accepted David's repentance, he said: **O God, You have forgiven me, so how can I not forget my sin and seek forgiveness for it and for all sinners until the Day of Resurrection?** God then marked his sin on his right hand, and whenever he raised food or drink with it, he would weep when he saw it. Whenever he stood up to deliver a sermon to the people, he would stretch out his palm and face the people so that they would see the mark of his sin. When he supplicated, he would begin by seeking forgiveness for the sinners before himself.

Qatada said on the authority of Al-Hasan: After his sin, David would only sit with sinners. He would say: Come to David the sinner. He would not drink a drink without

mixing it with his tears. He would put dry barley bread in a bowl and would not stop crying over it until it was wet with his tears. He would sprinkle salt and ashes over it and eat it, saying: This is the food of sinners. He said: Before his sin, David would stand in prayer at midnight and fast for half the year. When his sin occurred, he fasted the whole year and stood in prayer the whole night.

Thabit said: Whenever David mentioned God's punishment, his limbs would tremble, and nothing would strengthen them except imprisonment. But whenever he mentioned God's mercy, they would recede.

In the story: The beasts and birds were listening to his recitation, but when he did what he did, they did not listen to his recitation. It was narrated that they said: O David, your sin has been removed by the sweetness of your voice.

Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Sulayman bin Harb and Abu Al-Nu'man informed us, they said: Hammad bin Zaid informed us, on the authority of Ayoub, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: ((The prostration of Sad is not among the obligatory prostrations, and I saw the Prophet, may God bless him and grant him peace, prostrating in it.)) Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Muhammad bin Abdullah informed us, Muhammad bin Ubayd Al-Tanafisi informed us, on the authority of Al-Awam, he said: I asked Mujahid about the prostration of Sad, and he said: I asked Ibn Abbas, where did it prostrate? He said: Do you not read: **And among his descendants were David and Solomon to Those are the ones whom God has guided, so follow their guidance Al-An'am 84:90.** David was among those whom your Prophet was commanded to follow, so David prostrated on it, and the Messenger of God, may God bless him and grant him peace, prostrated on it.

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrahi told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Qutaybah Muhammad bin Zaid bin Khunais told us, Al-Hasan bin Muhammad bin Ubaidullah bin Abi Yazid told us: Ibn Jurayj told me: Ubaidullah bin Yazid told me, on the authority of Ibn Abbas, may God be pleased with them both, who said: ((A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I saw myself last night while I was sleeping as if I were praying behind a tree. I prostrated, and the tree prostrated in response to my prostration, and I heard it saying: O God, write for me a reward for it with You, remove a burden from me, and make it a store for me with You, and accept it from me as You accepted it from Your servant David. Al-Hasan said: Ibn Jurayj said: Your grandfather told me: Ibn Abbas said: The Prophet, may God bless him and

grant him peace, recited a prostration, then prostrated, and I heard him saying [the same], what the man told him about the tree's words)).

Tafsir al-Baidawi

25- **So We forgave him that** meaning what he asked forgiveness for. **And indeed, he will have nearness to Us** because of his closeness after the forgiveness **and a good place of return** a return in Paradise.

Surat S: 26

O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow desire, for it will lead you astray from the way of God. Indeed, those who go astray from the way of God will have a severe punishment because they forgot the Day of Account.

Surat Sad 38:26

O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow desire, for it will lead you astray from the way of God. Indeed, those who go astray from the way of God will have a severe punishment because they forgot the Day of Account.

Tafsir al-Jalalayn

26 - **O David, indeed We have made you a successor upon the earth to manage the affairs of the people so judge between the people in truth and do not follow desire** the desires of the soul **for it will lead you astray from the way of God** from the evidence indicating His Oneness **Indeed, those who go astray from the way of God** from belief in God **will have a severe punishment for having forgotten** by their forgetting **the Day of Reckoning** which is the consequence of their abandoning faith. If they had been certain of the Day of Reckoning, they would have believed in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **O David, indeed We have made you a successor upon the earth**. God Almighty says: And We said to David, **O David, indeed We have made you a successor upon the earth after those who were before you of Our messengers, as a judge between its people**.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi: **Indeed, We have made you a successor** His kingdom on earth **so judge between the people with truth** meaning with justice and fairness **and do not follow desire** meaning: do not give precedence to your desires in your judgment between them over truth and justice in it, lest you deviate from the truth **for it will lead you astray from the way of God** meaning: following your desires in your judgment will lead you astray from justice and acting with truth and away from the way of God which He made for the people of faith in it, so you will be among those who perish because of your straying from the way of God.

And His statement, **Indeed, those who go astray from the way of God will have a severe punishment because they forgot the Day of Account**. God the Most High says: Indeed, those who deviate from the way of God, which is the truth that He has prescribed for His servants and commanded them to act in accordance with it, and thus transgress against it in this world, will have a severe punishment in the Hereafter on the Day of Account because they have gone astray from the way of God because they forgot God's command. He

says: because they abandoned judging justly and acting in obedience to God. **The Day of Account** is a connection to the severe punishment.

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

Who said that?

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Al-Awam told us, on the authority of Ikrimah, regarding his statement, **A severe punishment for having forgotten the Day of Reckoning**, he said: This is an example of advancing and delaying, he says: For them on the Day of Reckoning is a severe punishment for having forgotten.

Muhammad told us: Ahmad told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Because they forgot the Day of Reckoning**, he said: They forgot: they left.

Tafsir al-Qurtubi

It contains five issues:

First: The Almighty's statement: **Indeed, We have made you a successor upon the earth**. That is, We have given you the power to enjoin what is right and forbid what is wrong, so you succeed those who came before you of the prophets and righteous imams. The discussion of the successor and his rulings has been fully discussed in Surat Al-Baqarah, and praise be to God.

Second: The Almighty's statement: **So judge between people with truth**, meaning with justice. This is an obligatory command, and this is connected to what preceded it. That is, what David was rebuked for was his request for his wife from her husband, which was not just. So after this, it was said to him: "Judge between people with justice. And do not follow [your own] desires," meaning do not follow your own desires that are contrary to the command of God. **For it will lead you astray from the way of God**, meaning from the path to Paradise. **Indeed, those who go astray from the way of God**, meaning they deviate from it and abandon it, **for them is a severe punishment** in the Fire. **Because they forgot the Day of Reckoning**, meaning because they abandoned following the path of God. So His statement, *forgot*, means they abandoned belief in Him, or they abandoned working according to it, and so they became like those who forget. Then it was said: This was for David when God honored him with prophethood. And it was said: After He accepted his repentance and forgave his sin.

Third: The basis for judgments is the Almighty's saying: **O David, indeed We have made you a successor upon the earth, so judge between the people in truth** (al-Ma'idah 5:49) and His saying: **That you may judge between the people by what God has shown you** (An-Nisa': 105) and His saying: **O you who have**

believed, be persistently standing firm for God, witnesses in justice (al-Ma'idah 5:8) and the verse. This has already been discussed.

Fourth: Ibn Abbas said about the verse: **O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow desire, for it will lead you astray from the way of God,** He said: If two opponents are brought before you and you have a preference for one of them, do not desire in your heart the truth for him so that he may prevail over the other, for if you do, I will erase your name from My prophethood, and you will not be My successor nor will you be worthy of My honor. This clearly indicates the obligation to judge with truth, and not to lean toward one of the opponents due to kinship, hope of benefit, or a reason that necessitates leaning toward one of the opponents such as companionship, friendship, or anything else. Ibn Abbas said: Solomon, son of David, was tested because two opponents came before him and he desired that one of them be right. Abdul Aziz bin Abi Rawad said: It has reached me that there was a judge during the time of the Children of Israel whose diligence was so great that he asked his Lord to make a distinction between him and God, so that if he judged justly, he would know that, and if he fell short, he would know that. So he was told, "Enter your house, then stretch your hand along your wall, then look where your fingers reach on the wall and draw a line there. When you leave the judgement seat, return to that line and stretch your hand towards it, for whenever you are on the right path, you will attain it, and if you fall short of the right path, God will fall short with you." So he would go to the judgement seat diligently, and he would only judge justly. When he left his seat and finished, he would not taste food or drink, and he would not confide in his family about anything until he reached that line. When he reached it, he would praise God and engage in whatever God had made lawful for him of family, food, and drink. One day, while he was sitting in a court of law, two men approached him, wanting to see him. He felt that they wanted to bring their case before him, and one of them was his friend and confidant. His heart was moved against him, loving that the truth should be his, so he could rule in his favor. When they spoke, the truth swung back to its companion, and he ruled against him. When he got up from his seat, he went to his writing as he did every day. He stretched out his hand to the writing, and behold, the writing had disappeared. He rolled up his sleeves and reached up to the ceiling, but it would not reach him. He fell down in prostration, saying, **O Lord, I have done something I did not intend or desire, so explain it to me.** He was asked, "Do you think that God did not know about the treachery of your heart, since you wanted the truth to be your friend, so that you could rule in his favor? You wanted it and loved it, but God returned the truth to its people, and you were reluctant." On the authority of Laith, he said: Two disputants came to Umar ibn al-Khattab, so he made them stand up. Then they returned, so he made them stand up. Then they returned, so he decided between them. He was asked about that, and he said: They came to me, and I found for one of them what I did not find for the other, so I hated to decide between them on that basis. Then they returned, and I found some of that in his case, then they returned and that had gone

away, so I decided between them. Al-Sha'bi said: There was a dispute between Umar and my father, so they brought their case to Zayd ibn Thabit. When they entered upon him, Umar pointed to his cushion, and Umar said: This is the beginning of your injustice. He made me and him sit together in one place. So they sat in front of him.

Fifth: This verse prohibits a ruler from ruling based on his own knowledge, because if rulers were able to rule based on their knowledge, none of them, if they wanted to protect their friend and destroy their enemy, would do so except claim to have knowledge of the ruling. Something similar was narrated from a group of the Companions, including Abu Bakr, who said: **If I saw a man committing one of the limits set by God, I would not arrest him until someone other than me testified to it.** It was narrated that a woman came to Umar and said to him: **Rule for me against so-and-so for such-and-such, for you know what I have with him.** He said: **If you want me to testify for you, then yes, but as for ruling, no.** In Sahih Muslim, it was narrated from Ibn Abbas that the Messenger of God (blessings and peace of God be upon him) ruled based on an oath and one witness. It was also narrated that the Prophet (blessings and peace of God be upon him) bought a horse and the seller denied it, so he did not rule based on his knowledge. He said: **Who will testify for me?** Khuzaymah stood up, gave testimony, and ruled. The hadith was narrated by Abu Dawud and others, and it was mentioned in Surat Al-Baqarah.

Tafsir Ibn Kathir

This is a testament from God the Almighty to those in authority to judge between people with the truth revealed from Him, the Blessed and Exalted, and not to deviate from it, lest they go astray from the path of God. God the Blessed and Exalted has threatened those who go astray from His path and forget the Day of Judgment with a sure threat and severe punishment. Ibn Abi Hatim said: My father told us, Hisham bin Khalid told us, Al-Walid told us, Marwan bin Janah told us, Ibrahim Abu Zur'ah told me, and he had read the letter, that Al-Walid bin Abdul Malik said to him: Will the Caliph be held accountable, for you have read the first book and read the Quran and understood it, so I said, O Commander of the Faithful, what should I say? He said: Say: In the protection of God. I said: O Commander of the Faithful, you are more honorable to God than David, peace be upon him. God the Almighty combined for him the prophethood and the caliphate, then He threatened him in His Book, saying: **O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow desire, for it will lead you astray from the way of God.** And Ikrimah said: **For them is a severe punishment because they forgot the Day of Account.** This is from the forerunner and the delay. For them is a severe punishment on the Day of Account because they forgot. And Al-Suddi said: For them is a severe punishment because they left working for the Day of Account. This statement is more in line with the apparent meaning of the verse, and God the Almighty is the guide to what is correct.

Surat S: 26

O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow desire, for it will lead you astray from the way of God. Indeed, those who go astray from the way of God will have a severe punishment because they forgot the Day of Account.

Fath al-Qadir

When God Almighty completed the story of David, He followed it up with a statement that He had delegated the matter of succession to him on earth. The sentence is an expression of an implied statement in apposition to *forgave*: that is, We had made him stand 26- **O David, indeed We have made you a successor on earth, or made you a successor** to those prophets before you, so that you may enjoin what is right and forbid what is wrong. **So judge between the people with truth** that is, with justice, which is God's judgment between His servants. **And do not follow desire** that is, the desires of the soul in judging between servants. And in it is a warning to David, peace be upon him, that what he was rebuked for is not just and that it contains a taint of following desires **for it will lead you astray from the way of God** in the accusative case as a response to the prohibition, and the subject of **leads you astray** is desire. It is possible for the verb to be jussive in apposition to the prohibition, but it is moved due to the meeting of two quiescent letters. So in the first case, what is prohibited is combining them, and in the second case, each one of them is prohibited separately. The path of God is the path of truth, or the path to Paradise. The phrase, **Indeed, those who go astray from the path of God will have a severe punishment** is an explanation for the prohibition against following desires and falling into misguidance. The *ba* in **because they forgot the Day of Reckoning** is for causality. The meaning of forgetting is abandonment: that is, because they abandoned working for that day. Al-Zajaj said: that is, by abandoning working for that day, they became like forgetful people, even if they used to warn and remind. Ikrimah and Al-Suddi said: There is an inversion of the order of precedence in this verse, and the meaning is: And for them is the punishment on the Day of Reckoning because they forgot: that is, they abandoned judging justly. The former is more appropriate.

Tafsir al-Baidawi

26- **O David, indeed We have made you a successor upon the earth** We made you a successor over the kingdom therein, or We made you a successor over those before you of the prophets who upheld the truth. **So judge between the people with truth** with the judgment of God. **And do not follow [your own] desire** what the soul desires, and this supports what was said that his sin was rushing to believe the claimant and wronging the Hereafter before asking him. **lest He mislead you from the way of God** His proofs that He established for the truth. **Indeed, those who go astray from the way of God will have a severe punishment because they forgot the Day of Account** because of their forgetfulness, which is their straying from the way, because remembering it requires adhering to the truth and opposing desires.

Tafsir al-Baghawi

26. The Almighty said: **O David, indeed We have made you a successor upon the earth** managing the affairs of the servants by Our command, **so judge between the people with truth** with justice, "and do not follow desire, for it will lead you astray from the way of God. Indeed, those who go astray from the way of God will have a severe punishment because they forgot the Day of Account," meaning because they abandoned belief in the Day of Account. Al-Zajaj said: because they abandoned working for that day.

Ikrimah and Al-Suddi said: There is an inversion in the verse, meaning: They will have a severe punishment on the Day of Judgment because they forgot, that is, they abandoned the just judgment.

Surat Sad 38:27

And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire.

Tafsir al-Jalalayn

27 - **And We did not create the heaven and the earth and whatever is between them in vain** in vain *that* that is, He created that for no reason **those who disbelieved** from the people of Mecca **so woe** to those who disbelieved from the Fire)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And We did not create the heaven and the earth and whatever is between them** in vain. We did not create them except for people to work in them in obedience to Us, and to abide by Our commands and prohibitions. **That is the assumption of those who disbelieve.** He says, that is, the assumption that We created this in vain and in jest. The assumption of those who disbelieved in God, so they did not declare Him to be One, and did not recognize His greatness, and that He should not be jested with, and thus they are certain that He does not create anything in vain. **So woe to those who disbelieve from the Fire.** Meaning: from the fire of Hell.

Tafsir al-Qurtubi

The Almighty says: **And We did not create the heaven and the earth and all that is between them in vain.** That is, in jest and play. That is, We did not create them except for a true reason, which is evidence of Our power. **That is the assumption of those who disbelieve.** That is, the disbelievers think that God created them in vain. **So woe to those who disbelieve from the Fire.**

Tafsir Ibn Kathir

God Almighty tells us that He did not create creation in vain, but rather He created them to worship Him and make Him One. Then He will gather them on the Day of Assembly, and He will reward the obedient and punish the disbeliever. For this reason, the Blessed and Exalted said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve." That is, those who do not see a resurrection or a hereafter and only believe in this world. **So woe to those who disbelieve from the Fire.** That is, woe to them on the Day of their Resurrection and their rising from the Fire prepared for them. Then God Almighty explained that, out of His justice and wisdom, He does not treat believers and disbelievers equally, so He Almighty

said: **Or should We treat those who believe and do righteous deeds like those who spread corruption in the land? Or should We treat the righteous like the wicked?** That is, We do not do that, and they are not equal before God. If this is the case, then there must be another world in which this obedient one will be rewarded and this wicked one will be punished. This guidance indicates to sound minds and upright natures that there must be a hereafter and a reward, for we see the unjust oppressor increase his wealth, children, and comfort, and he dies in the same way. We see the obedient The oppressed dies of his grief, so it is inevitable in the wisdom of the All-Wise, All-Knowing, All-Just, who does not wrong even an atom's weight, that justice will be done to this one from that one. If this does not happen in this world, then there must be another world for this recompense and consolation. Since the Quran guides to the correct objectives and clear rational principles, God the Almighty says: **This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding would be reminded.** That is, those of reason, and *al-albab* is the plural of *lub* which is the mind. Al-Hasan Al-Basri said: "By God, he who reflects upon it by memorizing its letters and neglecting its boundaries, to the point that one of them says, 'I have read the entire Quran, but he does not see the Quran in his character or actions.'" Narrated by Ibn Abi Hatim.

Fath al-Qadir

And the sentence 27 - **And We did not create the heaven and the earth and all that is between them in vain** is a resumption of what preceded it regarding the matter of resurrection and accountability: that is, We did not create these things in vain, outside of dazzling wisdom, but rather We created them to indicate Our power. So the word **in vain** is in the accusative case as a source, or as a circumstantial, or as an object for which, and the reference in His saying: *that* is to the negated thing before it, which is the subject, and its predicate is **the assumption of those who disbelieve**, that is, their assumption, for they assume that these things were created for no purpose and they say that there is no resurrection, no resurrection, and no accountability. This necessitates that the creation of these creatures be in vain. **So woe to those who disbelieve from the Fire.** The *fā* indicates that woe is due to their false assumption: that is, woe to them because of the Fire resulting from their assumption and disbelief.

Tafsir al-Baghawi

27. **And We did not create the heaven and the earth and whatever is between them in vain.** Ibn Abbas said: Not for reward or punishment. **That is the assumption of those who disbelieve**, meaning: The people of Mecca are those who thought that they were created for something other than what they were, and that there would be no resurrection or reckoning. **So woe to those who disbelieve from the Fire.**

Surat S: 27

And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire.

Tafsir al-Baidawi

27- **And We did not create the heaven and the earth and whatever is between them in vain** and there is no wisdom in that, or those of falsehood meaning vain and playful, like His statement: **And We did not create the heavens and the earth and whatever is between them in play** or falsehood which is following desires, but for the truth which is required by the evidence of monotheism and taking refuge in the Shari'ah, like His statement, the Most High: **And I did not create the jinn and mankind except to worship Me** putting it in the place of a source like *Hani'an* "That is the assumption of those who disbelieve" referring to its creation in vain and assumption meaning what is assumed. **So woe to those who disbelieve from the Fire** because of this assumption.

Surat Sad 38:28

Or should We treat those who believe and do righteous deeds like corrupters on earth? Or should We treat the righteous like the wicked?

Tafsir al-Jalalayn

28 - Or should We treat those who believe and do righteous deeds like those who spread corruption on earth? Or should We treat the righteous like the wicked? This was revealed when the infidels of Mecca said to the believers, **We will be given in the Hereafter the same as you are given.** And *umm* means a hamza of denial.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or should We treat those who believe and do righteous deeds like corrupters on the earth?** means: Should We treat those who believe in God and His Messenger and do what God has commanded and refrain from what He has forbidden them as corrupters on the earth? **Or should We treat the righteous?** means: those who fear God by obeying Him and being mindful of Him, so they are wary of disobeying Him. **Like the wicked.** Meaning: Like the disbelievers who violate the sacred limits of God.

Tafsir al-Qurtubi

Then He rebuked them, saying: **Or shall We treat those who believe and do righteous deeds like those who spread corruption on the earth?** The *mim* is a connective, meaning: **Shall We treat those who believe and do righteous deeds like those who spread corruption on the earth?** This was a refutation of the Murji'ah, because they say: It is possible for the corrupter to be like the righteous or of a higher degree than them. And after it also: **Shall We treat the righteous like the wicked?** That is, shall We treat the companions of Muhammad, peace be upon him, like the disbelievers? This was said by Ibn Abbas. It was said that it is general, including both the righteous Muslims and the wicked disbelievers, and this is better. It is a refutation of those who deny the resurrection, who made the destiny of the obedient and the disobedient one and the same.

Tafsir Ibn Kathir

God Almighty tells us that He did not create creation in vain, but rather He created them to worship Him and make Him One. Then He will gather them on the Day of Assembly, and He will reward the obedient and punish the disbeliever. For this reason, the Blessed and Exalted said: "And We did not create the heaven and the earth and all that is between them in vain. That

is the assumption of those who disbelieve." That is, those who do not see a resurrection or a hereafter and only believe in this world. **So woe to those who disbelieve from the Fire.** That is, woe to them on the Day of their Resurrection and their rising from the Fire prepared for them. Then God Almighty explained that, out of His justice and wisdom, He does not treat believers and disbelievers equally, so He Almighty said: **Or should We treat those who believe and do righteous deeds like those who spread corruption in the land? Or should We treat the righteous like the wicked?** That is, We do not do that, and they are not equal before God. If this is the case, then there must be another world in which this obedient one will be rewarded and this wicked one will be punished. This guidance indicates to sound minds and upright natures that there must be a hereafter and a reward, for we see the unjust oppressor increase his wealth, children, and comfort, and he dies in the same way. We see the obedient The oppressed dies of his grief, so it is inevitable in the wisdom of the All-Wise, All-Knowing, All-Just, who does not wrong even an atom's weight, that justice will be done to this one from that one. If this does not happen in this world, then there must be another world for this recompense and consolation. Since the Quran guides to the correct objectives and clear rational principles, God the Almighty says: **This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding would be reminded.** That is, those of reason, and *al-albab* is the plural of *lub* which is the mind. Al-Hasan Al-Basri said: "By God, he who reflects upon it by memorizing its letters and neglecting its boundaries, to the point that one of them says, 'I have read the entire Quran, but he does not see the Quran in his character or actions.'" Narrated by Ibn Abi Hatim.

Fath al-Qadir

Then He rebuked them and rebuked them, saying: 28- **Or should We treat those who believe and do righteous deeds like those who spread corruption on the earth?** Muqatil said: The infidels of Quraysh said to the believers: **We will be given in the Hereafter as you are given.** So this was revealed. *Or* is the detached particle understood by *ba* and the hamza: meaning, should We treat those who believed in God, believed in His Messengers, and did what He commanded like those who spread corruption on the earth through disobedience? Then He, the Most High, made another statement and moved from the first to what is more clearly impossible, saying: **Or should We treat the righteous like the wicked?** meaning, should We treat the righteous believers like the brothers of the disbelievers, hypocrites, and Muslims who are immersed in disobeying God, the Most High? It was said that the wicked here are specifically referring to the disbelievers, and it was said that what is meant by the righteous are the Companions, and there is no reason to specify without a specification, and consideration is given to the generality of the wording, not the specificity of the cause.

Surat S: 28

Or should We treat those who believe and do righteous deeds like corrupters on earth? Or should We treat the righteous like the wicked?

Tafsir al-Baghawi

28. **Or should We treat those who believe and do righteous deeds like those who spread corruption on earth?** Muqatil said: The infidels of Quraysh said to the believers, **We will be given as much good in the Hereafter as they are given.** So this verse was revealed: **Or should We treat the righteous like the wicked?** [i.e., the believers like the infidels]. It was also said that by **the righteous** he meant the companions of Muhammad, peace and blessings be upon him, meaning: We will not do that.

Tafsir al-Baidawi

28- **Or shall We treat those who believe and do righteous deeds like corrupters on earth?** "Or" is disjunctive and the question in it is to deny the equality between the two parties, which is one of the requirements of its creation, falsely, to indicate its negation. And so is the one in His statement: **Or shall We treat the righteous like the wicked?** It is as if He first denied the equality between the believers and the disbelievers, then between the righteous among the believers and the criminals among them. It is possible that it is a repetition of the first denial, considering two other descriptions that prevent equality from the Wise, the Merciful. The verse indicates the correctness of the saying about the gathering, for the differentiation between them is either in this world, and the majority of it is the opposite of what requires wisdom in it, or in something else, and that requires that they have another state with which they will be rewarded.

Surat Sad 38:29

This is a blessed Book which We have revealed to you, [O Muhammad], so that they may reflect upon its verses and that those of understanding may be reminded.

Tafsir al-Jalalayn

29 - *Book* is the predicate of a deleted subject, meaning this **We have sent it down to you, blessed, so that they may ponder** its original form is *yatadbaru*, the *ta'* was assimilated into the *dal* **its verses** so that they may consider their meanings and believe **and that those of understanding may remember** so that they may take heed **of admonition** those of intellects

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **A Book We have revealed to you**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And this Qur'an is **a blessed Book We have revealed to you, O Muhammad, that they may reflect upon its verses**, meaning: that they may reflect upon God's proofs in it, and what He has legislated in it of His laws, so that they may learn a lesson and act upon it.

The reciters differed in their reading of this. The majority of reciters read it as *li-dayadbaru* with a *ya*, meaning: **So that whoever We sent you to from your people, O Muhammad, may ponder this Qur'an**. Abu Ja'far and Asim read it as *li-dayadbaru ayatuhu* with a *ta*, meaning: So that you, O Muhammad, and your followers may ponder it.

The first of the two readings that is most correct in our view is to say: They are two well-known readings that are correct in meaning, so whichever one the reader recites, he is correct. **And let those of understanding remember** means: And let those of reason and wisdom consider what is in the Book of verses, so that they may be deterred from the misguidance they are persisting in, and may turn to what He has guided them to of guidance and the path of righteousness.

And in a similar manner to what we said about the meaning of His saying, **those of understanding**, the people of interpretation said.

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi: **Those of understanding** means those of intellect among people. We have already explained this previously with supporting evidence, so there is no need to repeat it here.

Tafsir al-Qurtubi

The Almighty said: **A Book** meaning this is a blessed Book **We have sent down to you, O Muhammad** that they may reflect" meaning that they may reflect, so the *taa* was assimilated into the *dal*. This is evidence of the obligation to know the meanings of the Qur'an, and evidence that slow recitation is better than slow recitation, as it is not correct to reflect with slow recitation, as he explained in *Kitab At-Tadhkar*. Al-Hasan said: Reflecting on the verses of God means following them. The common reading is *<li-dabburu>*. Abu Ja'far and Shaibah read: *<li-tadabburu>* with a *taa* and a light *dal*, and this is the reading of Ali, may God be pleased with him. The original is *<li-tadabburu>*, so one of the *taa's* was deleted for ease. "And that those of understanding may remember" meaning the people of intellects, the singular of which is *lab*, and it has been pluralized as *alb*, just as *ba'us* has been pluralized as *ab'us*, and *na'am* has been pluralized as *an'am*. Abu Talib said:

My heart is proud of him

Perhaps they showed weakness in the necessity of poetry. Al-Kumait said:

To you, the family of the Prophet, my thirsty and intelligent heart aspires.

Tafsir Ibn Kathir

God Almighty tells us that He did not create creation in vain, but rather He created them to worship Him and make Him One. Then He will gather them on the Day of Assembly, and He will reward the obedient and punish the disbeliever. For this reason, the Blessed and Exalted said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve." That is, those who do not see a resurrection or a hereafter and only believe in this world. **So woe to those who disbelieve from the Fire**. That is, woe to them on the Day of their Resurrection and their rising from the Fire prepared for them. Then God Almighty explained that, out of His justice and wisdom, He does not treat believers and disbelievers equally, so He Almighty said: **Or should We treat those who believe and do righteous deeds like those who spread corruption in the land? Or should We treat the righteous like the wicked?** That is, We do not do that, and they are not equal before God. If this is the case, then there must be another world in which this obedient one will be rewarded and this wicked one will be punished. This guidance indicates to sound minds and upright natures that there must be a hereafter and a reward, for we see the unjust oppressor increase his wealth, children, and comfort, and he dies in the same way. We see the obedient The oppressed dies of his grief, so it is inevitable in the wisdom of the All-Wise, All-Knowing, All-Just, who does not wrong even an atom's weight, that justice will be done to this one from that one. If this does not happen in this world, then there must be another world for this recompense and consolation. Since the Quran guides to the correct objectives and clear rational principles, God the Almighty says: **This is**

Surat S: 29

This is a blessed Book which We have revealed to you, [O Muhammad], so that they may reflect upon its verses and that those of understanding may be reminded.

a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding would be reminded. That is, those of reason, and *al-albab* is the plural of *lub* which is the mind. Al-Hasan Al-Basri said: "By God, he who reflects upon it by memorizing its letters and neglecting its boundaries, to the point that one of them says, 'I have read the entire Quran, but he does not see the Quran in his character or actions.'" Narrated by Ibn Abi Hatim.

to the original and that you and the scholars of your nation may ponder. **And that those of understanding may remember** and that those with sound minds may take heed from it, or that they may recall what is like a fixed presence in their minds due to their extreme ability to know it through the evidence that was placed on it, for the divine books are an explanation of what is only known from the Sharia, and guidance to what the mind is able to do independently, and perhaps pondering is for the first known thing and remembering is the second.

Fath al-Qadir

29- "A blessed Book which We have revealed to you. **The word Book is raised as the predicate of a deleted subject, and We have revealed it to you is an adjective for it, and Blessed is a second predicate for the subject, and it is not permissible for it to be another adjective for Book**", as it is established that an explicit description cannot be delayed after an implicit one. Some grammarians have permitted it, and the interpretation is: The Qur'an is a book which We have revealed to you, O Muhammad, full of goodness and blessings. It is read "Blessed" as a state, and His statement: "So that they may ponder **is originally** So that they may ponder, **so the ta was assimilated into dar, and it is connected to** We have revealed it." This verse is evidence that God, the Exalted, only revealed the Qur'an for pondering and reflecting on its meanings, not merely for recitation without pondering. The majority read "So that they may ponder" with assimilation. Abu Ja'far and Shaiba read `itadabburu` with the superscript ta` as a direct address. This reading was narrated on the authority of `Asim and al-Kisa'i, and it is the reading of `Ali, may God be pleased with him. He connected `itadabburu` with two ta's, one of which he deleted for the sake of brevity. **And that those of understanding may remember** means that the people of reason may be admonished. Al-albab is the plural of `lub, which is the mind.

Tafsir al-Baghawi

29. **A Book which We have revealed to you**, meaning: This Book We have revealed to you, **is blessed**, with much good and benefit, **that they may reflect**, meaning: that they may reflect, **its verses**, and think about them. Abu Ja'far read **(that you may reflect)** with one ta' and a light dal. Al-Hasan said: Reflecting on its verses means following it, **and that those of understanding may remember**, to be admonished.

Tafsir al-Baidawi

29- **A blessed Book which We have revealed to you** beneficial, and it was read in the accusative case as a state. **That they may ponder its verses** to reflect upon them and know what to ponder over their apparent meanings of correct interpretations and inferred meanings. It was read **that they may ponder** according

Surat Sad 38:30

And We gave to David Solomon. What an excellent servant! Indeed, he was one who frequently turned back [to God].

Tafsir al-Jalalayn

30 - **And We gave to David Solomon** his son **an excellent servant** Solomon **he was one who frequently turned back [to God]** returning to glorification and remembrance at all times.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And We gave to David Solomon**, his son, a son. **What an excellent servant.** He says: What an excellent servant Solomon was. **Indeed, he was frequently returning to God.** He says: He returned to the obedience of God and repented to Him for what he disliked from Him. It was said that what is meant by this is that he frequently remembers and obeys God.

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, **What an excellent servant! He is one who frequently turns back to God.** He said: The frequently turns back to God is the one who glorifies God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **What an excellent servant! He was one who frequently turned back [to God].** He said: He was obedient to God and prayed a lot.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi, regarding his statement, **What an excellent servant! Indeed, he was one who frequently turned back [to God].** He said: **One who glorifies God**, and **one who frequently turns back** may refer to prayer and remembrance. We have already explained the meaning of **who frequently turns back** and mentioned the differences of the interpreters of the Qur'an concerning it in the past, so there is no need to repeat it here.

Tafsir al-Qurtubi

God Almighty says: "And We gave to David Solomon. What an excellent servant! Indeed, he was one who frequently turned back [to God]." When David was mentioned, Solomon was also mentioned. *Obvious* means obedient.

Tafsir Ibn Kathir

God the Almighty says, informing us that He bestowed Solomon, i.e. a prophet, to David, as He the Almighty said: **And Solomon inherited David**, i.e. in prophethood. Otherwise, he would have had other sons, as he had one hundred free women. And the Almighty's saying: **An excellent servant indeed, he was frequently returning [to God]**, is a praise of Solomon for his frequent obedience, worship, and repentance to God the Almighty. Ibn Abi Hatim said: My father told us, Amr ibn Khalid told us, Al-Walid told us, Ibn Jabir told us, Makhul told us, he said: When God the Almighty bestowed Solomon to David, He said to him: O my son, what is better? He said: The tranquility of God and faith. He said: Then what is worse? He said: Disbelief after faith. He said: Then what is sweeter? He said: The spirit of God among His servants. He said: Then what is cooler? He said: The forgiveness of God for the people and the forgiveness of the people for one another. David, peace be upon him, said: Then you are a prophet.

And the Almighty's saying: **When there were shown to him in the evening the swift horses**, meaning when the swift horses were shown to Solomon, peace be upon him, during his kingdom and his rule. Mujahid said: They are the ones that stand on three and the tip of the hoof of the fourth, and the swift horses. And more than one of the early Muslims said the same. Ibn Jarir said: Muhammad ibn Bashir told us, Muammil told us, Sufyan told us, on the authority of his father, Saeed ibn Masruq, on the authority of Ibrahim al-Taimi, regarding the Almighty's saying: **When there were shown to him in the evening the swift horses**, he said: They were twenty horses with wings. This is how Ibn Jarir narrated it.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, Israel told me, on the authority of Sa'id bin Masruq, on the authority of Ibrahim al-Taymi, who said: The horses that occupied Solomon, peace be upon him, were twenty thousand, so he hamstrung them. This is more likely, and God knows best. Abu Dawud said: Muhammad bin Awf told us, Sa'id bin Abi Maryam told us, Yahya bin Ayyub told us, 'Amara bin Ghaziya told us, that Muhammad bin Ibrahim told him, on the authority of Abu Salamah bin 'Abd al-Rahman, on the authority of 'Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, came from the Battle of Tabuk or Khaybar, and in her room was a curtain, and the wind blew and uncovered a corner of the curtain, revealing the daughters of 'Aisha, may God be pleased with her, playing. So the Messenger of God, peace and blessings be upon him, said: **What is this, Aisha?** She, may God be pleased with her, said: **My daughters.** And he saw among them a horse with wings made of patchwork, so the Messenger of God, peace and blessings be upon him, said: **What is this that I see in the middle of them?** She, may God be pleased with her, said: **A horse.** The Messenger of God, peace and blessings be upon him, said: **What is it on?** She **may God be pleased with her** said: Two wings. The Messenger of God (peace and blessings be upon him) said: **A horse with two wings?** She **may God be pleased with her** said: "Have you not heard that Solomon (peace be upon him) had horses with

Surat S: 30

And We gave to David Solomon. What an excellent servant! Indeed, he was one who frequently turned back [to God].

wings?” She **may God be pleased with her** said: “Then the Messenger of God (peace and blessings be upon him) laughed until I saw his molars.” And the words of God the Most High: “Then he said: ‘Indeed, I preferred the love of good to the remembrance of my Lord until it was hidden behind the veil.’” More than one of the early Muslims and commentators mentioned that he was preoccupied with showing her off until the time for the ‘Asr prayer passed. What is certain is that he did not leave it intentionally, but rather out of forgetfulness, just as the Prophet (peace and blessings be upon him) was preoccupied with the ‘Asr prayer on the day of the Trench and did not pray it after sunset. This is proven in the two Sahihs from more than one chain of transmission. It is narrated on the authority of Jabir **may God be pleased with him** that ‘Umar **may God be pleased with him** came on the day of the Trench after the sun had set and began to curse the infidels of Quraysh and said: **O Messenger of God, I had hardly prayed the ‘Asr prayer until the sun was about to set.** The Messenger of God (peace and blessings be upon him) said: **By God, I had not prayed it.** So we went to Buthan and the Prophet of God (peace and blessings be upon him) performed ablution for the prayer, and we did for it. He prayed the ‘Asr prayer after the sun had set, then he prayed the Maghrib prayer after it. It is possible that it was permissible in their religion to delay the prayer for the excuse of invasion and fighting, and horses were wanted for fighting. A group of scholars claimed that this was permissible, so it was abrogated by the prayer of fear. Some of them went to that in the case of sword fighting and harassment where neither prayer nor bowing nor prostration is possible, as the Companions **may God be pleased with them** did in the conquest of Tustar. This was transmitted from Makhul, Al-Awza’i and others, and the first is closer because he said after that, **Bring them back to me**, and he began to stroke their shins and necks. Al-Hasan Al-Basri said, *No*. He said, “By God, do not distract me from the worship of my Lord. This is the last thing you have to do.” Then he ordered them to be hamstrung. Qatada said the same. Al-Suddi said, **Strike their necks and hocks with swords.**

Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, that he would stroke the manes and hooves of horses out of love for them. This statement was chosen by Ibn Jarir. He said, **Because he would not torture an animal by hooving it and waste his money for no reason other than that he was distracted from his prayer by looking at it, and it was not at fault.** This view favored by Ibn Jarir is questionable, because in their law, such a thing might be permissible, especially if he was angry for the sake of God Almighty because he was distracted by it until the time for prayer had passed. For this reason, when he neglected it for the sake of God Almighty, God Almighty compensated him with something better than it, which is the wind that blows gently at His command, wherever it strikes, its morning is a month and its evening is a month. This is faster and better than horses. Imam Ahmad said: Ismail told us, Sulayman bin al-Mughira told us, on the authority of Humayd bin Hilal, on the authority of Abu Qatada and Abu

al-Dahma, who used to travel frequently towards the House. They said, “We came upon a man from the desert, and the Bedouin said to us, ‘The Messenger of God, may God bless him and grant him peace, took my hand and began to teach me from what God Almighty taught him, and said, “You do not give up anything out of fear of God Almighty, except that God Almighty will give you something better.” From him.

Fath al-Qadir

30- “And We bestowed upon David Solomon, an excellent servant. Indeed, he was one who frequently turned back [to God].” God Almighty informed us that among His blessings upon David was that He bestowed upon him a son, Solomon. Then He praised Solomon, saying: **An excellent servant.** The one specifically praised is omitted: that is, what an excellent servant Solomon was. It was said that the praise here in His saying: **An excellent servant** is for David, but the first is more appropriate. The phrase **he was one who frequently turned back [to God]** is an explanation of the praise that preceded it, and **the one who frequently turns back** is the one who returns to God in repentance, as was explained previously.

Tafsir al-Baghawi

30. The Almighty said: “And We gave to David Solomon. What an excellent servant! Indeed, he was one who frequently turned back [to God].”

Tafsir al-Baidawi

30- **And We gave to David Solomon, what an excellent servant.** That is, what an excellent servant Solomon was, since what follows is an explanation of the praise while he was in his state. **Indeed, he was frequently turning back** means returning to God in repentance, or referring to glorification.

Surat Sad 38:31

When fine, well-bred camels were presented to him in the evening

Tafsir al-Jalalayn

31 - **When the mounts were presented to him in the evening** meaning after noon **the mounts** the plural of safanat is the horses standing on three and the other standing on the edge of the hoof and it is from saffan yasfan safwan **the horses** plural of jawad which is the foremost meaning that if they stopped they would stop and if they ran they would outpace and there were a thousand horses presented to him after he had prayed the noon prayer because he wanted to fight on them against an enemy and when the presentation of them reached nine hundred the sun set and he had not prayed the afternoon prayer so he was distressed

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **When the fine, steeds were shown to him in the evening**, God Almighty says: He repented to God for his sin that he had committed, when the fine, steeds were shown to him in the evening. So, when is from the connection of repentant, and saffanat is the plural of safin from horses, and the female is safinah, and the safin from it, according to some Arabs, is the one who gathers his hands, and bends the end of the hoof of one of his feet, and according to others: the one who gathers his hands. Al-Farra' claimed that the safin is the one who stands, and it is said from it: the horses stood, they stood.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **the swift and steadfast horses**, he said: The swiftness of horses means raising one of its hands until it is on the tip of the hoof.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The horse's saffan means raising one of its hands until it is on the edge of the hoof.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **When the fine horses were shown to him in the evening**, meaning: the horses. Their standing and stretching of their legs.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: Al-Safanat, he said: Horses.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The steeds with**

slender faces, he said: The horses were brought out by Satan for Solomon, from a meadow of the sea. He said: The horses, mules, and donkeys slender faces, and saffan means standing on three, and raising one leg until the tip of the hoof is on the ground.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: The Safanat are the horses, and they had wings. As for the Jiyad, they are the fast ones, and its singular is Jawad.

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

He mentioned that there were twenty winged horses.

The report mentioned that:

Muhammad bin Bashir told us: Muammil told us: Sufyan told us, on the authority of his father, on the authority of Ibrahim al-Taymi, regarding his statement: **When there were shown to him in the evening the fine horses**, he said: They were twenty horses with wings.

Tafsir al-Qurtubi

When the purebred horses were shown to him in the evening meaning horses, the plural of *jawad* is for a horse if it is very well-prepared, just as a person is called *jawad* if he gives a lot and is plentiful in giving. It is said: **a generous people and generous horses**. A man is generous with his money, he is generous, so he is generous. A generous people is like qadhal and qadhal. The waw is sukun because it is a vowel letter. Ajwad and ajwad are juda'. Similarly, a woman is juwad and women are juda' like nawar and noor. The poet said:

Makers of a healthy horse, thanking her, a steed with a strong belly and abundant sweat

And he says: We walked a generous path, two generous paths, and a generous path. The horse walked beautifully, it walks beautifully <with the letter damma>, so it is generous for the male and female, from the horses of jiyad, aiyad, and ajaweed. It was said: They are the long-necked ones, taken from the jayd, which is the neck, because the long necks in horses are a characteristic of their elegance. And there are also two views regarding the safinat: One of them is that their safin is their standing. Al-Qutbi and Al-Farraa said: The safin in the speech of the Arabs is the standing horse or other than it. "And from it is what was narrated from the Prophet, peace and blessings of God be upon him, that he said: Whoever is pleased for men to stand for him in a row, let him take his seat in the Fire" meaning that they stand for him continuously. Qutrab also narrated it and recited the words of Al-Nabigha:

We have a dome pitched in its courtyard, where purebred mares and fine horses are stationed.

This is what Qatada said. The second is that its line is raising one hand on the tip of the hoof until it stands on

When fine, well-bred camels were presented to him in the evening

three, as the poet said:

The first row is a thousand, and it is still as if it is one of the three broken ones.

Amr ibn Kulthum said:

We left the horses devoted to him, their necks tied tightly to our necks.

This is what Mujahid said. Al-Kalbi said: Solomon invaded Damascus and Nasibin and captured a thousand horses from them. Muqatil said: Solomon inherited a thousand horses from his father Dawud, and his father had captured them from the Amalekites. Al-Hasan said: I was informed that they were horses that came out of the sea with wings. Ad-Dahhak said the same. And they were horses brought out for Solomon from the sea, patterned and with wings. Ibn Zayd: Satan brought horses out for Solomon from the sea from the meadows of the sea and they had wings. Ali **may God be pleased with him** said the same: They were twenty winged horses. It was also said: They were a hundred horses. In the report from Ibrahim At-Taymi: They were twenty thousand, and God knows best.

Tafsir Ibn Kathir

God the Almighty says, informing us that He bestowed Solomon, i.e. a prophet, to David, as He the Almighty said: **And Solomon inherited David**, i.e. in prophethood. Otherwise, he would have had other sons, as he had one hundred free women. And the Almighty's saying: **An excellent servant indeed, he was frequently returning [to God]**, is a praise of Solomon for his frequent obedience, worship, and repentance to God the Almighty. Ibn Abi Hatim said: My father told us, Amr ibn Khalid told us, Al-Walid told us, Ibn Jabir told us, Makhul told us, he said: When God the Almighty bestowed Solomon to David, He said to him: O my son, what is better? He said: The tranquility of God and faith. He said: Then what is worse? He said: Disbelief after faith. He said: Then what is sweeter? He said: The spirit of God among His servants. He said: Then what is cooler? He said: The forgiveness of God for the people and the forgiveness of the people for one another. David, peace be upon him, said: Then you are a prophet.

And the Almighty's saying: **When there were shown to him in the evening the swift horses**, meaning when the swift horses were shown to Solomon, peace be upon him, during his kingdom and his rule. Mujahid said: They are the ones that stand on three and the tip of the hoof of the fourth, and the swift horses. And more than one of the early Muslims said the same. Ibn Jarir said: Muhammad ibn Bashir told us, Muammil told us, Sufyan told us, on the authority of his father, Saeed ibn Masruq, on the authority of Ibrahim al-Taymi, regarding the Almighty's saying: **When there were shown to him in the evening the swift horses**, he said: They were twenty horses with wings. This is how Ibn Jarir narrated it.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, Israel told me, on the authority of Sa'id bin Masruq, on the authority of Ibrahim al-Taymi, who said: The horses that occupied Solomon, peace be upon him, were twenty thousand, so he hamstrung them. This is more likely, and God knows best. Abu Dawud said: Muhammad bin Awf told us, Sa'id bin Abi Maryam told us, Yahya bin Ayyub told us, 'Amara bin Ghaziya told us, that Muhammad bin Ibrahim told him, on the authority of Abu Salamah bin 'Abd al-Rahman, on the authority of 'Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, came from the Battle of Tabuk or Khaybar, and in her room was a curtain, and the wind blew and uncovered a corner of the curtain, revealing the daughters of 'Aisha, may God be pleased with her, playing. So the Messenger of God, peace and blessings be upon him, said: **What is this, Aisha?** She, may God be pleased with her, said: **My daughters**. And he saw among them a horse with wings made of patchwork, so the Messenger of God, peace and blessings be upon him, said: **What is this that I see in the middle of them?** She, may God be pleased with her, said: **A horse**. The Messenger of God, peace and blessings be upon him, said: **What is it on?** She **may God be pleased with her** said: Two wings. The Messenger of God (peace and blessings be upon him) said: **A horse with two wings?** She **may God be pleased with her** said: "Have you not heard that Solomon (peace be upon him) had horses with wings?" She **may God be pleased with her** said: "Then the Messenger of God (peace and blessings be upon him) laughed until I saw his molars." And the words of God the Most High: "Then he said: 'Indeed, I preferred the love of good to the remembrance of my Lord until it was hidden behind the veil.'" More than one of the early Muslims and commentators mentioned that he was preoccupied with showing her off until the time for the 'Asr prayer passed. What is certain is that he did not leave it intentionally, but rather out of forgetfulness, just as the Prophet (peace and blessings be upon him) was preoccupied with the 'Asr prayer on the day of the Trench and did not pray it after sunset. This is proven in the two Sahihs from more than one chain of transmission. It is narrated on the authority of Jabir **may God be pleased with him** that 'Umar **may God be pleased with him** came on the day of the Trench after the sun had set and began to curse the infidels of Quraysh and said: **O Messenger of God, I had hardly prayed the 'Asr prayer until the sun was about to set**. The Messenger of God (peace and blessings be upon him) said: **By God, I had not prayed it**. So we went to Buthan and the Prophet of God (peace and blessings be upon him) performed ablution for the prayer, and we did for it. He prayed the 'Asr prayer after the sun had set, then he prayed the Maghrib prayer after it. It is possible that it was permissible in their religion to delay the prayer for the excuse of invasion and fighting, and horses were wanted for fighting. A group of scholars claimed that this was permissible, so it was abrogated by the prayer of fear. Some of them went to that in the case of sword fighting and harassment where neither prayer nor bowing nor prostration is possible, as the Companions **may God be pleased with them** did in the conquest of Tustar. This was

transmitted from Makhul, Al-Awza'i and others, and the first is closer because he said after that, **Bring them back to me**, and he began to stroke their shins and necks. Al-Hasan Al-Basri said, *No*. He said, "By God, do not distract me from the worship of my Lord. This is the last thing you have to do." Then he ordered them to be hamstrung. Qatada said the same. Al-Suddi said, **Strike their necks and hocks with swords**.

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Fath al-Qadir

The adverbial phrase in his saying: 31- **When it was presented to him** is related to something omitted, which is remember: that is, remember what he did at the time the fine, purebred horses were presented to him **in the evening**. It was said that it is related to *na'am*, and despite it not being transitive, there is no reason to restrict it to that time. It was said that it is related to *awab*, and there is no reason to restrict its being *awab* to that time. The evening is from noon or afternoon until the end of the day, and *safanat* is the plural of *safin*.

Linguists have differed about its meaning. Al-Qatibi and Al-Farra' said: *As-Safan* in the speech of the Arabs is the standing of horses or other things, and Qatada said the same. From this is the hadith: **Whoever wants people to stand in rows for him, let him take his seat in Hellfire**, meaning that they should continue to stand for him. They provided evidence for this with the words of Al-Nabigha:

We have a dome in whose courtyard are the purebred mares, horses, and steeds.

They have no argument in this, as it is an argument based on the subject of the dispute, and it is a confiscation because the dispute is about what the *safin* is. Al-Zajjaj said that it is the one who stands on

one hand and raises the other and places the end of its hoof on the ground, as if he is standing on three, which are the two legs and one of the hands. He may do that with one of his legs, and it is a sign of pride. Al-Zajjaj recited the words of the poet:

The thousand rows are still as if it is one of the three broken ones

And from this is the saying of Amr ibn Kulthum:

We left the horses devoted to him, their reins fixed on our shoulders.

His saying, *Safoona*, must be interpreted to mean something other than merely standing, because merely standing has been understood from his saying, **devoutly committed to it**. Abu Ubaid said: "Safan is the one who gathers his hands and straightens them. As for the one who stands on his hoof, his name is al-Mutakheem. And al-Jiyad is the plural of Jawad, which is said of a horse that runs very fast. It was said that they are the ones with long necks, derived from al-Jayd, which means the neck. It was said that there were one hundred horses, and it was said that there were twenty thousand, and it was said that there were twenty horses, and it was said that they came out of the sea for him and that they had wings.

Tafsir al-Baghawi

31. When the fine, steeds were presented to him in the evening.

Al-Kalbi said: Solomon invaded the people of Damascus and Nisibis, and captured a thousand horses from them.

Muqatil said: He inherited a thousand horses from his father, Dawud.

Aouf said on the authority of Al-Hasan: I was told that they were horses brought out of the sea and had wings.

(They said:) So Solomon prayed the first prayer and sat on his chair while it was being shown to him. Nine hundred were shown to him. He woke up for the afternoon prayer and saw that the sun had set, and he had missed the prayer. He did not know about that, so he was saddened by that out of awe of God. He said: Bring them back to me. So they brought them back to him, and he began to strike their legs and necks with the sword, drawing closer to God Almighty and seeking His pleasure. One hundred horses remained from them, and what remains in people's hands today of horses is said to be from the offspring of those one hundred.

Al-Hasan said: When he hamstrung the horses, God Almighty replaced them with better and faster ones, and they are the wind that blows at His command as He wishes.

Ibrahim Al-Taimi said: There were twenty horses.

Ikrimah said: There were twenty thousand horses with wings.

God the Almighty said: "When in the evening the swift

Surat Sad 38:31

When fine, well-bred camels were presented to him in the evening

horses were shown to him.” *Saffanat* means horses on three legs, one standing on the tip of the hoof of a foreleg or leg. It is said: **The horse stood on three legs, turning one of its hooves upside down.** It is also said that *saffan* in the language means *standing*. It was stated in the hadith: **Whoever would like men to stand in rows for him, let him take his seat in the Fire.** Meaning, standing. *Al-Jiyad* means the fast, good-looking ones, and its singular is *Jawad*.

Ibn Abbas, may God be pleased with him, said: He means the racing horses.

Tafsir al-Baidawi

31- **When it was presented to him** is an adverbial phrase for *Awab* or *Na'am*, and the pronoun refers to *Solomon* according to the majority. **In the evening** is after the afternoon. **The Safanat** is a horse that stands on the tip of the hoof of the hand or foot, and it is one of the praiseworthy qualities in horses that is almost only found in purebred Arabian horses. **The horses** is the plural of *Jawad* or *Joud*, which is the one who runs quickly. It was also said that he runs well. It was also said that it is the plural of *Jayyid*. It was narrated that he, peace and blessings be upon him, invaded Damascus and Nasibin and captured a thousand horses. It was also said that his father captured them from the Amalekites and inherited them from him. He showed them around and they continued to be presented to him until the sun set and he forgot about the afternoon prayer, or about a portion he had, and he was saddened by what he missed, so he took them back and hamstringing them as an act of devotion to God.

Surat Sad 38:32

Then he said, **Indeed, I loved the love of goodness over the remembrance of my Lord until it was hidden by the veil.**

Tafsir al-Jalalayn

32 - **He said, Indeed, I loved** I wanted **the love of good** that is, the horses **from the remembrance of my Lord** the afternoon prayer **until the sun had disappeared** (because of the veil) that is, it was hidden by what concealed it from sight.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Then he said, 'Indeed, I loved the love of goodness over the remembrance of my Lord until it was hidden by the veil.'** In this statement there is an omission which is sufficient due to the apparent meaning of its mention: So it distracted him from the prayer until it passed him by. So he said, 'Indeed, I loved the love of goodness.' What he means by his saying, **Then he said, 'Indeed, I loved the love of goodness'** is that I loved out of a love for goodness. Then love was added to goodness. What he meant by goodness in this instance is horses, and as far as I know, the Arabs call horses goodness, and they also call money goodness.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He said: I loved the love of goodness": meaning money and horses, or goodness from money.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, "He said: I loved the love of goodness." He said: Horses.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Indeed, I loved the love of good**, he said: Money.

And his saying, **On the remembrance of my Lord**, means: I loved the love of goodness until I forgot to remember my Lord and perform His obligation.

It was said that it was the afternoon prayer.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On the remembrance of my Lord**, on the afternoon prayer.

Muhammad told us, he said: Ahmad told us, he said:

Asbat told us, on the authority of Al-Suddi, **Remembering my Lord**, he said: The afternoon prayer.

Muhammad bin Abdullah bin Abdul-Hakam told us: Abu Zur'ah told us: Haywah bin Shureih told us: Abu Sakhr told us that he heard Abu Mu'awiyah al-Bajali from the people of Kufa say: I heard Abu al-Sahba' al-Bakri say: I asked Ali bin Abi Talib about the middle prayer, and he said: It is the afternoon prayer, and it is the one with which Solomon, son of David, was tempted.

His saying, **until it was hidden by the veil**, means: until the sun was hidden by the veil, meaning: it disappeared in its setting.

Ibn Hamid told us, he said: Salamah told us, he said: Mika'il told us, on the authority of Dawud ibn Abi Hind, he said: Ibn Mas'ud said, regarding His statement, **Indeed, I loved the love of good over the remembrance of my Lord until it was hidden by the veil**, he said: The sun was hidden from behind a green ruby, and the greenness of the sky is due to it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Until it was hidden behind the veil**, until it was rubbed open. Qatada said: By God, the Children of Israel did not dispute him or oppose him, but they appointed him to do what God appointed him to do.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **Until it was hidden by the veil** until it disappeared.

Tafsir al-Qurtubi

He said: **I loved the love of goodness over the remembrance of my Lord** meaning by good horses, and the Arabs call them thus, alternating between the Ra and the Lam, so you say: The eye poured forth and poured forth, and it was confused and chose if it deceived. Al-Farra' said: Goodness in the speech of the Arabs and horses are one and the same. Al-Nahhas said: In the hadith: **Goodness is tied to the forelocks of horses until the Day of Resurrection** so it is as if it was called goodness for this reason. And in the hadith: "When Zaid al-Khayl came to the Prophet (peace and blessings of God be upon him), he said to him: You are Zaid al-Khayl" and he is Zaid bin Muhallil the poet. It was said: It was called goodness because of the benefits it contains. And in the hadith: God the Most High offered all the beasts to Adam, and he was told: Choose one of them, so he chose the horse, so he was told: You have chosen your glory, so its name became good from this aspect, and it was called horses, because it is marked with glory. It is called a horse because it hunts great distances in the air like a lion, and it cuts them like it devours everything with its hand, hitting and grabbing it. It is called Arab because it was brought after Adam to Ishmael as a part of raising the foundations of the Kaaba, and Ishmael was an Arab, so it became a gift from God, so he was called Arab. <Hab> is the object according to al-Farraa. The meaning is that I preferred the love of goodness. Others consider it a source added to the object, i.e. I

Then he said, "Indeed, I loved the love of goodness over the remembrance of my Lord until it was hidden by the veil."

loved goodness so much that it distracted me from the remembrance of my Lord. It was said that the meaning of <ahbat>is sat down and delayed, from their saying: the camel loved if it knelt and delayed. And so-and-so loved meaning he lowered his head. Abu Zaid said: It is said: a camel is loved, and it loved with love, which is that it is afflicted with an illness or a fracture and does not move from its place until it recovers or dies. Tha'lab said: It is also said of the camel who is miserable, it is loved, so the meaning is I sat down from the remembrance of my Lord. <Hab>according to this is the object for it. Abu Al-Fath Al-Hamadani mentioned in the book Al-Tabyan: I loved means I stuck to it, from his saying:

Like a bad camel when they love

Until it is hidden by the veil means the sun as a metaphor for something not mentioned, like the statement of God the Almighty: **It did not leave upon its back any creature** (Fatir 35:45) meaning on the surface of the earth. The Arabs say: **A cold wind blew** meaning a cold wind blew. God the Almighty said: **Then why, when it reaches the throat** (Al-Waqi'ah: 83) meaning the soul reaches the throat. God the Almighty said: **It throws out sparks like castles** (al-Mursalat 77:32). And the fire was not mentioned before. Al-Zajaj said: It is only permissible to omit it when the thing is mentioned or there is evidence of mention, and here the evidence is in His statement: **in the evening**. Evening is after noon, and disappearance is concealment from sight. The veil is a green mountain that surrounds creation, as stated by Qatada and Ka'b. It was said: It is Mount Qaf. It was also said: A mountain below Qaf. The veil is the night, and it is called a veil because it conceals what is in it. It was said: **Until it is hidden** meaning the horses in the race. This is because Solomon had a round field in which he would race horses until it disappeared from his sight during the race, because the sun was not mentioned. An-Nahhas mentioned that Solomon, peace be upon him, was praying, and horses were brought to him to be shown to him, having taken booty. He gestured with his hand because he was praying, until the horses disappeared, and the walls of the stables covered them.

Tafsir Ibn Kathir

God the Almighty says, informing us that He bestowed Solomon, i.e. a prophet, to David, as He the Almighty said: **And Solomon inherited David**, i.e. in prophethood. Otherwise, he would have had other sons, as he had one hundred free women. And the Almighty's saying: **An excellent servant indeed, he was frequently returning [to God]**, is a praise of Solomon for his frequent obedience, worship, and repentance to God the Almighty. Ibn Abi Hatim said: My father told us, Amr ibn Khalid told us, Al-Walid told us, Ibn Jabir told us, Makhul told us, he said: When God the Almighty bestowed Solomon to David, He said to him: O my son, what is better? He said: The tranquility of God and

faith. He said: Then what is worse? He said: Disbelief after faith. He said: Then what is sweeter? He said: The spirit of God among His servants. He said: Then what is cooler? He said: The forgiveness of God for the people and the forgiveness of the people for one another. David, peace be upon him, said: Then you are a prophet.

And the Almighty's saying: **When there were shown to him in the evening the swift horses**, meaning when the swift horses were shown to Solomon, peace be upon him, during his kingdom and his rule. Mujahid said: They are the ones that stand on three and the tip of the hoof of the fourth, and the swift horses. And more than one of the early Muslims said the same. Ibn Jarir said: Muhammad ibn Bashir told us, Muammil told us, Sufyan told us, on the authority of his father, Saeed ibn Masruq, on the authority of Ibrahim al-Taimi, regarding the Almighty's saying: **When there were shown to him in the evening the swift horses**, he said: They were twenty horses with wings. This is how Ibn Jarir narrated it.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, Israel told me, on the authority of Sa'id bin Masruq, on the authority of Ibrahim al-Taymi, who said: The horses that occupied Solomon, peace be upon him, were twenty thousand, so he hamstrung them. This is more likely, and God knows best. Abu Dawud said: Muhammad bin Awf told us, Sa'id bin Abi Maryam told us, Yahya bin Ayyub told us, 'Amara bin Ghaziya told us, that Muhammad bin Ibrahim told him, on the authority of Abu Salamah bin 'Abd al-Rahman, on the authority of 'Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, came from the Battle of Tabuk or Khaybar, and in her room was a curtain, and the wind blew and uncovered a corner of the curtain, revealing the daughters of 'Aisha, may God be pleased with her, playing. So the Messenger of God, peace and blessings be upon him, said: **What is this, Aisha?** She, may God be pleased with her, said: **My daughters**. And he saw among them a horse with wings made of patchwork, so the Messenger of God, peace and blessings be upon him, said: **What is this that I see in the middle of them?** She, may God be pleased with her, said: **A horse**. The Messenger of God, peace and blessings be upon him, said: **What is it on?** She **may God be pleased with her** said: Two wings. The Messenger of God (peace and blessings be upon him) said: **A horse with two wings?** She **may God be pleased with her** said: "Have you not heard that Solomon (peace be upon him) had horses with wings?" She **may God be pleased with her** said: "Then the Messenger of God (peace and blessings be upon him) laughed until I saw his molars." And the words of God the Most High: "Then he said: 'Indeed, I preferred the love of good to the remembrance of my Lord until it was hidden behind the veil.'" More than one of the early Muslims and commentators mentioned that he was preoccupied with showing her off until the time for the 'Asr prayer passed. What is certain is that he did not leave it intentionally, but rather out of forgetfulness, just as the Prophet (peace and blessings be upon him)

was preoccupied with the 'Asr prayer on the day of the Trench and did not pray it after sunset. This is proven in the two Sahihs from more than one chain of transmission. It is narrated on the authority of Jabir **may God be pleased with him** that 'Umar **may God be pleased with him** came on the day of the Trench after the sun had set and began to curse the infidels of Quraysh and said: **O Messenger of God, I had hardly prayed the 'Asr prayer until the sun was about to set.** The Messenger of God (peace and blessings be upon him) said: **By God, I had not prayed it.** So we went to Buthan and the Prophet of God (peace and blessings be upon him) performed ablution for the prayer, and we did for it. He prayed the 'Asr prayer after the sun had set, then he prayed the Maghrib prayer after it. It is possible that it was permissible in their religion to delay the prayer for the excuse of invasion and fighting, and horses were wanted for fighting. A group of scholars claimed that this was permissible, so it was abrogated by the prayer of fear. Some of them went to that in the case of sword fighting and harassment where neither prayer nor bowing nor prostration is possible, as the Companions **may God be pleased with them** did in the conquest of Tustar. This was transmitted from Makhul, Al-Awza'i and others, and the first is closer because he said after that, **Bring them back to me**, and he began to stroke their shins and necks. Al-Hasan Al-Basri said, *No*. He said, "By God, do not distract me from the worship of my Lord. This is the last thing you have to do." Then he ordered them to be hamstrung. Qatada said the same. Al-Suddi said, **Strike their necks and hocks with swords.**

Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, that he would stroke the manes and hooves of horses out of love for them. This statement was chosen by Ibn Jarir. He said, **Because he would not torture an animal by hoofing it and waste his money for no reason other than that he was distracted from his prayer by looking at it, and it was not at fault.** This view favored by Ibn Jarir is questionable, because in their law, such a thing might be permissible, especially if he was angry for the sake of God Almighty because he was distracted by it until the time for prayer had passed. For this reason, when he neglected it for the sake of God Almighty, God Almighty compensated him with something better than it, which is the wind that blows gently at His command, wherever it strikes, its morning is a month and its evening is a month. This is faster and better than horses. Imam Ahmad said: Ismail told us, Sulayman bin al-Mughira told us, on the authority of Humayd bin Hilal, on the authority of Abu Qatada and Abu al-Dahma, who used to travel frequently towards the House. They said, "We came upon a man from the desert, and the Bedouin said to us, 'The Messenger of God, may God bless him and grant him peace, took my hand and began to teach me from what God Almighty taught him, and said, "You do not give up anything out of fear of God Almighty, except that God Almighty will give you something better." From him.

Fath al-Qadir

32- **He said, 'Indeed, I preferred the love of goodness over the remembrance of my Lord.'** The love of goodness is in the accusative case as the object of

loved after including the meaning of preferred. Al-Farra' said: He says I preferred the love of goodness, and whoever loves something has preferred it. It was also said that it is in the accusative case as a verbal noun by deleting the extra letters and the nominative is loved. It was also said that it is a verbal noun of comparison: meaning a love like the love of goodness, but the first is more appropriate. What is meant by good here is horses. Al-Zajjaj said: Good here is horses. Al-Farra' said: Good and horses are the same in Arabic. Al-Nahhas said: In the hadith, **Goodness is tied to the forelocks of horses**, so it is as if they were called good for this reason. It was also said that they were called good for the benefits they contain. And *from* in **from the remembrance of my Lord** means on. The meaning is: I preferred the love of horses over the remembrance of my Lord: meaning the afternoon prayer, **until it was hidden by the veil**, meaning the sun, and it did not precede it, but the situation indicates that. Al-Zajjaj said: It is only permissible to omit if the thing is mentioned or evidence of mentioning occurs, and here the evidence has occurred, which is His statement in the evening. At-Tawari: concealing from sight. Hijab: that which obscures something from sight. Qatada and Ka'b said: Hijab is a green mountain that surrounds the creatures and it is a qalf. The night was called a hijab because it conceals what is in it. It was said that the pronoun in His statement: **until it disappeared** refers to the horses: meaning until it disappeared from sight in the race. The first is more appropriate.

Tafsir al-Baghawi

32. "He said, 'Indeed, I loved the love of good,' meaning: I preferred the love of good, and by good he meant horses. The Arabs alternate between the letter Ra and the Lam, and say: 'I deceived the man and I tricked him,' meaning: I tricked him. Horses were called good because good is tied to their forelocks, the reward and the spoils. Muqatil said: The love of good means: money, so they are the horses that were presented to him. 'From the remembrance of my Lord,' meaning: from the prayer, which is the Asr prayer. 'Until it was hidden by the veil,' meaning: the sun was hidden by the veil: it was concealed by what blocks it from sight. It is said: the Hajib is a mountain below Qaf, a year's journey away, and the sun sets behind it.

Tafsir al-Baidawi

32- **He said, 'Indeed, I have preferred the love of good over the remembrance of my Lord.'** The root of **I have preferred** is to be transitive with 'ala because it means I preferred, but when he was called to repentance, 'adi made it transitive. It was said that it means I retired from his saying:

Like a bad camel when they love

Any pool, and "the love of good" is the object of the verb, and good is a lot of money, and what is meant by it are the horses that occupied him, and it is possible that he called them good because good is attached to

Surat Sad 38:32

Then he said, "Indeed, I loved the love of goodness over the remembrance of my Lord until it was hidden by the veil."

them. The Prophet (peace and blessings be upon him) said: **Good is tied to the forelocks of horses until the Day of Resurrection.** Ibn Kathir, Nafi', and Abu Amr read it with a fat-ha on the ya'. **Until it was hidden by the veil**, meaning the sun set. He likened its setting to the disappearance of something hidden by its veil, and it was omitted without mentioning it because the evening indicates it.

Surat Sad 38:33

Return it to me. So he began wiping the legs and necks.

Tafsir al-Jalalayn

33 - **Return them to me** the displayed horses, so they returned them **and he began to wipe** with the sword **the legs** plural of leg **and the necks** meaning he slaughtered them and cut off their legs to draw closer to God Almighty, as he was distracted by them from prayer and gave their meat in charity, so God compensated him with something better than them and it was fast, and it is the wind that runs by his command however he wished.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Bring them back to me**, means: Bring back to me the horses that were presented to me, and they distracted me from prayer, so make them return to me.

As Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, **Return them to me**, he said: The horses.

And his saying, **So he began wiping the shins and necks**, means: So he began wiping the shins, which are the plural of shins and necks.

The people of interpretation differed about the meaning of Solomon wiping the humps and necks of these fine horses. Some of them said: The meaning of that is that he hamstrung them and struck their necks, from their saying: he struck his neck, meaning he struck his neck.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So he began to stroke their shins and necks**. He said: Al-Hasan said: He said: No, by God, do not distract me from the worship of my Lord. The last thing you have to do is say what they said about him, meaning Qatada and Al-Hasan. He said: So he cut off their heels and struck their necks.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **So he began to stroke their legs and necks**. So he struck their legs and necks.

Muhammad bin Abdullah bin Buzaie told us: Bishr bin Al-Mufaddal told us, on the authority of Aouf, on the authority of Al-Hasan, who said: He ordered it to be hamstrung.

Others said: Rather, he would stroke her crests and heels with his hand out of love for her.

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, **So he began to stroke the legs and necks**, meaning: He began to stroke the horses' manes and hocks out of love for them. This statement that we mentioned on the authority of Ibn Abbas is more likely to interpret the verse, because the Prophet of God, may God bless him and grant him peace, would not, God willing, torture an animal by hamstringing it, or waste his wealth for no reason, other than that he was distracted from his prayer by looking at it, and it was not at fault for him being distracted by looking at it.

Tafsir al-Qurtubi

When he finished his prayer, he said: <Return them.> That is, he began to wipe them. There are two sayings regarding this meaning: One of them is that he began to wipe their legs and necks with his hand out of respect for them, and to show that a noble man would not deem it shameful to do such a thing to his horses. Someone said this: How can he kill them while that would spoil wealth and punish someone who is not guilty? It was also said that wiping here means cutting off, so he had permission to kill them. Al-Hasan, Al-Kalbi, and Muqatil said: Sulayman performed the first prayer and sat on his chair while they were being presented to him. There were a thousand horses, nine hundred of which were presented to him. He woke up for the afternoon prayer, but the sun had set and he had missed the prayer. He did not know that out of awe of himself, so he became upset and said: <Return them to me.> So they were returned, and he hamstrung them with the sword, as an act of devotion to God. One hundred of them remained. The purebred horses in people's hands today are from the offspring of those horses. Al-Qushayri said: It was said that at that time there was neither the noon prayer nor the afternoon prayer, rather it was a voluntary prayer and he was distracted from it. Solomon, peace be upon him, was an awe-inspiring man, so no one reminded him of what he had forgotten of the obligatory or voluntary prayer, and they thought that being late was permissible. So Solomon remembered that missed prayer, and he said out of eagerness: **Indeed, I have loved the love of good over the remembrance of my Lord**, meaning over the prayer. He ordered that the horses be returned to him, and ordered that their hocks and necks be struck. This was not a punishment for the horses, since slaughtering animals is permissible if they are edible. Rather, he punished himself so that the horses would not distract him from the prayer after that. Perhaps he punished her by slaughtering her, and he considered it sufficient to hinder her from the remembrance of God, then he slaughtered her immediately to give her meat in charity, or because that was permissible in his religion, so he destroyed her because she distracted him from the remembrance of God, so that he could cut off from himself what distracted him from God, so God praised him for this and explained that He rewarded him by subjecting the wind to him, so that he could cover a distance on her in one day that he would

Return it to me. So he began wiping the legs and necks.

cover on horses in two months, morning and evening. It has been said that the ha' in His statement, **Bring them back to me** refers to the sun, not the horses. Ibn Abbas said, "I asked Ali about this verse, and he said, 'What has reached you in it?' I said, 'I heard Ka'b say, "When Solomon was busy examining the horses until the sun was hidden by the veil and he missed the prayer, he said, 'Indeed, I preferred the love of goodness over the remembrance of my Lord,' meaning I preferred the love of goodness over the remembrance of my Lord." The verse, **Bring them back to me**, meaning the horses, and there were fourteen of them, so he struck their legs and necks with the sword, and God stripped him of his kingdom for fourteen days because he wronged the horses. Ali bin Abi Talib said: Kaab lied, but Solomon was busy showing off the horses for jihad until it disappeared, meaning the sun set behind the veil, so he said by the command of God to the angels assigned to al-Shams 91: **Bring it back**, meaning the sun, until he prayed the afternoon prayer at its time, and that God's prophets are not wronged, because they are infallible.

I said: The most common interpretation is that the one hidden by the veil is the sun, and it was left out to indicate it to the listener through what was mentioned of what is connected to it and related to its mention, according to what was explained above. And they often conceal the sun. Labid said:

Even if you throw your hand at an infidel and cover the faults of the borders with darkness

The letter ha in <radhuha>refers to horses, and wiping them. Al-Zuhairi and Ibn Kaysan said: He used to wipe their legs and necks and remove the dust from them out of love for them. This was also said by Al-Hasan, Qatada, and Ibn Abbas. In the hadith, "The Prophet, peace and blessings be upon him, was seen wiping his horse with his cloak. He said: 'I was reprimanded last night regarding horses.'" It was included by Al-Muwatta' on the authority of Yahya ibn Sa'id as a mursal. It is included in other than Al-Muwatta' as a connected chain of transmission on the authority of Malik on the authority of Yahya ibn Sa'id on the authority of Anas. It has already been mentioned in <Al-Anfal>, "His, peace be upon him, saying: 'And wipe their forelocks and rumps.'" Ibn Wahb narrated on the authority of Malik that he wiped their necks and legs with swords.

I said: Al-Shibli and other Sufis used this action of Solomon as evidence for tearing and ripping their clothes. This is a false argument, because it is not permissible to attribute to an infallible prophet that he committed corruption. The commentators differed over the meaning of the verse. Some of them said: He stroked their necks and legs to honor them and said: You are in the path of God, so this is reform. Others said: He hamstrung them and then slaughtered them, and slaughtering horses and eating their meat is permissible. This has been explained in An-Nahl. Based on this, he did nothing for which what he did would be permissible according to the law of Solomon, but not according to our law. It has also been said that what he did to the horses was only done because God,

the Almighty and Majestic, had permitted it. It has also been said that his stroke of the horses was his branding of them and made them in the path of God, and God knows best. This statement has been weakened because the market is not a place for branding at all. It may be said: Cauterization on the leg is a branding, and on the neck is a shackle. What is in Al-Sahah by Al-Jawhari is: He branded the camel with a branding on its neck with the brand of Al-Alat. The Al-Alatan are the two sides of the neck.

I said: Whoever says that the ha' in <radhuha>refers to the sun, then that is one of his miracles. Something similar happened to our Prophet (peace and blessings of God be upon him). At-Tahawi narrated in Mushkil al-Hadith on the authority of Asma' bint Umays, through two chains of narration: that the Prophet (peace and blessings of God be upon him) was receiving revelation while his head was in Ali's lap, so he did not pray the afternoon prayer until the sun had set. So the Messenger of God (peace and blessings of God be upon him) said: Have you prayed, O Ali? He said: No. So the Messenger of God (peace and blessings of God be upon him) said: O God, he was in Your obedience and the obedience of Your Messenger, so return the sun to him. Asma' said: I saw it set, then I saw it after it had set rise over the mountains and the earth, and that was at As-Sahba' in Khaybar. At-Tahawi said: These two hadiths are authentic, and their narrators are trustworthy.

I said: Abu al-Faraj Ibn al-Jawzi declared this hadith weak, saying: The Rafidah's exaggeration in their love for Ali (peace be upon him) led them to fabricate many hadiths about his virtues, including that the sun set and Ali (peace be upon him) missed the afternoon prayer, so the sun was returned to him. This is impossible in terms of transmission, but in terms of meaning, the time has passed and its return is a new rising that does not return time. Whoever says that the ha' refers to the horses, and that they were far from Solomon's eye in the race, then this is evidence of racing with horses, which is a permissible matter. This has been discussed previously in Yusuf.

Tafsir Ibn Kathir

God the Almighty says, informing us that He bestowed Solomon, i.e. a prophet, to David, as He the Almighty said: **And Solomon inherited David**, i.e. in prophethood. Otherwise, he would have had other sons, as he had one hundred free women. And the Almighty's saying: **An excellent servant indeed, he was frequently returning [to God]**, is a praise of Solomon for his frequent obedience, worship, and repentance to God the Almighty. Ibn Abi Hatim said: My father told us, Amr ibn Khalid told us, Al-Walid told us, Ibn Jabir told us, Makhul told us, he said: When God the Almighty bestowed Solomon to David, He said to him: O my son, what is better? He said: The tranquility of God and faith. He said: Then what is worse? He said: Disbelief after faith. He said: Then what is sweeter? He said: The spirit of God among His servants. He said: Then what is cooler? He said: The forgiveness of God for

the people and the forgiveness of the people for one another. David, peace be upon him, said: Then you are a prophet.

And the Almighty's saying: **When there were shown to him in the evening the swift horses**, meaning when the swift horses were shown to Solomon, peace be upon him, during his kingdom and his rule. Mujahid said: They are the ones that stand on three and the tip of the hoof of the fourth, and the swift horses. And more than one of the early Muslims said the same. Ibn Jarir said: Muhammad ibn Bashir told us, Muammil told us, Sufyan told us, on the authority of his father, Saeed ibn Masruq, on the authority of Ibrahim al-Taymi, regarding the Almighty's saying: **When there were shown to him in the evening the swift horses**, he said: They were twenty horses with wings. This is how Ibn Jarir narrated it.

Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim bin Musa told us, Ibn Abi Za'idah told us, Israel told me, on the authority of Sa'id bin Masruq, on the authority of Ibrahim al-Taymi, who said: The horses that occupied Solomon, peace be upon him, were twenty thousand, so he hamstrung them. This is more likely, and God knows best. Abu Dawud said: Muhammad bin Awf told us, Sa'id bin Abi Maryam told us, Yahya bin Ayyub told us, 'Amara bin Ghaziya told us, that Muhammad bin Ibrahim told him, on the authority of Abu Salamah bin 'Abd al-Rahman, on the authority of 'Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, came from the Battle of Tabuk or Khaybar, and in her room was a curtain, and the wind blew and uncovered a corner of the curtain, revealing the daughters of 'Aisha, may God be pleased with her, playing. So the Messenger of God, peace and blessings be upon him, said: **What is this, Aisha?** She, may God be pleased with her, said: **My daughters.** And he saw among them a horse with wings made of patchwork, so the Messenger of God, peace and blessings be upon him, said: **What is this that I see in the middle of them?** She, may God be pleased with her, said: **A horse.** The Messenger of God, peace and blessings be upon him, said: **What is it on?** She **may God be pleased with her** said: Two wings. The Messenger of God (peace and blessings be upon him) said: **A horse with two wings?** She **may God be pleased with her** said: "Have you not heard that Solomon (peace be upon him) had horses with wings?" She **may God be pleased with her** said: "Then the Messenger of God (peace and blessings be upon him) laughed until I saw his molars." And the words of God the Most High: "Then he said: 'Indeed, I preferred the love of good to the remembrance of my Lord until it was hidden behind the veil.'" More than one of the early Muslims and commentators mentioned that he was preoccupied with showing her off until the time for the 'Asr prayer passed. What is certain is that he did not leave it intentionally, but rather out of forgetfulness, just as the Prophet (peace and blessings be upon him) was preoccupied with the 'Asr prayer on the day of the Trench and did not pray it after sunset. This is proven in the two Sahih from more than one chain of transmission. It is narrated on the authority of Jabir **may God be pleased with him** that 'Umar **may God be pleased with him** came on the day of the Trench after the sun had set and began to curse the infidels of Quraysh and said: **O Messenger of God, I had hardly**

prayed the 'Asr prayer until the sun was about to set. The Messenger of God (peace and blessings be upon him) said: **By God, I had not prayed it.** So we went to Buthan and the Prophet of God (peace and blessings be upon him) performed ablution for the prayer, and we did for it. He prayed the 'Asr prayer after the sun had set, then he prayed the Maghrib prayer after it. It is possible that it was permissible in their religion to delay the prayer for the excuse of invasion and fighting, and horses were wanted for fighting. A group of scholars claimed that this was permissible, so it was abrogated by the prayer of fear. Some of them went to that in the case of sword fighting and harassment where neither prayer nor bowing nor prostration is possible, as the Companions **may God be pleased with them** did in the conquest of Tustar. This was transmitted from Makhul, Al-Awza'i and others, and the first is closer because he said after that, **Bring them back to me**, and he began to stroke their shins and necks. Al-Hasan Al-Basri said, *No*. He said, "By God, do not distract me from the worship of my Lord. This is the last thing you have to do." Then he ordered them to be hamstrung. Qatada said the same. Al-Suddi said, **Strike their necks and hocks with swords.**

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Fath al-Qadir

And his saying: **Return it to me** is from the completion of Sulayman's saying: meaning, present it to me again. Al-Hasan said: When Sulayman was so busy displaying the horses that he missed the afternoon prayer, he became angry for God and said, **Return it to me**, meaning, **Return it**. It was said that the pronoun in **return** it refers to the sun, and that this would be a miracle for him. He was only ordered to return it after sunset so that he could pray the afternoon prayer, but the former is more appropriate. The *fa* in his saying: **So he began to stroke their shins and necks** is the

Return it to me. So he began wiping the legs and necks.

eloquent one that indicates something omitted in the speech, and the meaning here is: Return it to him. Abu Ubaidah said: **He began to do it like he continued to do it**, and it is like **He remained in the night, and he spent the night** is in the accusative case as a verbal noun with an implied verb: meaning, he stroked it because it is the predicate of **he began**, which can only be a present tense verb. It was said that it is a verbal noun in the place of a state, but the former is more appropriate. *Souq* is the plural of *saq*, and *al-a'naq* is the plural of *neck*, and what is meant is that he began to strike their necks and shins. It is said that he stroked his neck: meaning, he struck his neck. Al-Farra' said: **Wiping here means cutting**. He said: **The meaning is that he began to strike her legs and neck because they were the reason for him missing his prayer**. Abu Ubaidah said the same. Al-Zajaj said: **He would not have done that unless God had permitted it to him, and it is permissible for it to have been permitted to Sulayman and for him to be present at this time**.

Commentators have differed in their interpretation of this verse. Some say that what is meant by wiping is what was mentioned above. Others, including Al-Zuhri and Qatadah, said that what is meant by it is wiping over her legs and neck to remove dust from them out of love for her. The first statement is more appropriate in the context of the discussion, as he mentioned that he delayed it in remembrance of his Lord until he missed the Asr prayer, then he ordered them to return it to him so that he could punish himself for spoiling what distracted him from that and what turned him away from worshipping his Lord and occupied him from doing what God had enjoined upon him. This does not suit the purpose of returning it to him to remove the dust from her legs and necks by wiping them with his hand or his garment. There is no support for those who say that the corruption of wealth does not come from the Prophet, as this is merely enslavement in light of what is established in our Sharia, while it is possible that in the Sharia of Solomon such a thing is permissible, on the condition that the corruption of wealth that is forbidden in our Sharia is merely wasting it for a purpose other than a valid purpose. As for a valid purpose, something similar is permissible in our Sharia, as occurred from the Prophet, may God bless him and grant him peace, when he tipped out the pots that had been cooked from the spoils of war before dividing them up. There are many parallels to this in the Sharia, including what occurred from the Companions when they burned the food of the hoarder.

Ibn Asakir narrated on the authority of Ibn Abbas, regarding the statement of God, {Or should We treat those who believe and do righteous deeds like those who corrupt in the land?} He said: Those who believe are Ali, Hamza, and Ubaidah ibn al-Harith, and the corrupters in the land are Utbah, Shaybah, and al-Walid. Ibn Abi Hatim narrated on the authority of Abu Hurayrah, who said: {The swift and gaited ones} are horses created on water. Abd ibn Humayd, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of Mujahid, regarding the statement of God, {The swift and gaited ones}, he said: The swift horse raises one of its hands until it is on the tips of its hoof. And

regarding the statement of God, {The swift and gaited ones}, they are the swift ones. Ibn Jarir narrated on the authority of Ibn Jurayj, on the authority of Ibn Abbas, regarding the statement of God, {The love of good}, he said: Water. And regarding the statement of God, {Bring them back to me}, he said: The horses. {So he began to stroke}, he said: Hamstringing with the sword. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ali ibn Abi Talib, who said: The prayer that Solomon neglected was the afternoon prayer. Al-Faryabi, Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibrahim Al-Taimi regarding his statement: **When there were presented to him in the evening the swift horses**, he said: There were twenty thousand winged horses, so he hamstringed them. Ibn Ishaq and Ibn Jarir narrated on the authority of Ibn Masoud regarding his statement: **Until they were hidden behind the veil**, he said: They were hidden from behind a green ruby, so the greenness of the sky is due to them. Ibn Abi Shaybah narrated in Al-Musannaf on the authority of Ibn Abbas, he said: Solomon was not spoken to out of respect for him, so he missed the afternoon prayer and no one was able to speak to him. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **from the remembrance of my Lord**, he said: Whoever remembers my Lord, **then he began to strike their shins and necks**, he said: He cut off their shins and necks with the sword.

Tafsir al-Baghawi

33. **Bring them back to me**, meaning: Bring the horses back to me, so bring them back. **So he began to stroke their legs and necks**. Abu Ubaidah said: **He began to do so**, like **He continued to do so**. What is meant by *striking* is to cut. So he began to strike their legs and necks with the sword. This is the opinion of Ibn Abbas, Al-Hasan, Qatada, Muqatil, and most of the commentators. This was permissible for him, because the Prophet of God did not commit a sin in iham, and he did not repent from a sin by committing another.

Muhammad bin Ishaq said: God did not rebuke him for hamstringing the horses if it was out of regret for what he had missed of the duty of his Lord, the Almighty and Majestic.

Some of them said: He slaughtered it and gave its meat in charity, and slaughtering in that manner was permissible in his Sharia.

Some people said: It means that he kept her for the sake of God, and cauterized her legs and neck with the cautery of charity.

Al-Zuhri and Ibn Kaysan said: He used to wipe her legs and neck with his hand, removing the dust from her out of love and compassion for her. This is a weak statement, but the first is the more famous one.

It was narrated on the authority of Ali that he said, in the meaning of his saying: **(Return it to me)**, Solomon said, by the command of God Almighty to the angels assigned to al-Shams 91: **(Return it to me)** meaning:

the sun, so they returned it to him until he prayed the afternoon prayer at its time, and that was because horses were presented to him to fight the enemy, until they were hidden by the veil.

Tafsir al-Baidawi

33- **Return them to me** The pronoun refers to **those who are pure. So he began to wipe them** So he began to wipe them with the sword. **With the shanks and necks** That is, with their shanks and necks, cutting them off from their saying **masah alahu** if he struck his neck. It was said that he began to wipe their necks and shanks with his hand, and from Ibn Kathir with the shank on the hamza of the waw because of the damma of what precedes it like mu'aqin. And from Abu Amr with the shank and it was read with the leg, sufficing with the one instead of the plural to avoid confusion.

Surat Sad 38:34

And We certainly tried Solomon and placed on his throne a body, but then he returned [to God].

Surat Sad 38:34

And We certainly tried Solomon and placed on his throne a body, but then he returned [to God].

Tafsir al-Jalalayn

34 - **And We certainly tried Solomon** We tested him by stripping him of his kingdom, because he married a woman he loved and she was worshipping an idol in his house without his knowledge. His kingdom was in his ring, so he took it off once when he wanted to relieve himself and placed it with his wife, whose name was Al-Amniyyah, as was his custom. Then a jinn came to her in the form of Solomon and took it from her. **And We cast upon his throne a body** that jinn, who was Sakhr or someone else, sat upon Solomon's throne, and birds and others clung to him. So Solomon came out in a form other than his own, and he saw him on his throne and said to the people, **I am Solomon**, but they denied him. **Then he repented** he returned to his kingdom after a few days by reaching the ring, putting it on, and sitting upon his throne.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We certainly tested Solomon and placed on his throne the body of a devil in the form of a human being. They said that his name was Sakhr. It was also said that his name was Asaf. It was also said that his name was Asar. It was also said that his name was Habiq.

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, **And We cast upon his throne a body**, he said: It is Sakhr the jinn who appeared as a body upon his throne.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And We certainly tried Solomon and placed on his throne a body, but he repented**. He said: The body is the devil to whom Solomon had given his ring, so he threw it into the sea, and Solomon's kingdom was in his ring, and the jinn's name was Sakhr.

Ibn Bashar told us, he said: Abu Dawud told us, he said: Mubarak told us, on the authority of Al-Hasan: **And We cast upon his throne a body**, he said: A devil.

Ibn Bashar told us, he said: Abu Dawud told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, **And We cast upon his**

throne a body, he said: A devil.

Ibn Bashar told us, he said: Abu Dawud told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And We cast upon his throne a body**, he said: A devil called Asir.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Najih, on the authority of Mujahid, regarding his statement: **On His throne a body**, he said: A devil who was not called Asif. So Solomon said to him: How do you tempt people? He said: Show me your ring and I will tell you. So when he gave it to him, Asif threw it into the sea, and Solomon swam and his kingdom was lost. Asif sat on his throne, and God prevented Solomon's wives from him, so he did not approach them, and they denied him. Solomon used to ask for food and say: Do you know me? Feed me, I am Solomon. But they would call him a liar, until one day a woman gave him a fish whose belly was good, and he found his ring in its belly, so his kingdom was returned to him, and Asif fled and entered the sea, fleeing.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar, except that he said in his hadith, "He says: If you knew me, you would have fed me."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And We certainly tried Solomon and placed on his throne a body, but he repented**. He said: Qatada told us that Solomon ordered the building of the Holy House, and it was said to him: His son, and no sound of iron shall be heard in it. He said: So he sought that but was not able to do it. Then it was said to him: There is a devil in the sea called Sakhr who resembles a giant. He said: So he sought him. There was a spring in the sea which he used to visit once every seven days, so its water was drained and wine was put in it. Then he came on the day of his visit and found the wine. He said: You are indeed a pleasant drink, except that you pour it on the forbearing and increase the ignorance of the ignorant. He said: Then he returned until he was very thirsty, then he came to it and said: You are indeed a pleasant drink, except that you pour it on the forbearing and increase the ignorance of the ignorant. He said: Then he drank it until it overwhelmed his mind. He said: So he drank the seal or sealed it between his shoulders, and he was humbled. He said: So his kingdom was in his seal, and it was brought to him. Solomon said: We were ordered to build this house, and it was said to us: No sound of iron shall be heard in it. He said: So the hoopoe's eggs were brought, and a bottle was placed over them. The hoopoe came and circled around it, and began to see its eggs but could not reach them. So he went and brought a diamond, placed it on them, and cut them with it until he reached its eggs. So he took the diamond and they began to cut stones with it. When Solomon wanted to enter the toilet or the bath, he would not do so with his ring. One day, he went to

the bathhouse, and that devil, Sakhr, was with him. This was when he committed a sin with one of his wives. He said: So he entered the bathhouse and gave the devil his ring, and he threw it into the sea, and a fish swallowed it. Solomon's kingdom was taken away from him, and the devil was given the likeness of Solomon. He said: So he came and sat on his throne and his bed, and he was given power over all of Solomon's kingdom except for his wives. He said: So he began to judge between them, and they began to disapprove of some things from him until they said: The Prophet of God has been tempted. Among them was a man who resembled Umar ibn al-Khattab in strength. He said: By God, I will test him. He said: So he said to him: O Prophet of God, although he does not think that he is anyone other than the Prophet of God. One of us becomes ritually impure on a cold night, and he deliberately does not perform ritual ablution until the sun rises. Do you think there is anything wrong with that? He said: No. He said: While he was like that for forty nights, the Prophet of God found his ring in the belly of a fish. He approached and no jinn or creature would meet him without prostrating to him until he reached them. **And We cast upon his throne a body.** He said: It was Satan Sakhr.

Muhammad bin Al-Husayn narrated: Ahmad narrated: Asbat narrated: Al-Suddi narrated, regarding His statement: **And We certainly tried Solomon,** he said: We tested him. **And We placed on his throne a body,** he said: Satan, when he sat on his throne for forty days, said: Solomon had one hundred wives, and there was a woman among them called Jaradah, and she was the most beloved of his wives to him, and the most trustworthy of them in his presence. Whenever he became ritually impure or needed something, he would remove his ring and would not trust anyone with it except her. One day, a woman came to him and said: My brother has a dispute with so-and-so, and I would like you to judge in his favor when he comes to you. He said to her: Yes, but he did not. So he was tested and gave her his ring and went out. Satan came out in his form and said to her: Give me the ring, so she gave it to him. He came and sat in Solomon's place, and Solomon went out after that and asked her to give him his ring. She said: Didn't you take it before? He said: No, and went out, lost. He said: "Then Satan continued to judge between the people for forty days. Then the people rejected his judgments. The scholars and reciters of the Children of Israel gathered and came until they entered upon his wives and said: 'We reject this. If it is Solomon, then his mind has gone astray, and we reject his judgments.'" He said: **Then the women wept.** He said: **They walked until they reached him, surrounded him, and spread out the Torah and read it.** He said: "Then he flew away from them until he was buried on a balcony with the ring with him. Then he flew away until he reached the sea, and the ring fell from him into the sea and was swallowed by a whale." He said: Solomon continued in the state he was in until he came to a fisherman from the sea who was very hungry, so he asked them for food from their catch. He said: I am Solomon. One of them got up and hit him with a stick, wounding him. He began to wash his blood while he was on the seashore. The fishermen blamed their companion who had hit him, and they said: What a bad thing you did when you hit him. He

said: He claimed that he was Solomon. He said: So they gave him two fish from what they had scattered, and he was not distracted by the harm that had befallen him until he got up to the seashore and cut open their bellies and began to wash. He found his ring in the belly of one of them, so he took it and put it on, and God restored his glory and kingdom to him. The birds came and hovered over him, and the people knew that it was Solomon. The people stood up to apologize for what they had done, but he said, "I do not praise you for your excuse, nor do I blame you for what you have done. This matter was inevitable." He said: So he came until he reached his kingdom. He sent to Satan, and he was brought to him. The wind and the devils were made subservient to him that day, as they had not been made subservient to him before, and this is what He said: "And grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower." He said: Then he sent to Satan, and he was brought to him. He ordered that he be put in an iron chest, then it was closed and locked with a lock, and he sealed it with his ring. Then he ordered that he be thrown into the sea, and he will remain in it until the Hour comes. His name was Habiq.

And his saying: **Then Solomon repented**, so he returned to his kingdom after his kingdom had been taken away from him and gone.

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

Who said that?

It was narrated on the authority of Al-Maharibi, on the authority of Abd Al-Rahman, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **Then he returned**, he said: Solomon entered upon a woman who sold fish, and bought a fish from her. He cut open its belly and found its ring. He did not pass by a tree or a stone or anything else without it prostrating to it, until he came to his kingdom and his family. That is what his statement: **Then he returned**, means: Then he returned.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then he repented** and came, meaning Sulayman.

Tafsir al-Qurtubi

God the Almighty says: **And We certainly tried Solomon.** It was said: Solomon was tested after he had ruled for twenty years, and he ruled after the trial for twenty years, as mentioned by Al-Zamakhshari. **We tested** means we afflicted and punished. The reason for that is what Saeed bin Jubair narrated on the authority of Ibn Abbas, who said: Two groups disputed before Solomon, peace be upon him, one of them was from the people of Jaradah, Solomon's wife, and he loved her and desired that the judgment be in their favor. So he judged between them justly, and what befell him befell him as punishment for that desire. Saeed bin Al-Musayyab said: Solomon, peace be upon him, concealed himself from the people for three days, neither judging between anyone nor redressing the wronged against the wrongdoer. Then God the

And We certainly tried Solomon and placed on his throne a body, but then he returned [to God].

Almighty revealed to him: **I did not appoint you as your successor to conceal yourself from My servants, but to judge between them and redress their wronged.** Shahr bin Hawshab and Wahb bin Munabbih said: Solomon, peace be upon him, captured the daughter of a king he had raided at sea, on an island in the sea called Sidon. So she bestowed her love upon him, yet she turned away from him, and would only look at him askance, and would only speak to him sparingly. Her tears never ceased out of grief for her father, and she was exceedingly beautiful. Then she asked him to make for her a statue in the image of her father so that she could look at him. He ordered that it be made for her, and she glorified it and prostrated before it, and her female slaves prostrated with her. It became an idol worshipped in his house without him knowing. Forty nights passed, and report of it spread among the Children of Israel. Solomon learned of it, so he broke it, burned it, and threw it in the sea. It was said that when Solomon had intercourse with the daughter of the king of Sidon, whose name was Jarada - as mentioned by Al-Zamakhshari - he was impressed by her, so he offered her Islam, but she refused. So he frightened her, and she said, **Kill me, but I will not convert to Islam.** So he married her while she was a polytheist, and she secretly worshipped an idol made of rubies for forty days, until she converted to Islam. Solomon was punished by having his kingdom taken away for forty days. Ka'b Al-Ahbar said, **When he wronged the horses by killing them, his kingdom was taken away.** Al-Hasan said: He approached some of his wives during their menstrual period or otherwise. It was also said: He was ordered not to marry a woman except from the Children of Israel, so he married a woman from outside them, and he was punished for that. And God knows best.

God the Almighty said: **And We cast upon his throne a body.** It was said: A devil, according to most of the commentators. God cast upon him the likeness of Solomon, peace be upon him. His name was Sakhr ibn Umair, Master of the Sea. He was the one who guided Solomon to the diamond when he ordered the construction of the Temple in Jerusalem. The stones made noise when it was made of iron. So they took the diamond and began to cut stones, gems, and other things with it, but they did not make a noise. Ibn Abbas said: He was a rebel that none of the devils could overcome. He continued to scheme until he got hold of the ring of Solomon ibn Dawud. Solomon would not enter the toilet with his ring. So Sakhr came in the form of Solomon and took the ring from one of Solomon's wives, the mother of his children, whose name was Al-Aminah. Shahr and Wahb said this. Ibn Abbas and Ibn Jubayr said: Her name was Jaradah. He ruled Solomon's kingdom for forty days, while Solomon was on the run, until God restored the ring and the kingdom to him. Sa'id ibn Al-Musayyab said: Solomon had placed his ring under his bed, and Satan snatched it from underneath it. Mujahid said: "The devil took it from Solomon's hand because Solomon asked Satan, whose name was Asif: 'How do you mislead people?'" Satan said to him: 'Give me your ring so that I may tell you.' So he gave him his ring. When Satan took the ring, he sat on Solomon's throne, imitating him,

entering upon his wives, ruling unjustly and commanding what is wrong. There is disagreement about whether he approached Solomon's wives. It was narrated from Ibn Abbas and Wahb ibn Munabbih that he used to approach them during their menstrual periods. Mujahid said: "He was prevented from approaching them." Solomon's kingdom was taken away, so he fled to the seashore, hosting people and carrying fishermen's fish for a fee. When he told people that he was Solomon, they disbelieved him. Qatadah said: **Then, after Solomon's children objected to Satan's judgment, he took his fish from a fisherman.** It was said that he had tasted it. Ibn Abbas said: **He took it as a fee for carrying a fish.** It was said that Solomon hunted it, and when he split open its belly, he found his ring inside it. This was forty days after his kingdom had ended, which was the number of days he had worshipped the idol in his house. The ring was found in the belly of the whale because the devil who had taken it had thrown it into the sea. Ali ibn Abi Talib **may God be pleased with him** said: While Solomon was on the seashore, playing with his ring, it fell into the sea, and his kingdom was in his ring. Jabir ibn Abdullah said: The Prophet (peace and blessings be upon him) said: The inscription on the ring of Solomon, son of David, was: **There is no god but God, and Muhammad is the Messenger of God.** Yahya ibn Abi Amr al-Sayyibani narrated that Solomon found his ring in Ashkelon, so he walked from there to Jerusalem out of humility to God. Ibn Abbas and others said: When God restored Solomon's kingdom to him, he took Sakhr from whom he had taken his ring, carved a rock for him and put it inside it. He blocked it with another, secured it with iron and lead, sealed it with his ring, and threw it into the sea, saying: This is your prison until the Day of Resurrection. Ali **may God be pleased with him** said: When Solomon took the ring, the devils, jinn, humans, birds, wild animals, and wind came to him, and the devil he had left behind with his family fled and came to an island in the sea. The devils were sent to him and they said, **We cannot overpower him, but he visits a spring on the island one day every seven days, and we cannot overpower him until he gets drunk!** So Solomon drained the water and put wine in it. When the day came when he came, he found the wine. He said, **By God, you are indeed a pleasant drink, except that you drive the wise man crazy and increase the ignorance of the ignorant.** Then he became extremely thirsty, and came back to him and said the same as he had said. Then he drank it and it overcame his mind. They showed him the ring and he said, **I hear and obey.** They brought him to Solomon, who bound him and sent him to a mountain. They said that it was the Mountain of Smoke. They said, **The smoke you see is from him, and the water that comes out of the mountain is from his urine.** Mujahid said, **The name of that devil is Asif.** Al-Suddi said, *Habqiq*. And God knows best. This statement has been weakened because Satan does not appear in the form of prophets. It is also impossible for the people of Solomon's kingdom to confuse Satan with Solomon, so that they would think that they were with their prophet in the right, while they were with Satan in falsehood. It was said that the body gave birth to a son for Solomon, and that when he was born, the devils

gathered and said to each other: If he has a son, we will never be free from the affliction and oppression we are in. Come, let us kill his son or drive him crazy. Solomon learned of this, so he ordered the wind to carry him to the clouds. His son went up into the clouds in fear of the harm of the devils. God punished him for his fear of the devils, and he did not return until he fell on his throne dead. Al-Sha'bi said its meaning. He is the body about which God Almighty said: **And We cast upon his throne a body.**

Al-Naqqash and others narrated: Most of what Solomon did was step on his socks in order to have a child, so he had a half-human being born to him. He was the body lying on his chair, which the midwife brought and threw there. In Sahih Al-Bukhari and Muslim, it is narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: Solomon said: **Tonight I will go around to ninety women, each of whom will give birth to a knight who will fight in the cause of God.** His companion said to him: **Say 'If God wills.'** But he did not say: **If God wills.** So he went around to all of them, but none of them bore a child, and she gave birth to half a man. By the One in Whose Hand is the soul of Muhammad, if he had said 'If God wills,' they would have fought in the cause of God as knights all together." It was said that the body was Asaf ibn Barkhiya al-Siddiq, Solomon's scribe. That is because when Solomon was tempted, the ring fell from his hand, which contained his kingdom. He put it back on his hand, but it fell, and he was certain of the temptation. Asaf said to him: "You are tempted, and therefore it will not hold together in your hand. Flee to God, repenting from that, and I will take your place in your world until God accepts your repentance. You will have fourteen days from the time you were tempted." So Solomon fled to his Lord, and Asaf took the ring and placed it in his hand, and it remained steadfast. He had knowledge of the Book. Asaf ruled Solomon and his family, walking as he did and doing as he did, until Solomon returned home repentant to God, and God restored his kingdom to him. So Asaf stayed in his council, sat on his throne and took the ring. It was said that the body was Solomon himself, for he fell seriously ill until it became a body. This is also used to describe a sick and exhausted person, and it is said: like a lying body.

Description of Solomon's throne and kingdom

It was narrated on the authority of Ibn Abbas that he said: Six hundred chairs were placed for Solomon, and the nobles of the people would come and sit next to it, then the nobles of the jinn would come and sit next to the humans. Then he would call the birds to shade them, then he would call the wind to carry them, and in a single morning they would travel a month's journey. Wahb, Ka'b and others said: When Solomon, peace be upon him, became king after his father, he ordered that a chair be made for him to sit on as a judge. He ordered that it be made in a wonderful and terrifying way so that if a wrongdoer or a false witness saw it, he would be deterred and in awe. So he ordered that it be made of elephantine furs studded with pearls, rubies and emeralds, and that it be surrounded by golden palm trees. So it was surrounded by four golden palm trees with red rubies and green emeralds on the tops

of two of the palm trees. On the tops of two of the palm trees were two golden peacocks, and on the tops of two of the palm trees were two golden eagles facing each other. They made two golden lions on either side of the chair, on the top of each of them was a column of green emerald. They tied vines of red gold to the palm trees, and made their clusters of red rubies, so that the vines shaded the palm trees and the throne. When Solomon, peace be upon him, wanted to ascend it, he would place his feet on the lowest step, and the throne would turn around, including the speeding millstone. The eagles and peacocks would spread their wings, and the two lions would stretch out their hands and beat the ground with their tails. He would do the same with every step that Solomon ascended. When he reached the top, the two eagles on the palm trees would take Solomon's crown and place it on his head. Then the throne would turn around, and the two eagles, the peacocks, and the lions would turn with it, tilting their heads toward Solomon, and sprinkling musk and ambergris over him from their bellies. Then a golden dove standing on a jeweled column above the throne would bring him the Torah, which Solomon, peace be upon him, would open and read to the people, calling them to the passing of judgment. They said: The nobles of the Children of Israel will sit on golden thrones studded with jewels, which are a thousand thrones, on his right, and the nobles of the jinn will sit on silver thrones on his left, which are a thousand thrones. Then birds will surround them and shade them, and the people will come forward to pass judgment. When the witnesses come forward to testify, the throne and everything in it and on it will revolve like a fast millstone. The two lions will stretch out their hands and strike the ground with their tails, and the two eagles and the two peacocks will spread their wings, so the witnesses will be startled and will testify only to the truth. It was said that what revolved around that throne was a dragon made of gold on that throne, which was a bone made for him by Sakhr the jinn. When those eagles, lions, and peacocks that were at the bottom of the throne to the top felt it revolving, they revolved with it, and when they stopped, they all stopped at Solomon's head while he was sitting, then they all sprinkled over his head whatever was in their bellies of musk and ambergris. When Solomon died, he sent Nebuchadnezzar to take the throne and carry it to Antioch. He wanted to ascend it but did not know how to ascend it. When he put his foot down, a lion struck his leg and broke it. When Solomon ascended, he put both of his feet down. Nebuchadnezzar died and the throne was carried to Jerusalem. No king has ever been able to sit on it, but no one knows the consequences of his action, and perhaps he was lifted up.

God Almighty says: **Then he repented** meaning he returned to God and repented. This has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says: **And We certainly tried Solomon** meaning We tested him by stripping him of the kingdom **and placed on his throne a body** Ibn Abbas,

And We certainly tried Solomon and placed on his throne a body, but then he returned [to God].

may God be pleased with them both, Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, and others said that it means a devil **then he repented** meaning he returned to his kingdom, his authority, and his glory. Ibn Jarir said, "The name of that devil was Sakhr, as said by Ibn Abbas **may God be pleased with them both**, Qatadah. It was said Asif, as said by Mujahid. It was said Sard, as said by Mujahid also. It was said Haqiq, as said by al-Suddi. They mentioned this story in detail and in brief. Saeed bin Abi Aruba said on the authority of Qatadah, "Solomon (peace be upon him) ordered the building of the Holy House, and it was said to him, 'His son, and no sound of iron shall be heard in it.' He said, 'So he sought that, but he was not able to.' It was said, 'There is a devil in the sea called Sakhr, who resembles a giant.' He said, 'So he sought him, and there was in the sea a spring which he would visit once every seven days.' So he drained its water and put wine in it. Then he came on the day of his visit and found the wine. He said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he returned until he became extremely thirsty, then he came to it and said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he drank it until his mind was overwhelmed.' He said, 'Then he saw the seal, or a seal with it, between his shoulders, and he was humbled.' He said, 'And his kingdom was in his seal.'" So Solomon, peace be upon him, brought it and said, **We were ordered to build this house, and it was said to us that no sound of iron should be heard in it.** So he brought the hoopoe's eggs and placed a bottle over them. The hoopoe came and circled around them and began to see its eggs but could not reach them. So he went and brought a diamond and placed it on them and cut them with it until he reached its eggs. So he took the diamond and they began to cut stones with it. When Solomon, peace be upon him, wanted to enter the toilet or the bath, he did not enter with the ring. One day he went to the bath and that devil, Sakhr, was with him, and that was during a sexual encounter he had with one of his wives. He said, "So he entered the bath and gave the devil his ring, and he threw it into the sea, and a fish swallowed it. Solomon's kingdom was taken from him, and the devil was cast in the likeness of Solomon." He said, "So he came and sat on his throne and his bed, and he was given power over all of Solomon's kingdom except for his wives. So he began to judge between them, and they began to disapprove of some things from him until they said, 'The Prophet of God has been tempted.' And among them was a man who resembled Umar ibn al-Khattab, may God be pleased with him, in strength. So he said, 'By God, I will test him.'" So he said, "O Prophet of God, and he did not think that he was anything but a Prophet of God. One of us becomes ritually impure." On a cold night, he deliberately neglects washing until the sun rises. Do you see any harm in that? He said: No. While he was like that for forty nights, the Prophet of God found his ring in the belly of a fish. He approached, and no jinn or bird would meet him except that it prostrated to him until it reached them. **And We cast upon his throne a body.** He said: It is Satan, Sakhr.

Al-Suddi said: **And We certainly tried Solomon** meaning We tested Solomon **and We placed on his throne a body** meaning a devil who sat on his throne for forty days. He said: Solomon, peace be upon him, had one hundred wives, and one of them was a woman called Jaradah, and she was the most beloved of his wives and the most trustworthy of them with him. And whenever he became ritually impure or did something, he would take off his ring and no one felt safe with him except her. So one day he gave her his ring and went to the toilet, and the devil came out in his form and said: Give me the ring, so she gave it to him. Then he came and sat in the seat of Solomon, peace be upon him. Solomon came out after that and asked her to give him his ring, so she said: Didn't you take it before? He said: No, and he went out as if he was lost, and Satan remained judging among the people for forty days. He said: The people rejected his rulings, so the readers of the Children of Israel and their scholars gathered and came until they entered upon his wives and said to them: We have rejected this, for if it was Solomon, then his mind has gone and we have rejected his rulings. He said: The women wept at that. He said: So they came walking until they reached him and surrounded him, then they spread out and read the Torah. He said: So he flew from their hands until he landed on a balcony and the ring was with him. Then he flew until he went to the sea, and the ring fell from him into the sea and a whale from the whales of the sea swallowed him. He said: So Solomon, peace be upon him, approached in the state he was in until he reached a fisherman from the fishermen of the sea, and he was very hungry. He asked them about their catch and said: I am Solomon. One of them rose up and struck him with a stick, wounding him. He began to wash his blood while he was on the seashore. The fishermen blamed their companion who struck him, and they said: What a bad thing you did where you struck him. He said: He claimed that he was Solomon. He said: So they gave him two fish from what they had scattered. He was not distracted by the beating he had endured until he went to the seashore and split open their bellies and began to wash them. He found his ring in the belly of one of them, so he took it and put it on. God restored his glory and kingdom to him. Then the birds came and hovered over him, and the people knew that it was Solomon, peace be upon him. The people stood up to apologize for what they had done. He said, "I do not praise you for your excuse, nor do I blame you for what you have done. This matter was inevitable." He said, "So he came until he reached his kingdom. He sent for Satan, and he was brought to him. He ordered that he be put in an iron chest, then it was closed and locked with a lock, and he sealed it with his ring. Then he ordered that he be thrown into the sea and will remain in it until the Hour comes. His name was Haqiq. God subjected the wind to him, although it had not been subjected to him before that, and this is what He said: "And grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Ibn Abi Nujayh said on the authority of Mujahid regarding the words of God the Most High: **And We cast upon his throne a body**, he said a devil called Asif.

So Solomon, peace be upon him, said to him, **How do you tempt people?** He said, **Show me your ring and I will tell you.** So when he gave it to him, Asif threw it into the sea, and Solomon, peace be upon him, swam and his kingdom was lost. Asif sat on his throne, and God the Most High prevented him from seeing Solomon's wives, so he did not approach them and they did not approach him, and they disowned him. So Solomon, peace be upon him, used to ask for food and say, **Do you know me? Feed me, I am Solomon.** But they accused him of lying until one day a woman gave him a fish. He opened its belly and found his ring in its belly, so his kingdom was returned to him, and Asif fled and entered the sea. I see all of these as Isra'iliyyat, and among the things that deny them is what Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala', Uthman bin Abi Shaybah, and Ali bin Muhammad told us: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We cast upon his throne a body, then he repented,** he said: Solomon, peace be upon him, wanted to enter the toilet, so he gave Al-Jarada his ring, and Al-Jarada was his wife, and she was the most beloved of his wives to him. Then Satan came in the form of Solomon and said to her, **Give me my ring,** so she gave it to him. When he put it on, the people, jinn, and devils obeyed him. When Solomon, peace be upon him, came out of the toilet, he said to her, **Give me my ring,** and she said, **I gave it to Solomon.** He said, **I am Solomon.** He said, **You lied; you are not Solomon.** So he would not come to anyone and say to him, **I am Solomon,** except that he would deny him, until the boys would throw stones at him. When Solomon saw that, he knew that it was from the command of God Almighty. He said, **And Satan stood up to judge between the people.** Then, when God, the Blessed and Exalted, wanted to restore Solomon's authority, He cast into the hearts of... People denied that devil. He said: So they sent to the wives of Solomon and said to them: Do you deny anything about Solomon? They said: Yes, he comes to us while we are menstruating, and he did not come to us before that. When the devil saw that he became aware of him, he thought that his affair was over. So they wrote books in which there was magic and blasphemy and buried them under the throne of Solomon. Then they raised them up and read them to the people and said: By this, Solomon was victorious over the people and defeated them. So the people disbelieved in Solomon, peace be upon him, and they did not stop disbelieving in him. Then that devil sent the ring and threw it into the sea, and a fish met it and took it. Solomon, peace be upon him, used to carry it on the shore for a fee. Then a man came and bought a fish in which was that fish that had the ring in its belly. He called Solomon, peace be upon him, and said: Will you carry this fish for me? He said: Yes. He said: How much? He said, **With one of these fish.** He said, "So Solomon, peace be upon him, carried the fish and went to his house. When the man reached his door, he gave him that fish that had the ring in its belly. So Solomon, peace be upon him, took it and split its belly and found the ring inside it. He took it and put it on. He said, "When he put it on, the jinn, humans, and devils obeyed him and he returned to his state and the devil

fled until he reached an island in the sea. So Solomon, peace be upon him, sent to look for him and he was a rebellious devil. They kept looking for him but could not find him until one day they found him sleeping. They came and built a structure of lead over him. He woke up and jumped up and would not jump to any place in the house except that some lead was thrown with him. He said, "So they took him and bound him and brought him to Solomon, peace be upon him. He ordered that a throne of marble be carved for him and then put inside it and then sealed it with copper. Then he ordered that it be thrown into the sea. This is what God Almighty said: 'And We certainly tried Solomon and placed on his throne a body, but he repented.' " Meaning: The devil who had power over him, its chain of transmission to Ibn Abbas **may God be pleased with him** is strong, but it appears that Ibn Abbas **may God be pleased with him** received it, if it is authentic, from the People of the Book, among whom were a group who did not believe in the prophethood of Solomon (peace be upon him), so it appears that they were lying about him. That is why there were some reprehensible things in the context, the most serious of which was the mention of women. It is well-known from Mujahid and more than one of the imams of the early Muslims that the jinn was not given power over Solomon's wives, rather God Almighty protected them from him as a way of honoring and glorifying His Prophet (peace be upon him). This story has been narrated at length from a group of the early Muslims **may God be pleased with them**, such as Sa'id ibn al-Musayyab, Zayd ibn Aslam, and a group of others, and all of it was received from the stories of the People of the Book, and God knows best.

Yahya bin Abi Aruba Al-Shaibani said: Solomon found his ring in Ashkelon, so he walked in a rag to Jerusalem out of humility before God Almighty. Narrated by Ibn Abi Hatim. Ibn Abi Hatim narrated on the authority of Ka'b al-Ahbar, regarding the description of the throne of Solomon, peace be upon him, a strange story. He said: My father, may God have mercy on him, told us: Abu Salih, the scribe of al-Layth, told us: Abu Ishaq al-Masri told me, on the authority of Ka'b al-Ahbar, that when he finished the story of Iram of the Pillars, Mu'awiyah said to him: O Abu Ishaq, tell me about the throne of Solomon, peace be upon him, and what it was on and what it was made of. He said: The throne of Solomon was made of elephant tusks, studded with pearls, rubies, emeralds, and pearls. He had made a step for it, inlaid with pearls, rubies, and emeralds. Then he ordered the throne to be surrounded on both sides by palm trees of gold, with their spikes of rubies, emeralds, and pearls. He placed on the tops of the palm trees to the right of the throne peacocks of gold. Then he placed on the tops of the palm trees to the left of the throne eagles of gold opposite the peacocks. He placed on the right of the first step two pine trees of gold, and on the left of them two lions of gold, and on the heads of the lions two columns of emeralds. He placed on both sides of the throne vines of gold that shaded the throne. Their clusters of pearls and red rubies. Then, above the steps of the throne, two great hollow lions of gold were placed, filled with musk and ambergris. When Solomon, peace be upon him, wanted to ascend his throne, the two lions would turn for an hour, then fall

And We certainly tried Solomon and placed on his throne a body, but then he returned [to God].

down and ooze out the musk and ambergris in their bellies around Solomon's throne, peace be upon him. Then, two pulpits of gold would be placed, one for his successor and the other for the chief rabbi of the Children of Israel at that time. Then, seventy pulpits of gold would be placed in front of his throne, on which would be seventy judges from the Children of Israel, their scholars, and their honorable and distinguished men. Behind all of those pulpits, there would be thirty-five pulpits of gold, on which would be no one. When he wanted to ascend his throne, he would place his feet on the lowest step, and the entire throne would turn, with everything in it and on it. The lion would extend his right hand, and the eagle would spread its left wing. Then, Solomon, peace be upon him, would ascend the second step, and the lion would extend his left hand, and the eagle would spread its right wing. When Solomon, peace be upon him, was level on the third step and sat on the throne, an eagle from those great eagles would take the crown of Solomon, peace be upon him, and place it on his head. When he placed it on... The chair turned with everything in it as a fast millstone turns. Muawiyah **may God be pleased with him** said: What turns it, O Abu Ishaq? He said: A golden dragon is on that chair, and it is huge, made by Sakhr the jinn. When they sense its turning, those lions, eagles, and peacocks that are at the bottom of the chair turn to the top. When it stops, they all stand with their heads bowed over the head of Solomon (peace be upon him) while he is sitting. Then they all sprinkle whatever is in their bellies of musk and ambergris over the head of Solomon, son of David (peace be upon them both). Then they take a golden dove standing on a column made of the jewels of the Torah and put it in his hand, and Solomon (peace be upon him) reads it to the people. He mentioned the complete story, which is very strange: "He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.'" Some of them said, **Never belong to anyone after me**, meaning, **It is not right for anyone to take it from me after me**, as was the case with the body that was thrown on his throne, not that it will be restricted to those after him from among the people. The correct view is that he asked God Almighty for a kingdom such as will not belong to anyone after him from among the people. This is the apparent context of the verse, and thus the authentic hadiths were transmitted through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said in his interpretation of this verse: Ishaq bin Ibrahim told us, Ruh and Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "An Ifrit from the jinn came to me last night - or a word to that effect - to interrupt my prayer, so God, the Blessed and Exalted, gave me power over him, and I wanted to tie him to one of the pillars of the mosque until morning so that you could all see him, but I remembered the words of my brother Solomon, peace be upon him: 'My Lord, forgive me

and grant me a kingdom such as will not belong to anyone after me.' Ruh said, 'So he sent him away humiliated.'" Muslim and al-Nasa'i also narrated it from the hadith of Shu'bah with this chain of transmission. Muslim said in his Sahih: Muhammad ibn Salamah al-Muradi told us, Abdullah ibn Wahb told us, on the authority of Muawiyah ibn Salih, Rabi'ah ibn Zayd told me, on the authority of Abu Idris al-Khawlani, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) stood up to pray, and we heard him say: **I seek refuge in God from you**. Then he said: **I curse you with the curse of God** three times, and he stretched out his hand as if he was reaching for something. When he finished praying, we said: **O Messenger of God, we heard you say something in the prayer that we had never heard you say before, and we saw you stretch out your hand**. He (blessings and peace of God be upon him) said: "The enemy of God, Satan, came with a meteor of fire to throw it in my face, so I said: "I seek refuge in God from you" three times, then I said: **I curse you with the complete curse of God**. But he did not delay three times. Then I wanted to seize him, but by God, were it not for the supplication of Solomon, he would have become bound and the children of Madinah would have played with him."

Imam Ahmad said: Abu Ahmad told us, Maysarah bin Ma'bad told us, Abu Ubaid, the chamberlain of Sulayman, told us: I saw Ata bin Yazid al-Laythi standing praying, so I went to pass something in front of him, but he turned me back. Then he said: Abu Sa'id al-Khudri, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, stood praying the dawn prayer, and he was behind him. He recited, but his recitation became confused for him. When he finished his prayer, he said: "If you had seen me and Satan, I would have reached out with my hand and continued to strangle him until I felt the coolness of his saliva between these two fingers of mine - the thumb and the one next to it. And if it were not for the supplication of my brother Sulayman, he would have become tied to one of the pillars of the mosque, being played with by the children of Madinah. So whoever among you is able to ensure that no one stands between him and the qiblah, let him do so." Abu Dawud narrated from him: **Whoever among you is able to ensure that no one stands between him and the qiblah, let him do so**, on the authority of Ahmad bin Abi Surayj, on the authority of Abu Ahmad al-Zubayri, on his authority.

Imam Ahmad said: Muawiyah bin Amr told us: Ibrahim bin Muhammad Al-Fazari told us: Al-Awza'i told us: Rabia bin Yazid bin Abdullah Al-Daylami told me: I entered upon Abdullah bin Amr, may God be pleased with them both, while he was in his garden in Taif called Al-Waht, and he was surrounded by a young man from Quraysh who committed adultery by drinking wine. I said: I have heard a hadith from you that says: "Whoever drinks a sip of wine, God Almighty will not accept his repentance for forty mornings. The wretched one is the one who was wretched in his mother's womb. Whoever comes to the Holy House with no intention of doing anything but praying in it will emerge from his sin as on the day his mother bore

him." When the young man heard the mention of wine, he withdrew his hand and then left. Abdullah bin Amr, may God be pleased with them both, said: "I do not permit anyone to say about me what I did not say. I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever drinks wine, his prayer will not be accepted for forty mornings. If he repents, God will accept his repentance, but if he returns, it is God Almighty's right to make him drink from the mud of Khabal on the Day of Resurrection.'" He said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty And He created His creation in darkness, then He cast upon them from His light. Whoever is touched by His light on that Day will be guided, and whoever misses it will go astray. That is why I say, 'The pen has dried on the knowledge of God, the Almighty and Majestic.' I heard the Messenger of God, may God bless him and grant him peace, say, 'Solomon, peace be upon him, asked God, the Almighty, for three things, and He gave him two, and we hope that we will have the third. He asked Him for a judgment that would be in accordance with His judgment, and He gave it to him. He asked Him for a kingdom that no one after him would have, and He gave it to him. He asked Him, 'Any man who leaves his home intending nothing but to pray in this mosque will emerge from his sin as on the day his mother bore him.' We hope that God, the Almighty and Majestic, has given it to us.' This last part of this hadith was narrated by al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Abdullah ibn Fayruz al-Daylami on the authority of Abdullah ibn Amr, may God be pleased with them both, who said, 'The Messenger of God, may God bless him and grant him peace, said, 'When Solomon, peace be upon him, built the Holy House in Jerusalem, he asked his Lord, the Almighty and Majestic, for three things.' He mentioned it, and it was narrated from the hadith of Rafi' ibn Umair, may God be pleased with him, with a strange chain of transmission and context. Al-Tabarani said: Muhammad ibn al-Hasan ibn Qutaybah al-Asqalani told us: Muhammad ibn Ayyub ibn Suwayd told us: My father told us: Ibrahim ibn Abi Ubla told us, on the authority of Abu al-Zahriyah, on the authority of Rafi' ibn Umair, who said: I heard the Messenger of God say: "God, the Almighty, said to David, peace be upon him, 'Build Me a house on earth.' So David built a house for himself before the house that he was commanded to build. Then God revealed to him, 'O David, you have built your house before My house.' He said, 'O Lord, this is how I have decreed for a kingdom that has been monopolized.' Then he began to build the mosque. When the wall was completed, it fell three times, so he complained about that to God, the Almighty, and said, 'O David, you are not fit to build Me a house.' He said, 'Why, O Lord?' He said, 'Because of the blood that flowed on your hands.' He said, 'O Lord, was that not in accordance with Your desire and love?' He said, 'Yes, but they are My servants, and I am the Most Merciful of them.' This was difficult for him, so God revealed to him, 'Do not be sad, for I will complete its construction by the hand of your son Solomon.' When David died, Solomon began to build it, and when it was completed, he offered the sacrifices, slaughtered the slaughtered animals, and gathered the Children of Israel. Then God revealed to him, 'I see your joy at the building of My house.'" Ask Me and I will

give you. He said: I ask You for three things: a judgment that matches Your judgment, a kingdom that no one after me will have, and whoever comes to this House intending nothing but to pray in it will emerge from his sins as on the day his mother bore him. The Messenger of God, may God bless him and grant him peace, said: As for the two, he has been given them, and I hope that he has been given the third. Imam Ahmad said: Abd al-Samad told us, Umar ibn Rashid al-Yamami told us, Iyas ibn Salamah al-Akwa' told us, on the authority of his father, may God be pleased with him, who said: I never heard the Messenger of God, may God bless him and grant him peace, supplicate except that he began it with: **Glory be to God, my Lord, the Most High, the Most Great, the Giver.** Abu Ubayd said: Ali ibn Thabit told us, on the authority of Ja'far ibn Burqan, on the authority of Salih ibn Samar, who said: When the Prophet of God, David, peace be upon him, died, God, the Blessed and Exalted, revealed to his son, Solomon, peace be upon him, to ask Me for your need. He said: I ask You to make for me a heart that fears You as my father's heart was, and to make my heart love You as my father's heart was. God, the Mighty and Sublime, said: I sent to My servant and asked him for his need, and his need was that I make his heart fear Me and I will make his heart love me, so that I may give him a kingdom that no one after him shall have.

God the Almighty said: **So We subjected to him the wind, blowing gently at his command wherever he desired**, and after that He said: **So he gave him what he gave him**, and in the Hereafter he will not be held accountable. This is how Abu al-Qasim ibn Asakir mentioned it in the biography of Solomon, peace be upon him, in his history. It was narrated from some of the early Muslims that he said: It reached me from David, peace be upon him, that he said: **My God, be to Solomon as You were to me**, so God the Almighty revealed to him: **Tell Solomon to be to me as You were to me, and I will be to him as I was to you.** And the words of God the Most High: **So We subjected to him the wind, blowing gently at his command wherever he desired**, Al-Hasan al-Basri, may God have mercy on him, said: When Solomon, peace be upon him, hamstringed the horses in anger for God the Almighty, God the Almighty compensated him with something better and faster, the wind that took a month in the morning and a month in the evening.

And His statement, the Most High, **Wherever he strikes** means wherever he wants in the country. And His statement, the Most High, the Majestic, **And the devils, every builder and diver** means among them are those who are used in huge buildings such as niches, statues, basins like basins, and fixed cauldrons, and other such arduous tasks that humans are unable to undertake. And a group are divers in the seas extracting the pearls, jewels, and precious things that are found only there. **And others bound in chains** meaning bound in shackles and shackles from those who rebelled and disobeyed and refused to work or who did wrong and transgressed.

And the Almighty said: **This is Our gift, so bestow or withhold without account.** That is, this that We have given you of complete dominion and perfect authority, as you asked Us, so give to whomever you wish and

And We certainly tried Solomon and placed on his throne a body, but then he returned [to God].

deprive whomever you wish, without being held accountable. That is, whatever you do is permissible for you. Judge as you wish, for it is correct. It has been proven in the two Sahih's that when the Messenger of God, may God bless him and grant him peace, was given the choice between being a slave and messenger - who does what he is commanded to do, but is merely a distributor who distributes among the people as God, the Almighty, commanded him to do - and being a prophet and king who gives to whomever he wishes and prevents whomever he wishes without account or blame, he chose the first status after consulting Gabriel, peace be upon him, who told him to be humble. So he chose the first status because it is of higher rank with God, the Almighty, and higher in status in the afterlife, even though the second status, which is prophethood with kingship, is also great in this world and the hereafter. For this reason, when God, the Blessed and Exalted, mentioned what He gave to Solomon, peace be upon him, in this world, He, the Almighty, pointed out that he will have a portion with God on the Day of Resurrection as well, as God, the Almighty, said: **And indeed, he will have nearness to Us and a good place of return.** That is, in this world. And the hereafter.

Fath al-Qadir

His saying: 34- **And We certainly tried Solomon** meaning, We tested him and examined him. Al-Wahidi said: Most of the commentators said: Solomon married a woman from the daughters of kings, and she worshipped an idol in his house, and Solomon did not know about it, so he was tested due to his negligence of humiliation. It was said that the reason for the trial was that Solomon married a woman called Jaradah, and he loved her intensely. Two groups disputed before him: one of them was from the people of Jaradah, and he wanted to be the judge, so he judged between them justly. It was said that the reason was that he concealed himself from the people for three days, not judging between anyone. It was said that he married this Jaradah while she was a polytheist because he offered her Islam, but she said: Kill me, but I will not convert to Islam. Ka'b Al-Ahbar said: When he wronged the horses by killing them, his kingdom was taken away. Al-Hasan said: He approached some of his wives during menstruation or other times. It was said that he was ordered not to marry a woman except from the Children of Israel, so he married a woman from outside them. It was said that the reason for his temptation is what was proven in the authentic hadith that he said: **Tonight I will go around to ninety women, each of whom will bring forth a knight fighting in the way of God.** He did not say: **If God wills.** Others said otherwise. Then God, the Almighty, explained how He punished him, saying: **And We cast upon his throne a body.** The word *body* is in the accusative case as the object of **we cast**. It was also said that it is in the accusative case as a state, interpreted by the derivative: meaning weak or empty, but the former is more correct. Most of the commentators said: This body that God cast upon Solomon's throne was a devil named Sakhr, who rebelled against God and did not obey Him. God cast

the likeness of Solomon upon him, and he continued to plot until he obtained Solomon's ring. This happened when Solomon entered the toilet, because he used to throw it away whenever he entered the toilet. Sakhr came in the form of Solomon and took the ring from one of Solomon's wives. He sat on Solomon's bed and remained in his kingdom for forty days while Solomon was on the run. Mujahid said: Solomon said to a devil: How do you tempt people? He said: Show me your ring and I will tell you. When he gave it to him, he threw it into the sea, and his kingdom was lost. Satan sat on his throne, and God prevented Solomon's wives from him, so he did not go near them. Solomon used to ask for food, saying: Do you know me? Feed me. But they called him a liar until one day a woman gave him a fish. He split open its belly and found his ring inside it, and his kingdom was returned to him. This is the meaning of His statement: **Then he repented**, meaning he returned to his kingdom after forty days. It was said that the meaning of *repented* is that he returned to God in repentance for his sin, and this is the correct view.

Tafsir al-Baghawi

34. The Almighty said: **And We certainly tried Solomon**, meaning, We tested him and tried him by taking away his kingdom.

The reason for that was what Muhammad ibn Ishaq reported on the authority of Wahb ibn Munabbih, who said: Solomon, peace be upon him, heard of a city on an island in the sea called Sidon, in which there was a king of great importance, to whom people had no way due to his location in the sea. God had given Solomon during his reign a power that nothing could resist on land or sea, only the wind could reach him. So he went out to that city, carried by the wind on the surface of the water, until he descended upon it with his soldiers of jinn and humans. He killed its king, took control, and took captive what was in it. Among what he took was a daughter of that king called Jaradah, the likes of whom he had never seen in beauty and loveliness. He chose her for himself and called her to Islam, and she converted despite her harshness and lack of understanding. He loved her with a love he had never loved any of his wives. She was in such a high position with him that her sadness would not go away and her tears would not stop. That upset Solomon, so he said to her: Woe to you! What is this sadness that will not go away and this tears that will not stop? She said: I remember my father and his kingdom and what he was in and what happened to him and that saddens me. Solomon said: God has replaced him for you with a kingdom greater than his kingdom and a power greater than his power, and He has guided you to Islam, which is better than all of that. She said: That is so, but when I remember him, what you see of sadness strikes me. If you were to command the devils to draw his image in my house where I see it morning and evening, I would hope that that would remove my sadness and console me some of what I find in myself. So Solomon commanded the devils and said: Draw for her the

image of her father in her house so that she will not deny anything of it. So they drew it for her until she saw her father with his own eyes, except that there was no soul in him. So she went to him when they made him and put on his cloak, shirt, turban and covered him with the same clothes he used to wear. Then whenever Solomon left her house, she would go to him in the morning with her slave girls so that she would prostrate to him, and they would prostrate to him as she used to do with him during his reign. She would go out every evening doing the same, and Solomon would not know anything about that for forty mornings. This report reached Asif bin Barkhiya, who was a friend and was not turned away from the doors of Solomon. Whenever he wanted to enter one of his houses, he would enter, whether Solomon was present or absent. He came to him and said: O Prophet of God, my age has grown old, my bones have weakened, and my life has run out. It is time for me to go, so I would like to stand before death to remember those of God's prophets who have passed away.

And I praise them with my knowledge of them, and I teach people some of the things they were ignorant of of their many affairs. He said: Do so. So Solomon gathered the people for him, and he stood among them as a preacher and mentioned the prophets of God who had passed away, and he praised each prophet for what he had done, and he mentioned what God had favored him with until he reached Solomon and said: How forbearing you are in your youth, and how pious you are in your youth, and how excellent you are in your youth, and how wise your affairs are in your youth, and how far you are from everything you dislike in your youth. Then he left. Solomon, peace be upon him, felt in himself because of that until it filled him with anger. When Solomon entered his house, he sent to him and said: O Asif, you mentioned the prophets of God who have passed away, and you praised them well in all their times, and in every condition of their affair. But when you mentioned me, you began to praise me well in my youth, and remained silent about what else of my affair in my old age? So what did you do at the end of my affair? He said: Someone other than God has been worshipped in your house for forty mornings in love with a woman. He said: In my house? He said: In your house. He said: To God we belong and to Him we shall return. I know that you only said what you said because of something that had reached you. Then Solomon returned to his house and broke that idol, and punished that woman and her children. Then he ordered the clothes of purity to be brought, and they were clothes that were not spun except by virgins, and not woven except by virgins, and not washed except by virgins. No woman who had seen blood had ever touched them. So he put them on and went out to a deserted area alone. He ordered ashes to be spread out for him. Then he came repentant to God Almighty, until he sat on those ashes and rubbed his clothes in them in humility to God Almighty, and supplicating to Him, crying and praying, and seeking forgiveness for what had happened in his house. He remained like that all day until evening. Then he returned to his house. He had a slave girl called Al-Aminah. Whenever he entered his place of worship or wanted to have intercourse with one of his

wives, he would place a ring near her until he purified himself. He would not touch his ring except when he was pure. His kingdom was in his ring, so he placed it near her one day. Then He entered his school and the devil, the owner of the sea, whose name was Sakhr, came to her in the form of Solomon, and she did not deny anything of him. He said: My ring, Amina! So she gave it to him, and he put it in his hand and then went out until he sat on Solomon's bed, and the birds, jinn and humans were busy around him. Solomon went out and came to Amina and she had changed his state and appearance to everyone who saw him. He said: O Amina, my ring. She said: Who are you? He said: I am Solomon, son of David. She said: You have lied. Solomon came and took his ring while he was sitting on his royal throne. Solomon knew that his sin had overtaken him, so he went out and stood in front of the houses of the Children of Israel and said: I am Solomon, son of David. They threw dirt on him and cursed him, and said: Look at this madman. What is he saying? He claims to be Solomon. When Solomon saw that, he went to the sea and carried whales to the market for the seafarers. Every day, they gave him two fish. In the evening, he sold one of his fish for loaves of bread and grilled the other and ate it. He remained like that for forty mornings, the same number of times that the idol worshipper had been in his house. Asaf and the leaders of the Children of Israel denounced the ruling of the enemy of God, Satan, during those forty. Asaf said: O people of Children of Israel, have you seen the difference in the ruling of the son of David as you have seen? They said: Yes. He said: Give me time until I go to his wives and ask them: Do you deny his private affair as we denied it in general and in public? So he went to his wives and said: Woe to you! Do you deny the affair of the son of David as we denied? They said: The worst of it is that he leaves one of us with a woman in her blood and does not wash after sexual impurity. He said: To God we belong and to Him we shall return. Indeed, this is a clear trial. Then he went out to the Children of Israel and said: There is nothing greater in the private than what is in the public. When forty mornings had passed, Satan flew from his seat, then he passed by the sea and threw the ring into it, and a fish swallowed it, and some of the fishermen took it. Solomon had made for him the beginning of that day, until when it was evening, he gave him his two fish and the fish that had taken the ring. Solomon went out with his two fish and sold the one that did not have the ring in its belly for loaves of bread. Then he went to the other fish and split it open to grill it, and his ring met him in its belly, so he took it and put it in his hand, and he fell in prostration, and the birds and the jinn were busy around him, and the people came to him, and he recognized the one who had entered upon him when he had happened in his house, so he returned to his kingdom and showed repentance for his sin, and he ordered the devils and said: Bring me Sakhr, so the devils sought him until He took him, and he was brought to him, and they brought him a rock, so he made a hole in it and put him inside it, then he tied it with another, then he bound it with iron and lead, then he ordered him to be thrown into the sea. This is the hadith of Wahn.

Al-Hassan said: God would not give Satan power over his wives.

And We certainly tried Solomon and placed on his throne a body, but then he returned [to God].

Al-Suddi said: The reason for Solomon's tribulation was that he had one hundred wives, and one of them was a woman called Jaradah, who was the most beloved of his wives and the most trustworthy of them with him. He used to entrust her with his ring when he needed something, so one day she said to him: My brother had a dispute with so-and-so, and I would like you to judge in his favor when he comes to you. He said: Yes, but he did not, so he was tested by his words, so he gave him his ring and went out, then Satan came in his form and took it and sat in Solomon's place, and Solomon, peace be upon him, came out and asked her for his ring, so she said: Didn't you take it? He said: No. He went out and Satan remained judging among the people for forty days. The people disapproved of his judgment. The reciters and scholars of the Children of Israel gathered and went to his wives and said: We disapprove of this. If it is Solomon, then his mind has gone. The women wept at that and came and surrounded him. They spread out the Torah and read it. Then he flew from their hands until he landed on a balcony with the ring. Then he flew until he went to the sea. The ring fell from him into the sea and a whale swallowed it. Solomon came until he came to a fisherman who was very hungry. He asked him for food from his catch and said: I am Solomon. One of them rose up and struck him with a stick, wounding him. He began to wash his blood on the seashore. The fishermen blamed their companion who had struck him and gave him two fish from what they had scattered. He slit open their bellies and began to wash them. He found his ring in the belly of one of them. He put it on and God restored his kingdom and his glory to him.

The birds hovered over him and the people recognized that it was Solomon. They stood up to apologize for what they had done, but he said: I do not praise you for your apology, nor do I blame you for what you have done. This is something that will happen and must happen. Then he came until he reached his kingdom and ordered that Satan be brought to him, who took his ring and put it in an iron box, and closed it with a lock, and sealed it with his ring. He ordered that he be thrown into the sea and he is still alive today.

In some narrations: When Solomon was tempted, the ring fell from his hand, and it was his kingdom, so Solomon put it back on his hand and it fell, and Solomon was certain of the temptation, so he came to Asaf and said to Solomon: You are tempted by your sin, and the ring will not stay on your hand [for fourteen days], so flee to God repentant, for I will take your place and follow your path until God accepts your repentance, so Solomon fled to his Lord, and Asaf took the ring, put it on his finger and it remained, so it is the body of which God Almighty said: **(And We placed on his throne a body)** So Asaf remained in his kingdom and followed his path for fourteen days until God restored Solomon's kingdom, so he sat on his throne and put the ring back on his hand and it remained.

It was narrated on the authority of Saeed bin Al-Musayyab that he said: Solomon concealed himself from the people for three days, so God revealed to him: **You concealed yourself from the people for three days?**

Why did you not look into the affairs of My servants? So God Almighty tested him. Then he mentioned the hadith of the ring and the devil taking it, as we have narrated.

It was said: Solomon said one day, **I will go around to all my wives tonight, and each one will bring forth a son who will fight in the way of God.** He made no exception. He had intercourse with them, and nothing came out of them except a split child. The midwife brought him and placed him on his throne. This is what God Almighty said: **And We placed on his throne a body.**

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, Abu Al-Yaman told us, Shuaib told us, Abu Al-Zinad told us, on the authority of Al-Araj, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "Solomon said: 'Tonight I will go around to ninety women, each of whom will give birth to a knight who will fight in the way of God.' His companion said to him: 'Say God willing.' But he did not say God willing. So he went around to all of them, and none of them became pregnant except one woman, who gave birth to half a man. By God, in whose hand is the soul of Muhammad, if he had said God willing, they would all have fought in the way of God as knights."

Tawus said on the authority of Abu Hurairah: I will go around tonight with one hundred women. The king said to him: Say God willing. But he did not say it and forgot. The most famous saying is that the body that was thrown on his throne was Sakhr the jinn, so that is what God Almighty said: **And We threw on his throne a body, then he repented,** meaning he returned to his kingdom after forty days. So when he returned

Tafsir al-Baidawi

34- And We certainly tried Solomon and placed on his throne a body, but he repented. The most correct of what was said about him is what was narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: "I will go around tonight to seventy women, each of whom will bring forth a knight who will fight in the cause of God. He did not say, 'God willing.' So he went around to them, and none of them became pregnant except one who gave birth to a half-man. By the One in Whose Hand is the soul of Muhammad, if he had said, 'God willing,' they would have fought as knights." It was also said that a son was born to him, and the devils gathered to kill him, so he knew that, so he would go out to him in the clouds, and he did not realize it until he was thrown onto his throne dead, and he realized his mistake in not putting his trust in God. It was said that he invaded Sidon from Algeria, killed its king, and captured his daughter Jaradah, whom he loved and could not stop her tears for her father. He ordered the devils to present his image to her, so she would come to it and come back with her children,

prostrating to it as was their custom during his reign. Asaf informed him, so he broke the image, struck the woman, and went out into the desert, weeping and supplicating. He had a slave girl named Amina. When he entered to purify herself, he gave her his ring, and his kingdom was in it. One day, he gave it to her, and a devil named Sakhr appeared to her in his image, took the ring, put it on his seal, and sat on his throne. All creation gathered around him, and he carried out his rule over everything except his wives. So Solomon changed his appearance, and he came to her to ask for the ring, but she expelled him. He knew that sin had overtaken him, so he went around the houses begging until forty days had passed, the number of days that the image was worshipped in his house. Then the devil flew away and threw the ring into the sea, and a fish swallowed it. It fell into his hand, so he ripped open its belly, found the ring, put it on his seal, and fell down. Prostrating and the king returned to him, so on this body is a rock that was named after it and it is a body without a soul because it was represented by something that was not like that, and the sin was his neglect of the state of his people because making statues was permissible at that time, and prostrating without his knowledge does not harm him.

Surat Sad 38:35

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Surat Sad 38:35

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Tafsir al-Jalalayn

35 - **He said, My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me** i.e. other than me, such as **who will guide him after God?** i.e. other than God? **Indeed, You are the Bestower.**

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.'** God Almighty says: Solomon said, beseeching his Lord: "My Lord, cover for me my sin which I committed between myself and You, so do not punish me for it. And grant me a kingdom such as will not belong to anyone after me." No one will take it from me as Satan took it from me before.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.'** He said: A kingdom that I will not take away from him as you took away from him.

Some Arab scholars interpreted the meaning of his saying: **It is not appropriate for anyone after me** to mean that no one after me will have it, as Ibn Ahmar said:

What a mother forgives the dark-skinned, sallow-faced woman who banishes the tiles from her

On the top of a high phoenix, no plain or mountain can reach it.

Meaning: There is no plain or mountain more fortified than it.

And His saying: **Indeed, You are the Giver**, meaning: You are the Giver of whatever You will to whomever You will. In Your hand are the treasures of everything. You open from that whatever You will for whomever You will.

Tafsir al-Qurtubi

God Almighty says: **He said, 'My Lord, forgive me'**

meaning forgive my sin **and grant me a kingdom such as will not belong to anyone after me.** It is said: How could Solomon have sought the world, when God Almighty had condemned it, hated it, and considered it insignificant to Him? The answer is that according to scholars, this refers to fulfilling the rights of God Almighty, governing His kingdom, arranging the ranks of His creation, establishing His boundaries, preserving His rituals, glorifying His symbols, demonstrating His worship, adhering to His obedience, regulating the law of governance enforced by Him, and fulfilling the promises that He knows what none of His creation knows, as He declared to His angels when He said: **Indeed, I know that which you do not know.** (al-Baqarah 2:30) The savage of Solomon, peace be upon him, that his request was a request for the world itself, that he and the prophets were the most ascetic of God's creation regarding it, and that he only asked for its kingdom for God, just as Noah asked for its destruction and annihilation for God, so they were praised and granted that request. Noah was granted his request, so those on it perished, and Solomon was given the kingdom. It has been said that this was by the command of God, the Mighty and Sublime, in the manner that God knew that no one could control except Him alone, without the rest of His servants. Or He meant to say a great kingdom, so He said: **It is not appropriate for anyone after me.** This is questionable, but the first is more correct. Then he said to him: **This is our gift, so bestow or withhold without account.** Al-Hasan said: No one is accountable to God for His blessings except Solomon, son of David, peace be upon him, for he said: **This is our gift**, the verse.

I said: This refutes what was narrated in the hadith: The last of the prophets to enter Paradise was Solomon, son of David, peace be upon him, due to the status of his kingdom in this world. In some hadiths: He will enter Paradise forty years after the prophets. This was mentioned by the author of Al-Qut, and it is a hadith that has no basis. Because if His gifts are not subject to any accountability because they are from His bounty, then how can he be the last of the prophets to enter Paradise, when He, the Almighty, says: **And indeed, for him is nearness to Us and a good place of return.** And in the Sahih: **Every prophet has a supplication that is answered, so every prophet hastened his supplication**, the hadith. It was mentioned previously, so he made for him a need that had been fulfilled before asking, and therefore there was no accountability for him. The meaning of his saying: **It is not appropriate for anyone after me** is that he should ask Him. It is as if he asked to be prevented from asking after him, so that no one would have hope in him, and he did not ask to be prevented from being answered. It was said: His request for a kingdom that no one after him should have, so that his place and honor with God would be apparent in the creation of the heavens and the earth, for the prophets, peace be upon them, competed for place with Him, so each one liked to have a special status that would be used as evidence of his place with Him. For this reason: "When the Prophet, peace and blessings be upon him, seized the genie who wanted to interrupt his prayer and God

gave him power over him, he wanted to tie him up, then he remembered the words of his brother Solomon: 'My Lord, forgive me and grant me a kingdom such as no one after me will have,' so he sent him back humiliated." If someone after him had been given the same, his special status would have been lost. It is as if the Prophet, peace and blessings be upon him, hated to compete with him for that special status, after he knew that it was something that he was singled out for by the devils' subjugation, and that he had been granted the status that no one after him would have. And God knows best.

Tafsir Ibn Kathir

God Almighty says: **And We certainly tried Solomon meaning We tested him by stripping him of the kingdom and placed on his throne a body** Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, and others said that it means a devil **then he repented** meaning he returned to his kingdom, his authority, and his glory. Ibn Jarir said, "The name of that devil was Sakhr, as said by Ibn Abbas **may God be pleased with them both**, Qatadah. It was said Asif, as said by Mujahid. It was said Sard, as said by Mujahid also. It was said Haqiq, as said by al-Suddi. They mentioned this story in detail and in brief. Saeed bin Abi Aruba said on the authority of Qatadah, "Solomon (peace be upon him) ordered the building of the Holy House, and it was said to him, 'His son, and no sound of iron shall be heard in it.' He said, 'So he sought that, but he was not able to.' It was said, 'There is a devil in the sea called Sakhr, who resembles a giant.' He said, 'So he sought him, and there was in the sea a spring which he would visit once every seven days.' So he drained its water and put wine in it. Then he came on the day of his visit and found the wine. He said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he returned until he became extremely thirsty, then he came to it and said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he drank it until his mind was overwhelmed.' He said, 'Then he saw the seal, or a seal with it, between his shoulders, and he was humbled.' He said, 'And his kingdom was in his seal.'" So Solomon, peace be upon him, brought it and said, **We were ordered to build this house, and it was said to us that no sound of iron should be heard in it.** So he brought the hoopoe's eggs and placed a bottle over them. The hoopoe came and circled around them and began to see its eggs but could not reach them. So he went and brought a diamond and placed it on them and cut them with it until he reached its eggs. So he took the diamond and they began to cut stones with it. When Solomon, peace be upon him, wanted to enter the toilet or the bath, he did not enter with the ring. One day he went to the bath and that devil, Sakhr, was with him, and that was during a sexual encounter he had with one of his wives. He said, "So he entered the bath and gave the devil his ring, and he threw it into the sea, and a fish swallowed it. Solomon's kingdom was taken from him, and the devil was cast in the likeness of Solomon." He

said, "So he came and sat on his throne and his bed, and he was given power over all of Solomon's kingdom except for his wives. So he began to judge between them, and they began to disapprove of some things from him until they said, 'The Prophet of God has been tempted.' And among them was a man who resembled Umar ibn al-Khattab, may God be pleased with him, in strength. So he said, 'By God, I will test him.'" So he said, "O Prophet of God, and he did not think that he was anything but a Prophet of God. One of us becomes ritually impure." On a cold night, he deliberately neglects washing until the sun rises. Do you see any harm in that? He said: No. While he was like that for forty nights, the Prophet of God found his ring in the belly of a fish. He approached, and no jinn or bird would meet him except that it prostrated to him until it reached them. **And We cast upon his throne a body.** He said: It is Satan, Sakhr.

Al-Suddi said: **And We certainly tried Solomon meaning We tested Solomon and We placed on his throne a body** meaning a devil who sat on his throne for forty days. He said: Solomon, peace be upon him, had one hundred wives, and one of them was a woman called Jaradah, and she was the most beloved of his wives and the most trustworthy of them with him. And whenever he became ritually impure or did something, he would take off his ring and no one felt safe with him except her. So one day he gave her his ring and went to the toilet, and the devil came out in his form and said: Give me the ring, so she gave it to him. Then he came and sat in the seat of Solomon, peace be upon him. Solomon came out after that and asked her to give him his ring, so she said: Didn't you take it before? He said: No, and he went out as if he was lost, and Satan remained judging among the people for forty days. He said: The people rejected his rulings, so the readers of the Children of Israel and their scholars gathered and came until they entered upon his wives and said to them: We have rejected this, for if it was Solomon, then his mind has gone and we have rejected his rulings. He said: The women wept at that. He said: So they came walking until they reached him and surrounded him, then they spread out and read the Torah. He said: So he flew from their hands until he landed on a balcony and the ring was with him. Then he flew until he went to the sea, and the ring fell from him into the sea and a whale from the whales of the sea swallowed him. He said: So Solomon, peace be upon him, approached in the state he was in until he reached a fisherman from the fishermen of the sea, and he was very hungry. He asked them about their catch and said: I am Solomon. One of them rose up and struck him with a stick, wounding him. He began to wash his blood while he was on the seashore. The fishermen blamed their companion who struck him, and they said: What a bad thing you did where you struck him. He said: He claimed that he was Solomon. He said: So they gave him two fish from what they had scattered. He was not distracted by the beating he had endured until he went to the seashore and split open their bellies and began to wash them. He found his ring in the belly of one of them, so he took it and put it on. God restored his glory and kingdom to him. Then the birds came and hovered over him, and the people knew that it was Solomon, peace be upon him. The people stood up to apologize for what they had done.

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

He said, "I do not praise you for your excuse, nor do I blame you for what you have done. This matter was inevitable." He said, "So he came until he reached his kingdom. He sent for Satan, and he was brought to him. He ordered that he be put in an iron chest, then it was closed and locked with a lock, and he sealed it with his ring. Then he ordered that he be thrown into the sea and will remain in it until the Hour comes. His name was Haqiq. God subjected the wind to him, although it had not been subjected to him before that, and this is what He said: "And grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Ibn Abi Nujayh said on the authority of Mujahid regarding the words of God the Most High: **And We cast upon his throne a body**, he said a devil called Asif. So Solomon, peace be upon him, said to him, **How do you tempt people?** He said, **Show me your ring and I will tell you.** So when he gave it to him, Asif threw it into the sea, and Solomon, peace be upon him, swam and his kingdom was lost. Asif sat on his throne, and God the Most High prevented him from seeing Solomon's wives, so he did not approach them and they did not approach him, and they disowned him. So Solomon, peace be upon him, used to ask for food and say, **Do you know me? Feed me, I am Solomon.** But they accused him of lying until one day a woman gave him a fish. He opened its belly and found his ring in its belly, so his kingdom was returned to him, and Asif fled and entered the sea. I see all of these as Isra'iliyyat, and among the things that deny them is what Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala', Uthman bin Abi Shaybah, and Ali bin Muhammad told us: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We cast upon his throne a body, then he repented**, he said: Solomon, peace be upon him, wanted to enter the toilet, so he gave Al-Jarada his ring, and Al-Jarada was his wife, and she was the most beloved of his wives to him. Then Satan came in the form of Solomon and said to her, **Give me my ring**, so she gave it to him. When he put it on, the people, jinn, and devils obeyed him. When Solomon, peace be upon him, came out of the toilet, he said to her, **Give me my ring**, and she said, **I gave it to Solomon.** He said, **I am Solomon.** He said, **You lied; you are not Solomon.** So he would not come to anyone and say to him, **I am Solomon**, except that he would deny him, until the boys would throw stones at him. When Solomon saw that, he knew that it was from the command of God Almighty. He said, **And Satan stood up to judge between the people.** Then, when God, the Blessed and Exalted, wanted to restore Solomon's authority, He cast into the hearts of... People denied that devil. He said: So they sent to the wives of Solomon and said to them: Do you deny anything about Solomon? They said: Yes, he comes to us while we are menstruating, and he did not come to us before that. When the devil saw that he became aware of him, he thought that his affair was over. So they wrote books in which there was magic and

blasphemy and buried them under the throne of Solomon. Then they raised them up and read them to the people and said: By this, Solomon was victorious over the people and defeated them. So the people disbelieved in Solomon, peace be upon him, and they did not stop disbelieving in him. Then that devil sent the ring and threw it into the sea, and a fish met it and took it. Solomon, peace be upon him, used to carry it on the shore for a fee. Then a man came and bought a fish in which was that fish that had the ring in its belly. He called Solomon, peace be upon him, and said: Will you carry this fish for me? He said: Yes. He said: How much? He said, **With one of these fish.** He said, "So Solomon, peace be upon him, carried the fish and went to his house. When the man reached his door, he gave him that fish that had the ring in its belly. So Solomon, peace be upon him, took it and split its belly and found the ring inside it. He took it and put it on. He said, "When he put it on, the jinn, humans, and devils obeyed him and he returned to his state and the devil fled until he reached an island in the sea. So Solomon, peace be upon him, sent to look for him and he was a rebellious devil. They kept looking for him but could not find him until one day they found him sleeping. They came and built a structure of lead over him. He woke up and jumped up and would not jump to any place in the house except that some lead was thrown with him. He said, "So they took him and bound him and brought him to Solomon, peace be upon him. He ordered that a throne of marble be carved for him and then put inside it and then sealed it with copper. Then he ordered that it be thrown into the sea. This is what God Almighty said: 'And We certainly tried Solomon and placed on his throne a body, but he repented.' " Meaning: The devil who had power over him, its chain of transmission to Ibn Abbas **may God be pleased with him** is strong, but it appears that Ibn Abbas **may God be pleased with him** received it, if it is authentic, from the People of the Book, among whom were a group who did not believe in the prophethood of Solomon (peace be upon him), so it appears that they were lying about him. That is why there were some reprehensible things in the context, the most serious of which was the mention of women. It is well-known from Mujahid and more than one of the imams of the early Muslims that the jinn was not given power over Solomon's wives, rather God Almighty protected them from him as a way of honoring and glorifying His Prophet (peace be upon him). This story has been narrated at length from a group of the early Muslims **may God be pleased with them**, such as Sa'id ibn al-Musayyab, Zayd ibn Aslam, and a group of others, and all of it was received from the stories of the People of the Book, and God knows best.

Yahya bin Abi Aruba Al-Shaibani said: Solomon found his ring in Ashkelon, so he walked in a rag to Jerusalem out of humility before God Almighty. Narrated by Ibn Abi Hatim. Ibn Abi Hatim narrated on the authority of Ka'b al-Ahbar, regarding the description of the throne of Solomon, peace be upon him, a strange story. He said: My father, may God have mercy on him, told us: Abu Salihi, the scribe of al-Layth, told us: Abu Ishaq al-Masri told me, on the

authority of Ka'b al-Ahbar, that when he finished the story of Iram of the Pillars, Mu'awiyah said to him: O Abu Ishaq, tell me about the throne of Solomon, peace be upon him, and what it was on and what it was made of. He said: The throne of Solomon was made of elephant tusks, studded with pearls, rubies, emeralds, and pearls. He had made a step for it, inlaid with pearls, rubies, and emeralds. Then he ordered the throne to be surrounded on both sides by palm trees of gold, with their spikes of rubies, emeralds, and pearls. He placed on the tops of the palm trees to the right of the throne peacocks of gold. Then he placed on the tops of the palm trees to the left of the throne eagles of gold opposite the peacocks. He placed on the right of the first step two pine trees of gold, and on the left of them two lions of gold, and on the heads of the lions two columns of emeralds. He placed on both sides of the throne vines of gold that shaded the throne. Their clusters of pearls and red rubies. Then, above the steps of the throne, two great hollow lions of gold were placed, filled with musk and ambergris. When Solomon, peace be upon him, wanted to ascend his throne, the two lions would turn for an hour, then fall down and ooze out the musk and ambergris in their bellies around Solomon's throne, peace be upon him. Then, two pulpits of gold would be placed, one for his successor and the other for the chief rabbi of the Children of Israel at that time. Then, seventy pulpits of gold would be placed in front of his throne, on which would be seventy judges from the Children of Israel, their scholars, and their honorable and distinguished men. Behind all of those pulpits, there would be thirty-five pulpits of gold, on which would be no one. When he wanted to ascend his throne, he would place his feet on the lowest step, and the entire throne would turn, with everything in it and on it. The lion would extend his right hand, and the eagle would spread its left wing. Then, Solomon, peace be upon him, would ascend the second step, and the lion would extend his left hand, and the eagle would spread its right wing. When Solomon, peace be upon him, was level on the third step and sat on the throne, an eagle from those great eagles would take the crown of Solomon, peace be upon him, and place it on his head. When he placed it on... The chair turned with everything in it as a fast millstone turns. Muawiyah **may God be pleased with him** said: What turns it, O Abu Ishaq? He said: A golden dragon is on that chair, and it is huge, made by Sakhr the jinn. When they sense its turning, those lions, eagles, and peacocks that are at the bottom of the chair turn to the top. When it stops, they all stand with their heads bowed over the head of Solomon (peace be upon him) while he is sitting. Then they all sprinkle whatever is in their bellies of musk and ambergris over the head of Solomon, son of David (peace be upon them both). Then they take a golden dove standing on a column made of the jewels of the Torah and put it in his hand, and Solomon (peace be upon him) reads it to the people. He mentioned the complete story, which is very strange: "He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.'" Some of them said, **Never belong to anyone after me**, meaning, **It is not right for anyone to take it from me after me**, as was the case with the body that was thrown on his throne, not that it will be restricted to those after him from among the people.

The correct view is that he asked God Almighty for a kingdom such as will not belong to anyone after him from among the people. This is the apparent context of the verse, and thus the authentic hadiths were transmitted through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said in his interpretation of this verse: Ishaq bin Ibrahim told us, Ruh and Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "An Ifrit from the jinn came to me last night - or a word to that effect - to interrupt my prayer, so God, the Blessed and Exalted, gave me power over him, and I wanted to tie him to one of the pillars of the mosque until morning so that you could all see him, but I remembered the words of my brother Solomon, peace be upon him: 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.' Ruh said, 'So he sent him away humiliated.'" Muslim and al-Nasa'i also narrated it from the hadith of Shu'bah with this chain of transmission. Muslim said in his Sahih: Muhammad ibn Salamah al-Muradi told us, Abdullah ibn Wahb told us, on the authority of Muawiyah ibn Salih, Rabi'ah ibn Zayd told me, on the authority of Abu Idris al-Khawlani, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) stood up to pray, and we heard him say: **I seek refuge in God from you**. Then he said: **I curse you with the curse of God** three times, and he stretched out his hand as if he was reaching for something. When he finished praying, we said: **O Messenger of God, we heard you say something in the prayer that we had never heard you say before, and we saw you stretch out your hand**. He (blessings and peace of God be upon him) said: "The enemy of God, Satan, came with a meteor of fire to throw it in my face, so I said: 'I seek refuge in God from you' three times, then I said: **I curse you with the complete curse of God**. But he did not delay three times. Then I wanted to seize him, but by God, were it not for the supplication of Solomon, he would have become bound and the children of Madinah would have played with him."

Imam Ahmad said: Abu Ahmad told us, Maysarah bin Ma'bad told us, Abu Ubaid, the chamberlain of Sulayman, told us: I saw Ata bin Yazid al-Laythi standing praying, so I went to pass something in front of him, but he turned me back. Then he said: Abu Sa'id al-Khudri, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, stood praying the dawn prayer, and he was behind him. He recited, but his recitation became confused for him. When he finished his prayer, he said: "If you had seen me and Satan, I would have reached out with my hand and continued to strangle him until I felt the coolness of his saliva between these two fingers of mine - the thumb and the one next to it. And if it were not for the supplication of my brother Sulayman, he would have become tied to one of the pillars of the mosque, being played with by the children of Madinah. So whoever among you is able to ensure that no one stands between him and the qiblah, let him do so." Abu Dawud narrated from him: **Whoever**

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

among you is able to ensure that no one stands between him and the qiblah, let him do so, on the authority of Ahmad bin Abi Surayj, on the authority of Abu Ahmad al-Zubayri, on his authority.

Imam Ahmad said: Muawiyah bin Amr told us: Ibrahim bin Muhammad Al-Fazari told us: Al-Awza'i told us: Rabia bin Yazid bin Abdullah Al-Daylami told me: I entered upon Abdullah bin Amr, may God be pleased with them both, while he was in his garden in Taif called Al-Waht, and he was surrounded by a young man from Quraysh who committed adultery by drinking wine. I said: I have heard a hadith from you that says: "Whoever drinks a sip of wine, God Almighty will not accept his repentance for forty mornings. The wretched one is the one who was wretched in his mother's womb. Whoever comes to the Holy House with no intention of doing anything but praying in it will emerge from his sin as on the day his mother bore him." When the young man heard the mention of wine, he withdrew his hand and then left. Abdullah bin Amr, may God be pleased with them both, said: "I do not permit anyone to say about me what I did not say. I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever drinks wine, his prayer will not be accepted for forty mornings. If he repents, God will accept his repentance, but if he returns, it is God Almighty's right to make him drink from the mud of Khabal on the Day of Resurrection.'" He said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty And He created His creation in darkness, then He cast upon them from His light. Whoever is touched by His light on that Day will be guided, and whoever misses it will go astray. That is why I say, 'The pen has dried on the knowledge of God, the Almighty and Majestic.'" I heard the Messenger of God, may God bless him and grant him peace, say, 'Solomon, peace be upon him, asked God, the Almighty, for three things, and He gave him two, and we hope that we will have the third. He asked Him for a judgment that would be in accordance with His judgment, and He gave it to him. He asked Him for a kingdom that no one after him would have, and He gave it to him. He asked Him, 'Any man who leaves his home intending nothing but to pray in this mosque will emerge from his sin as on the day his mother bore him.' We hope that God, the Almighty and Majestic, has given it to us." This last part of this hadith was narrated by al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Abdullah ibn Fayruz al-Daylami on the authority of Abdullah ibn Amr, may God be pleased with them both, who said, 'The Messenger of God, may God bless him and grant him peace, said, 'When Solomon, peace be upon him, built the Holy House in Jerusalem, he asked his Lord, the Almighty and Majestic, for three things.' He mentioned it, and it was narrated from the hadith of Rafi' ibn Umair, may God be pleased with him, with a strange chain of transmission and context. Al-Tabarani said: Muhammad ibn al-Hasan ibn Qutaybah al-Asqalani told us: Muhammad ibn Ayyub ibn Suwayd told us: My father told us: Ibrahim ibn Abi Ubla told us, on the authority of Abu al-Zahiriyah, on the authority of Rafi' ibn Umair, who said: I heard the Messenger of God

say: "God, the Almighty, said to David, peace be upon him, 'Build Me a house on earth.' So David built a house for himself before the house that he was commanded to build. Then God revealed to him, 'O David, you have built your house before My house.' He said, 'O Lord, this is how I have decreed for a kingdom that has been monopolized.' Then he began to build the mosque. When the wall was completed, it fell three times, so he complained about that to God, the Almighty, and said, 'O David, you are not fit to build Me a house.' He said, 'Why, O Lord?' He said, 'Because of the blood that flowed on your hands.' He said, 'O Lord, was that not in accordance with Your desire and love?' He said, 'Yes, but they are My servants, and I am the Most Merciful of them.' This was difficult for him, so God revealed to him, 'Do not be sad, for I will complete its construction by the hand of your son Solomon.' When David died, Solomon began to build it, and when it was completed, he offered the sacrifices, slaughtered the slaughtered animals, and gathered the Children of Israel. Then God revealed to him, 'I see your joy at the building of My house.'" Ask Me and I will give you. He said: I ask You for three things: a judgment that matches Your judgment, a kingdom that no one after me will have, and whoever comes to this House intending nothing but to pray in it will emerge from his sins as on the day his mother bore him. The Messenger of God, may God bless him and grant him peace, said: As for the two, he has been given them, and I hope that he has been given the third. Imam Ahmad said: Abd al-Samad told us, Umar ibn Rashid al-Yamami told us, Iyas ibn Salamah al-Akwa' told us, on the authority of his father, may God be pleased with him, who said: I never heard the Messenger of God, may God bless him and grant him peace, supplicate except that he began it with: **Glory be to God, my Lord, the Most High, the Most Great, the Giver**. Abu Ubayd said: Ali ibn Thabit told us, on the authority of Ja'far ibn Burqan, on the authority of Salih ibn Samar, who said: When the Prophet of God, David, peace be upon him, died, God, the Blessed and Exalted, revealed to his son, Solomon, peace be upon him, to ask Me for your need. He said: I ask You to make for me a heart that fears You as my father's heart was, and to make my heart love You as my father's heart was. God, the Mighty and Sublime, said: I sent to My servant and asked him for his need, and his need was that I make his heart fear Me and I will make his heart love me, so that I may give him a kingdom that no one after him shall have.

God the Almighty said: **So We subjected to him the wind, blowing gently at his command wherever he desired**, and after that He said: **So he gave him what he gave him**, and in the Hereafter he will not be held accountable. This is how Abu al-Qasim ibn Asakir mentioned it in the biography of Solomon, peace be upon him, in his history. It was narrated from some of the early Muslims that he said: It reached me from David, peace be upon him, that he said: **My God, be to Solomon as You were to me**, so God the Almighty revealed to him: **Tell Solomon to be to me as You were to me, and I will be to him as I was to you**. And the words of God the Most High: **So We subjected to him**

the wind, blowing gently at his command wherever he desired, Al-Hasan al-Basri, may God have mercy on him, said: When Solomon, peace be upon him, hamstrung the horses in anger for God the Almighty, God the Almighty compensated him with something better and faster, the wind that took a month in the morning and a month in the evening.

And His statement, the Most High, **Wherever he strikes** means wherever he wants in the country. And His statement, the Most High, the Majestic, **And the devils, every builder and diver** means among them are those who are used in huge buildings such as niches, statues, basins like basins, and fixed cauldrons, and other such arduous tasks that humans are unable to undertake. And a group are divers in the seas extracting the pearls, jewels, and precious things that are found only there. **And others bound in chains** meaning bound in shackles and shackles from those who rebelled and disobeyed and refused to work or who did wrong and transgressed.

And the Almighty said: **This is Our gift, so bestow or withhold without account.** That is, this that We have given you of complete dominion and perfect authority, as you asked Us, so give to whomever you wish and deprive whomever you wish, without being held accountable. That is, whatever you do is permissible for you. Judge as you wish, for it is correct. It has been proven in the two Sahihis that when the Messenger of God, may God bless him and grant him peace, was given the choice between being a slave and messenger - who does what he is commanded to do, but is merely a distributor who distributes among the people as God, the Almighty, commanded him to do - and being a prophet and king who gives to whomever he wishes and prevents whomever he wishes without account or blame, he chose the first status after consulting Gabriel, peace be upon him, who told him to be humble. So he chose the first status because it is of higher rank with God, the Almighty, and higher in status in the afterlife, even though the second status, which is prophethood with kingship, is also great in this world and the hereafter. For this reason, when God, the Blessed and Exalted, mentioned what He gave to Solomon, peace be upon him, in this world, He, the Almighty, pointed out that he will have a portion with God on the Day of Resurrection as well, as God, the Almighty, said: **And indeed, he will have nearness to Us and a good place of return.** That is, in this world. And the hereafter.

Fath al-Qadir

And the sentence 35- **He said, 'My Lord, forgive me'** is a replacement for the sentence **I repented** and an explanation of it: that is, forgive me for the sin that I committed for which you tested me. Then, when he offered repentance and seeking forgiveness, He made it a means to answer his request, saying: **And grant me a kingdom such as will not belong to anyone after me.** Abu Ubaidah said: The meaning of **such as will not belong to anyone after me** is **such that it will not belong to anyone after me.** It was also said that the meaning is: **It is not appropriate for anyone to take it from me after this taking, or it is not appropriate for anyone from afar, due to its greatness.** This is not from

the request of the Prophet of God, Solomon, peace be upon him, for the world, its kingdom, and honor among its people. Rather, what is meant by his request for the kingdom is that he will be able to implement the rulings of God Almighty and to take action against the rebellious among His servants, from among the jinn and mankind. Even if the only reason for this request from him was what he saw when Satan sat on his throne of the satanic rulings that apply to the servants of God, the phrase **Indeed, You are the Bestower** is an explanation for what preceded it, in which he asked for God's forgiveness for him and the gift of the kingdom such as will not belong to anyone after him: that is, You are abundant in gifts and great in bounties.

Tafsir al-Baghawi

35. He said, **My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.** Muqatil and Ibn Kaysan said: **No one after me will have.** Ata' ibn Abi Rabah said: He means, **Give me a kingdom which You will not take away from me at the end of my life, and which You will not give to someone else, just as You took it away from me in the past.**

"You are the Giver." It was said that he asked for this to be a sign of his prophethood, evidence of his message, and a miracle.

It was said: He asked for that to be a sign of the acceptance of his repentance, as God answered his prayer, returned his kingdom to him, and increased it.

Muqatil bin Hayyan said: Solomon had a kingdom, but he meant by his saying: **It is not appropriate for anyone after me** to subjugate the winds, birds, and devils, as evidenced by what follows.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Bashir told us, Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "An evil spirit from the jinn escaped last night to interrupt my prayer, but God gave me power over him. I seized him and wanted to tie him to one of the pillars of the mosque so that you could all look at him, but I remembered the supplication of my brother Solomon, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me,' so I sent him back, defeated."

Tafsir al-Baidawi

35- He said, **My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.** It is not easy for him and it will not be a miracle for me that suits my situation, or no one should take it from me after this taking, or it is not right for anyone after me because of its greatness, like your saying: So-and-so has what no one else has of merit and wealth, with the intention of describing the kingdom as great, not so that someone like him would not be given,

Surat Sad 38:35

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

so that there would be competition, and presenting the request for forgiveness before the request for a response is due to his greater concern with the matter of religion and the necessity of presenting what is made for the supplication in the context of being answered. Nafi and Abu Amr read it with the opening of the yaa. **Indeed, You are the Bestower** is the one who gives what You will to whomever You will.

Surat Sad 38:36

So We subjected to him the wind, blowing gently by his command wherever he desired.

Tafsir al-Jalalayn

36 - So We subjected to him the wind, blowing gently by his command wherever he desired he wanted

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We answered his prayer, and gave him a kingdom such as would not belong to anyone after him. **And We subjected to him the wind** instead of the horses that had distracted him from prayer. **It ran at his command gently.** Meaning: soft and flexible, and it is from softness.

Muhammad ibn Abdullah ibn Buzay' told us: Bishr ibn al-Mufaddal told us: Aouf told us, on the authority of al-Hasan, that when horses were presented to the Prophet of God, Solomon, may God bless him and grant him peace, and looking at them distracted him from the afternoon prayer, **until they were hidden behind the veil**, he became angry for the sake of God and ordered that they be hamstrung. God replaced them with one faster than them. He subjected the wind to blow gently at his command wherever he wished. He would go out in the morning from Ilia and take his afternoon nap in Qazvin, then return from Qazvin and spend the night in Kabul.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd informed us, who said: I heard Ad-Dahhak say about His statement: **And grant me a kingdom such as will not belong to anyone after me**, for he supplicated on the day he supplicated, and in his kingdom there was no wind, and no builder or diver was from the devils, so he supplicated to his Lord when he repented and sought forgiveness, and God granted him what he asked for, and his kingdom was completed.

The interpreters differed about the meaning of prosperity. Some of them said something similar to what we said.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **They flow by His command easily**, he said: Good.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We subjected to him the wind, blowing gently at his command wherever he directed.** He said: Swift and pleasant. He said: Not

stormy nor slow.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: *softness*, he said: Softness is gentleness.

Ibn Bashar told us: Abu Amir told us: Qara told us, on the authority of Al-Hasan, regarding his statement: **Easy wherever it may be**, he said: It is not a storm, nor easy? In between, it is easy.

Others said: The meaning of this is: obedient to Solomon.

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, saying: *soft* means: obedient to Him.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **They flow by His command with ease.** He said: By ease he means: obedient.

Ibn Al-Muthanna told us: Abu Al-Nu'man Al-Hakam bin Abdullah told us: Shu'bah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement: **They flow by His command easily**, he said: Obedient.

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: *soft*, meaning: obedient.

Muhammad ibn al-Husayn told us: Ahmad told us: Asbat told us, on the authority of al-Suddi, who said: *Prosperity* means willingly. And his saying: **Wherever he struck** means: wherever he wanted, from their saying: **May God strike good upon you** meaning: May God want good for you.

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, his statement: **Wherever he struck** means: wherever he wanted.

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: **Wherever he struck** means: wherever he wanted, and that is the end of it.

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

Ibn Al-Muthanna told us: Abu Al-Nu'man Al-Hakam bin Abdullah told us: Shu'bah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement: **Wherever he struck**, he said: Wherever he

So We subjected to him the wind, blowing gently by his command wherever he desired.

intended.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Wherever he hit**, he said: To wherever he wanted.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **Wherever he struck**, he said: Wherever he intended.

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: **Wherever he hit** means wherever he wanted.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **Wherever he hit the nail on the head**, he said: wherever he wanted.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **Wherever he struck**, he said: Wherever he wanted.

Tafsir al-Qurtubi

God the Almighty said: **So We subjected to him the wind, blowing gently at his command.** That is, gently, yet strong and powerful, so as not to harm anyone, and to carry him with his army, soldiers, and procession. His procession, as has been narrated, was a farsakh by a farsakh, one hundred steps above the other, each step a class of people, and he was on the highest step with his female slaves, attendants, and servants, may the peace and blessings of God be upon him. Abu Nu'aym al-Hafiz said: Ahmad ibn Ja'far told us, he said: Abdullah ibn Ahmad ibn Hanbal told us, he said: Ahmad ibn Muhammad ibn Ayyub told us, he said: Abu Bakr ibn Ayyash told us, on the authority of Idris ibn Wahb ibn Munabbih, he said: My father told me: Solomon, son of David, peace be upon him, had a thousand houses, the top of which was made of glass and the bottom of which was iron. One day he rode the wind and passed by a farmer. The farmer looked at him and said: The family of David has been given a great kingdom! The wind carried his words and threw them into Solomon's ear. He went down and came to Al-Harth and said, "I heard what you said, and I only came to you so that you would not wish for what you could not have. One glorification of God that God accepts from you is better than what the family of David was given." Al-Harth said, **May God remove your worry as He removed my worry.**

God the Almighty says: **Where he hit the nail on the head** meaning he intended, as stated by Mujahid. The Arabs say: **He hit the nail on the head but missed the answer.** That is, he intended the nail on the head but missed the answer, as stated by Ibn al-A'rabi. The poet said:

He hit the nail on the head, but he couldn't, so he made a mistake in the answer to the questioner.

It was said: He hit it, he meant it in the Himyarite

dialect. Qatada said: It is in the dialect of Hajar. It was also said: <where he hit>when he intended, and it is taken from the arrow hitting the intended target.

Tafsir Ibn Kathir

God Almighty says: **And We certainly tried Solomon** meaning We tested him by stripping him of the kingdom **and placed on his throne a body** Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, and others said that it means a devil **then he repented** meaning he returned to his kingdom, his authority, and his glory. Ibn Jarir said, "The name of that devil was Sakhr, as said by Ibn Abbas **may God be pleased with them both**, Qatadah. It was said Asif, as said by Mujahid. It was said Sard, as said by Mujahid also. It was said Haqiq, as said by al-Suddi. They mentioned this story in detail and in brief. Saeed bin Abi Aruba said on the authority of Qatadah, "Solomon (peace be upon him) ordered the building of the Holy House, and it was said to him, 'His son, and no sound of iron shall be heard in it.' He said, 'So he sought that, but he was not able to.' It was said, 'There is a devil in the sea called Sakhr, who resembles a giant.' He said, 'So he sought him, and there was in the sea a spring which he would visit once every seven days.' So he drained its water and put wine in it. Then he came on the day of his visit and found the wine. He said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he returned until he became extremely thirsty, then he came to it and said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he drank it until his mind was overwhelmed.' He said, 'Then he saw the seal, or a seal with it, between his shoulders, and he was humbled.' He said, 'And his kingdom was in his seal.'" So Solomon, peace be upon him, brought it and said, **We were ordered to build this house, and it was said to us that no sound of iron should be heard in it.** So he brought the hoopoe's eggs and placed a bottle over them. The hoopoe came and circled around them and began to see its eggs but could not reach them. So he went and brought a diamond and placed it on them and cut them with it until he reached its eggs. So he took the diamond and they began to cut stones with it. When Solomon, peace be upon him, wanted to enter the toilet or the bath, he did not enter with the ring. One day he went to the bath and that devil, Sakhr, was with him, and that was during a sexual encounter he had with one of his wives. He said, "So he entered the bath and gave the devil his ring, and he threw it into the sea, and a fish swallowed it. Solomon's kingdom was taken from him, and the devil was cast in the likeness of Solomon." He said, "So he came and sat on his throne and his bed, and he was given power over all of Solomon's kingdom except for his wives. So he began to judge between them, and they began to disapprove of some things from him until they said, 'The Prophet of God has been tempted.' And among them was a man who resembled Umar ibn al-Khattab, may God be pleased

with him, in strength. So he said, 'By God, I will test him.'" So he said, "O Prophet of God, and he did not think that he was anything but a Prophet of God. One of us becomes ritually impure." On a cold night, he deliberately neglects washing until the sun rises. Do you see any harm in that? He said: No. While he was like that for forty nights, the Prophet of God found his ring in the belly of a fish. He approached, and no jinn or bird would meet him except that it prostrated to him until it reached them. **And We cast upon his throne a body.** He said: It is Satan, Sakhr.

Al-Suddi said: **And We certainly tried Solomon** meaning We tested Solomon **and We placed on his throne a body** meaning a devil who sat on his throne for forty days. He said: Solomon, peace be upon him, had one hundred wives, and one of them was a woman called Jaradah, and she was the most beloved of his wives and the most trustworthy of them with him. And whenever he became ritually impure or did something, he would take off his ring and no one felt safe with him except her. So one day he gave her his ring and went to the toilet, and the devil came out in his form and said: Give me the ring, so she gave it to him. Then he came and sat in the seat of Solomon, peace be upon him. Solomon came out after that and asked her to give him his ring, so she said: Didn't you take it before? He said: No, and he went out as if he was lost, and Satan remained judging among the people for forty days. He said: The people rejected his rulings, so the readers of the Children of Israel and their scholars gathered and came until they entered upon his wives and said to them: We have rejected this, for if it was Solomon, then his mind has gone and we have rejected his rulings. He said: The women wept at that. He said: So they came walking until they reached him and surrounded him, then they spread out and read the Torah. He said: So he flew from their hands until he landed on a balcony and the ring was with him. Then he flew until he went to the sea, and the ring fell from him into the sea and a whale from the whales of the sea swallowed him. He said: So Solomon, peace be upon him, approached in the state he was in until he reached a fisherman from the fishermen of the sea, and he was very hungry. He asked them about their catch and said: I am Solomon. One of them rose up and struck him with a stick, wounding him. He began to wash his blood while he was on the seashore. The fishermen blamed their companion who struck him, and they said: What a bad thing you did where you struck him. He said: He claimed that he was Solomon. He said: So they gave him two fish from what they had scattered. He was not distracted by the beating he had endured until he went to the seashore and split open their bellies and began to wash them. He found his ring in the belly of one of them, so he took it and put it on. God restored his glory and kingdom to him. Then the birds came and hovered over him, and the people knew that it was Solomon, peace be upon him. The people stood up to apologize for what they had done. He said, "I do not praise you for your excuse, nor do I blame you for what you have done. This matter was inevitable." He said, "So he came until he reached his kingdom. He sent for Satan, and he was brought to him. He ordered that he be put in an iron chest, then it was closed and locked with a lock, and he sealed it with his ring. Then he ordered that he be thrown into

the sea and will remain in it until the Hour comes. His name was Haqiq. God subjected the wind to him, although it had not been subjected to him before that, and this is what He said: "And grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Ibn Abi Nujayh said on the authority of Mujahid regarding the words of God the Most High: **And We cast upon his throne a body**, he said a devil called Asif. So Solomon, peace be upon him, said to him, **How do you tempt people?** He said, **Show me your ring and I will tell you.** So when he gave it to him, Asif threw it into the sea, and Solomon, peace be upon him, swam and his kingdom was lost. Asif sat on his throne, and God the Most High prevented him from seeing Solomon's wives, so he did not approach them and they did not approach him, and they disowned him. So Solomon, peace be upon him, used to ask for food and say, **Do you know me? Feed me, I am Solomon.** But they accused him of lying until one day a woman gave him a fish. He opened its belly and found his ring in its belly, so his kingdom was returned to him, and Asif fled and entered the sea. I see all of these as Isra'iliyyat, and among the things that deny them is what Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala', Uthman bin Abi Shaybah, and Ali bin Muhammad told us: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We cast upon his throne a body, then he repented,** he said: Solomon, peace be upon him, wanted to enter the toilet, so he gave Al-Jarada his ring, and Al-Jarada was his wife, and she was the most beloved of his wives to him. Then Satan came in the form of Solomon and said to her, **Give me my ring**, so she gave it to him. When he put it on, the people, jinn, and devils obeyed him. When Solomon, peace be upon him, came out of the toilet, he said to her, **Give me my ring**, and she said, **I gave it to Solomon.** He said, **I am Solomon.** He said, **You lied; you are not Solomon.** So he would not come to anyone and say to him, **I am Solomon**, except that he would deny him, until the boys would throw stones at him. When Solomon saw that, he knew that it was from the command of God Almighty. He said, **And Satan stood up to judge between the people.** Then, when God, the Blessed and Exalted, wanted to restore Solomon's authority, He cast into the hearts of... People denied that devil. He said: So they sent to the wives of Solomon and said to them: Do you deny anything about Solomon? They said: Yes, he comes to us while we are menstruating, and he did not come to us before that. When the devil saw that he became aware of him, he thought that his affair was over. So they wrote books in which there was magic and blasphemy and buried them under the throne of Solomon. Then they raised them up and read them to the people and said: By this, Solomon was victorious over the people and defeated them. So the people disbelieved in Solomon, peace be upon him, and they did not stop disbelieving in him. Then that devil sent the ring and threw it into the sea, and a fish met it and took it. Solomon, peace be upon him, used to carry it on the shore for a fee. Then a man came and bought a fish in which was that fish that had the ring in its belly.

So We subjected to him the wind, blowing gently by his command wherever he desired.

He called Solomon, peace be upon him, and said: Will you carry this fish for me? He said: Yes. He said: How much? He said, **With one of these fish.** He said, "So Solomon, peace be upon him, carried the fish and went to his house. When the man reached his door, he gave him that fish that had the ring in its belly. So Solomon, peace be upon him, took it and split its belly and found the ring inside it. He took it and put it on. He said, "When he put it on, the jinn, humans, and devils obeyed him and he returned to his state and the devil fled until he reached an island in the sea. So Solomon, peace be upon him, sent to look for him and he was a rebellious devil. They kept looking for him but could not find him until one day they found him sleeping. They came and built a structure of lead over him. He woke up and jumped up and would not jump to any place in the house except that some lead was thrown with him. He said, "So they took him and bound him and brought him to Solomon, peace be upon him. He ordered that a throne of marble be carved for him and then put inside it and then sealed it with copper. Then he ordered that it be thrown into the sea. This is what God Almighty said: 'And We certainly tried Solomon and placed on his throne a body, but he repented.' " Meaning: The devil who had power over him, its chain of transmission to Ibn Abbas **may God be pleased with him** is strong, but it appears that Ibn Abbas **may God be pleased with him** received it, if it is authentic, from the People of the Book, among whom were a group who did not believe in the prophethood of Solomon (peace be upon him), so it appears that they were lying about him. That is why there were some reprehensible things in the context, the most serious of which was the mention of women. It is well-known from Mujahid and more than one of the imams of the early Muslims that the jinn was not given power over Solomon's wives, rather God Almighty protected them from him as a way of honoring and glorifying His Prophet (peace be upon him). This story has been narrated at length from a group of the early Muslims **may God be pleased with them**, such as Sa'id ibn al-Musayyab, Zayd ibn Aslam, and a group of others, and all of it was received from the stories of the People of the Book, and God knows best.

Yahya bin Abi Aruba Al-Shaibani said: Solomon found his ring in Ashkelon, so he walked in a rag to Jerusalem out of humility before God Almighty. Narrated by Ibn Abi Hatim. Ibn Abi Hatim narrated on the authority of Ka'b al-Ahbar, regarding the description of the throne of Solomon, peace be upon him, a strange story. He said: My father, may God have mercy on him, told us: Abu Salih, the scribe of al-Layth, told us: Abu Ishaq al-Masri told me, on the authority of Ka'b al-Ahbar, that when he finished the story of Iram of the Pillars, Mu'awiyah said to him: O Abu Ishaq, tell me about the throne of Solomon, peace be upon him, and what it was on and what it was made of. He said: The throne of Solomon was made of elephant tusks, studded with pearls, rubies, emeralds, and pearls. He had made a step for it, inlaid with pearls, rubies, and emeralds. Then he ordered the throne to be surrounded on both sides by palm trees of gold, with their spikes of rubies, emeralds, and pearls. He placed on the tops of the palm trees to the right of

the throne peacocks of gold. Then he placed on the tops of the palm trees to the left of the throne eagles of gold opposite the peacocks. He placed on the right of the first step two pine trees of gold, and on the left of them two lions of gold, and on the heads of the lions two columns of emeralds. He placed on both sides of the throne vines of gold that shaded the throne. Their clusters of pearls and red rubies. Then, above the steps of the throne, two great hollow lions of gold were placed, filled with musk and ambergris. When Solomon, peace be upon him, wanted to ascend his throne, the two lions would turn for an hour, then fall down and ooze out the musk and ambergris in their bellies around Solomon's throne, peace be upon him. Then, two pulpits of gold would be placed, one for his successor and the other for the chief rabbi of the Children of Israel at that time. Then, seventy pulpits of gold would be placed in front of his throne, on which would be seventy judges from the Children of Israel, their scholars, and their honorable and distinguished men. Behind all of those pulpits, there would be thirty-five pulpits of gold, on which would be no one. When he wanted to ascend his throne, he would place his feet on the lowest step, and the entire throne would turn, with everything in it and on it. The lion would extend his right hand, and the eagle would spread its left wing. Then, Solomon, peace be upon him, would ascend the second step, and the lion would extend his left hand, and the eagle would spread its right wing. When Solomon, peace be upon him, was level on the third step and sat on the throne, an eagle from those great eagles would take the crown of Solomon, peace be upon him, and place it on his head. When he placed it on... The chair turned with everything in it as a fast millstone turns. Muawiyah **may God be pleased with him** said: What turns it, O Abu Ishaq? He said: A golden dragon is on that chair, and it is huge, made by Sakhr the jinn. When they sense its turning, those lions, eagles, and peacocks that are at the bottom of the chair turn to the top. When it stops, they all stand with their heads bowed over the head of Solomon (peace be upon him) while he is sitting. Then they all sprinkle whatever is in their bellies of musk and ambergris over the head of Solomon, son of David (peace be upon them both). Then they take a golden dove standing on a column made of the jewels of the Torah and put it in his hand, and Solomon (peace be upon him) reads it to the people. He mentioned the complete story, which is very strange: "He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.'" Some of them said, **Never belong to anyone after me**, meaning, **It is not right for anyone to take it from me after me**, as was the case with the body that was thrown on his throne, not that it will be restricted to those after him from among the people. The correct view is that he asked God Almighty for a kingdom such as will not belong to anyone after him from among the people. This is the apparent context of the verse, and thus the authentic hadiths were transmitted through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said in his interpretation of this verse: Ishaq

bin Ibrahim told us, Ruh and Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "An Ifrit from the jinn came to me last night - or a word to that effect - to interrupt my prayer, so God, the Blessed and Exalted, gave me power over him, and I wanted to tie him to one of the pillars of the mosque until morning so that you could all see him, but I remembered the words of my brother Solomon, peace be upon him: 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.' Ruh said, 'So he sent him away humiliated.'" Muslim and al-Nasa'i also narrated it from the hadith of Shu'bah with this chain of transmission. Muslim said in his Sahih: Muhammad ibn Salamah al-Muradi told us, Abdullah ibn Wahb told us, on the authority of Muawiyah ibn Salih, Rabi'ah ibn Zayd told me, on the authority of Abu Idris al-Khawlani, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) stood up to pray, and we heard him say: **I seek refuge in God from you**. Then he said: **I curse you with the curse of God** three times, and he stretched out his hand as if he was reaching for something. When he finished praying, we said: **O Messenger of God, we heard you say something in the prayer that we had never heard you say before, and we saw you stretch out your hand**. He (blessings and peace of God be upon him) said: "The enemy of God, Satan, came with a meteor of fire to throw it in my face, so I said: 'I seek refuge in God from you' three times, then I said: **I curse you with the complete curse of God**. But he did not delay three times. Then I wanted to seize him, but by God, were it not for the supplication of Solomon, he would have become bound and the children of Madinah would have played with him."

Imam Ahmad said: Abu Ahmad told us, Maysarah bin Ma'bad told us, Abu Ubaid, the chamberlain of Sulayman, told us: I saw Ata bin Yazid al-Laythi standing praying, so I went to pass something in front of him, but he turned me back. Then he said: Abu Sa'id al-Khudri, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, stood praying the dawn prayer, and he was behind him. He recited, but his recitation became confused for him. When he finished his prayer, he said: "If you had seen me and Satan, I would have reached out with my hand and continued to strangle him until I felt the coolness of his saliva between these two fingers of mine - the thumb and the one next to it. And if it were not for the supplication of my brother Sulayman, he would have become tied to one of the pillars of the mosque, being played with by the children of Madinah. So whoever among you is able to ensure that no one stands between him and the qiblah, let him do so." Abu Dawud narrated from him: **Whoever among you is able to ensure that no one stands between him and the qiblah, let him do so**, on the authority of Ahmad bin Abi Surayj, on the authority of Abu Ahmad al-Zubayri, on his authority.

Imam Ahmad said: Muawiyah bin Amr told us: Ibrahim bin Muhammad Al-Fazari told us: Al-Awza'i told us: Rabia bin Yazid bin Abdullah Al-Daylami told me: I entered upon Abdullah bin Amr, may God be pleased

with them both, while he was in his garden in Taif called Al-Waht, and he was surrounded by a young man from Quraysh who committed adultery by drinking wine. I said: I have heard a hadith from you that says: "Whoever drinks a sip of wine, God Almighty will not accept his repentance for forty mornings. The wretched one is the one who was wretched in his mother's womb. Whoever comes to the Holy House with no intention of doing anything but praying in it will emerge from his sin as on the day his mother bore him." When the young man heard the mention of wine, he withdrew his hand and then left. Abdullah bin Amr, may God be pleased with them both, said: "I do not permit anyone to say about me what I did not say. I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever drinks wine, his prayer will not be accepted for forty mornings. If he repents, God will accept his repentance, but if he returns, it is God Almighty's right to make him drink from the mud of Khabal on the Day of Resurrection.'" He said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty And He created His creation in darkness, then He cast upon them from His light. Whoever is touched by His light on that Day will be guided, and whoever misses it will go astray. That is why I say, 'The pen has dried on the knowledge of God, the Almighty and Majestic.'" I heard the Messenger of God, may God bless him and grant him peace, say, 'Solomon, peace be upon him, asked God, the Almighty, for three things, and He gave him two, and we hope that we will have the third. He asked Him for a judgment that would be in accordance with His judgment, and He gave it to him. He asked Him for a kingdom that no one after him would have, and He gave it to him. He asked Him, 'Any man who leaves his home intending nothing but to pray in this mosque will emerge from his sin as on the day his mother bore him.' We hope that God, the Almighty and Majestic, has given it to us.' This last part of this hadith was narrated by al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Abdullah ibn Fayruz al-Daylami on the authority of Abdullah bin Amr, may God be pleased with them both, who said, 'The Messenger of God, may God bless him and grant him peace, said, 'When Solomon, peace be upon him, built the Holy House in Jerusalem, he asked his Lord, the Almighty and Majestic, for three things.' He mentioned it, and it was narrated from the hadith of Rafi' ibn Umair, may God be pleased with him, with a strange chain of transmission and context. Al-Tabarani said: Muhammad ibn al-Hasan ibn Qutaybah al-Asqalani told us: Muhammad ibn Ayyub ibn Suwayd told us: My father told us: Ibrahim ibn Abi Ubla told us, on the authority of Abu al-Zahriyah, on the authority of Rafi' ibn Umair, who said: I heard the Messenger of God say: "God, the Almighty, said to David, peace be upon him, 'Build Me a house on earth.' So David built a house for himself before the house that he was commanded to build. Then God revealed to him, 'O David, you have built your house before My house.' He said, 'O Lord, this is how I have decreed for a kingdom that has been monopolized.' Then he began to build the mosque. When the wall was completed, it fell three times, so he complained about that to God, the Almighty, and said, 'O David, you are not fit to build Me a house.' He said, 'Why, O Lord?' He said, 'Because of the blood that flowed on your hands.' He said, 'O Lord,

So We subjected to him the wind, blowing gently by his command wherever he desired.

was that not in accordance with Your desire and love?' He said, 'Yes, but they are My servants, and I am the Most Merciful of them.' This was difficult for him, so God revealed to him, 'Do not be sad, for I will complete its construction by the hand of your son Solomon.' When David died, Solomon began to build it, and when it was completed, he offered the sacrifices, slaughtered the slaughtered animals, and gathered the Children of Israel. Then God revealed to him, 'I see your joy at the building of My house.'" Ask Me and I will give you. He said: I ask You for three things: a judgment that matches Your judgment, a kingdom that no one after me will have, and whoever comes to this House intending nothing but to pray in it will emerge from his sins as on the day his mother bore him. The Messenger of God, may God bless him and grant him peace, said: As for the two, he has been given them, and I hope that he has been given the third. Imam Ahmad said: Abd al-Samad told us, Umar ibn Rashid al-Yamami told us, Iyas ibn Salamah al-Akwa' told us, on the authority of his father, may God be pleased with him, who said: I never heard the Messenger of God, may God bless him and grant him peace, supplicate except that he began it with: **Glory be to God, my Lord, the Most High, the Most Great, the Giver**. Abu Ubayd said: Ali ibn Thabit told us, on the authority of Ja'far ibn Burqan, on the authority of Salih ibn Samar, who said: When the Prophet of God, David, peace be upon him, died, God, the Blessed and Exalted, revealed to his son, Solomon, peace be upon him, to ask Me for your need. He said: I ask You to make for me a heart that fears You as my father's heart was, and to make my heart love You as my father's heart was. God, the Mighty and Sublime, said: I sent to My servant and asked him for his need, and his need was that I make his heart fear Me and I will make his heart love me, so that I may give him a kingdom that no one after him shall have.

God the Almighty said: **So We subjected to him the wind, blowing gently at his command wherever he desired**, and after that He said: **So he gave him what he gave him**, and in the Hereafter he will not be held accountable. This is how Abu al-Qasim ibn Asakir mentioned it in the biography of Solomon, peace be upon him, in his history. It was narrated from some of the early Muslims that he said: It reached me from David, peace be upon him, that he said: **My God, be to Solomon as You were to me**, so God the Almighty revealed to him: **Tell Solomon to be to me as You were to me, and I will be to him as I was to you**. And the words of God the Most High: **So We subjected to him the wind, blowing gently at his command wherever he desired**, Al-Hasan al-Basri, may God have mercy on him, said: When Solomon, peace be upon him, hamstrung the horses in anger for God the Almighty, God the Almighty compensated him with something better and faster, the wind that took a month in the morning and a month in the evening.

And His statement, the Most High, **Wherever he strikes** means wherever he wants in the country. And His statement, the Most High, the Majestic, **And the devils, every builder and diver** means among them are those who are used in huge buildings such as niches, statues, basins like basins, and fixed cauldrons, and

other such arduous tasks that humans are unable to undertake. And a group are divers in the seas extracting the pearls, jewels, and precious things that are found only there. **And others bound in chains** meaning bound in shackles and shackles from those who rebelled and disobeyed and refused to work or who did wrong and transgressed.

And the Almighty said: **This is Our gift, so bestow or withhold without account**. That is, this that We have given you of complete dominion and perfect authority, as you asked Us, so give to whomever you wish and deprive whomever you wish, without being held accountable. That is, whatever you do is permissible for you. Judge as you wish, for it is correct. It has been proven in the two Sahihis that when the Messenger of God, may God bless him and grant him peace, was given the choice between being a slave and messenger - who does what he is commanded to do, but is merely a distributor who distributes among the people as God, the Almighty, commanded him to do - and being a prophet and king who gives to whomever he wishes and prevents whomever he wishes without account or blame, he chose the first status after consulting Gabriel, peace be upon him, who told him to be humble. So he chose the first status because it is of higher rank with God, the Almighty, and higher in status in the afterlife, even though the second status, which is prophethood with kingship, is also great in this world and the hereafter. For this reason, when God, the Blessed and Exalted, mentioned what He gave to Solomon, peace be upon him, in this world, He, the Almighty, pointed out that he will have a portion with God on the Day of Resurrection as well, as God, the Almighty, said: **And indeed, he will have nearness to Us and a good place of return**. That is, in this world. And the hereafter.

Fath al-Qadir

Then the Almighty mentioned His answer to his supplication and His granting of his request, saying: 36- **So We subjected to him the wind** meaning We subdued it for him and made it obedient to his command. Then He explained how it was subjected by His saying: **It flowed gently by his command** meaning gently, not violently. It is taken from the word *softness*, meaning that it was a gentle wind that did not shake or blow strongly and quickly. This does not contradict His saying in another verse: **And to Solomon was subjected to the wind, blowing violently by his command** because what is meant is that it was as strong as a storm but did not blow strongly. It was said that it was sometimes gentle and sometimes violent, according to what Solomon wanted and desired. This is more appropriate in combining the two verses: **wherever he struck** meaning wherever he wanted. Al-Zajaj said: The consensus of the linguists and commentators is that the meaning of **wherever he struck** is wherever he wanted, and the reality is **where he sat**. Al-Asma'i and Ibn Al-A'rabî said: The Arabs say: He hit the mark and missed the answer. It was said that the meaning of *hit* in the Himyarite language is *wanted* and not in the Arabic language. It was also said that it is in the Hijri language, but the first is more

appropriate. It is taken from the arrow hitting the target.

Tafsir al-Baghawi

36. The Almighty said: **So We subjected to him the wind, blowing gently at his command**, gentle, not violent, **wherever he intended**, [wherever he wanted]. The Arabs say: He was right [but made a mistake in the answer], meaning he intended the right thing.

Tafsir al-Baidawi

36- **So We subjected the wind to him** So We subdued it to his obedience in response to his call. The winds were read. **It flows gently by His command** Soft from softness, not shaken, or not disobeying His will like the one who is commanded and obeyed. **Where he struck** He meant by their saying he struck the right target but missed the answer.

Surat Sad 38:37

And the devils, every builder and diver

Surat Sad 38:37

And the devils, every builder and diver

Tafsir al-Jalalayn

37 - **And the devils, every builder** who builds wondrous buildings **and a diver** in the sea extracting pearls

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the devils, every builder and diver**, God Almighty says: And We subjected to him the devils and gave him power over them in place of what We had tested him with from them that We had placed on his throne, to use them in whatever he wished of his works of building and diving. So the builders among them made altars and statues, and the divers extracted jewelry for him from the seas, and others carved for him basins and pots, and the rebellious ones were chained together in shackles.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah: **And the devils, every builder and divers**. He said: They make for him whatever he wants of shrines and statues, and divers extracting jewelry from the sea.

Tafsir al-Qurtubi

And the devils, every builder and diver. That is, We subjected the devils to him, as they had not been subjected to anyone before him. <Every builder> is a substitute for the devils, meaning every builder among them, so they build for him whatever he wants. He said:

Except for Solomon, when God said to him, **Then in the wilderness, set it apart from the hotel**.

The jinn are vile. I have given them permission to build Palmyra with stones and columns.

<And a diver> means someone who extracts pearls from the sea. So, Solomon was the first to extract pearls from the sea.

Tafsir Ibn Kathir

God Almighty says: **And We certainly tried Solomon** meaning We tested him by stripping him of the kingdom **and placed on his throne a body** Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, and others said that it means a devil **then he repented** meaning he returned to his kingdom, his authority, and his glory. Ibn Jarir said, "The name of that devil was Sakhr, as said by Ibn

Abbas **may God be pleased with them both**, Qatadah. It was said Asif, as said by Mujahid. It was said Sard, as said by Mujahid also. It was said Haqiq, as said by al-Suddi. They mentioned this story in detail and in brief. Saeed bin Abi Aruba said on the authority of Qatadah, "Solomon (peace be upon him) ordered the building of the Holy House, and it was said to him, 'His son, and no sound of iron shall be heard in it.' He said, 'So he sought that, but he was not able to.' It was said, 'There is a devil in the sea called Sakhr, who resembles a giant.' He said, 'So he sought him, and there was in the sea a spring which he would visit once every seven days.' So he drained its water and put wine in it. Then he came on the day of his visit and found the wine. He said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he returned until he became extremely thirsty, then he came to it and said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he drank it until his mind was overwhelmed.' He said, 'Then he saw the seal, or a seal with it, between his shoulders, and he was humbled.' He said, 'And his kingdom was in his seal.'" So Solomon, peace be upon him, brought it and said, **We were ordered to build this house, and it was said to us that no sound of iron should be heard in it**. So he brought the hoopoe's eggs and placed a bottle over them. The hoopoe came and circled around them and began to see its eggs but could not reach them. So he went and brought a diamond and placed it on them and cut them with it until he reached its eggs. So he took the diamond and they began to cut stones with it. When Solomon, peace be upon him, wanted to enter the toilet or the bath, he did not enter with the ring. One day he went to the bath and that devil, Sakhr, was with him, and that was during a sexual encounter he had with one of his wives. He said, "So he entered the bath and gave the devil his ring, and he threw it into the sea, and a fish swallowed it. Solomon's kingdom was taken from him, and the devil was cast in the likeness of Solomon." He said, "So he came and sat on his throne and his bed, and he was given power over all of Solomon's kingdom except for his wives. So he began to judge between them, and they began to disapprove of some things from him until they said, 'The Prophet of God has been tempted.' And among them was a man who resembled Umar ibn al-Khattab, may God be pleased with him, in strength. So he said, 'By God, I will test him.'" So he said, "O Prophet of God, and he did not think that he was anything but a Prophet of God. One of us becomes ritually impure." On a cold night, he deliberately neglects washing until the sun rises. Do you see any harm in that? He said: No. While he was like that for forty nights, the Prophet of God found his ring in the belly of a fish. He approached, and no jinn or bird would meet him except that it prostrated to him until it reached them. **And We cast upon his throne a body**. He said: It is Satan, Sakhr.

Al-Suddi said: **And We certainly tried Solomon** meaning We tested Solomon **and We placed on his throne a body** meaning a devil who sat on his throne for forty days. He said: Solomon, peace be upon him,

had one hundred wives, and one of them was a woman called Jaradah, and she was the most beloved of his wives and the most trustworthy of them with him. And whenever he became ritually impure or did something, he would take off his ring and no one felt safe with him except her. So one day he gave her his ring and went to the toilet, and the devil came out in his form and said: Give me the ring, so she gave it to him. Then he came and sat in the seat of Solomon, peace be upon him. Solomon came out after that and asked her to give him his ring, so she said: Didn't you take it before? He said: No, and he went out as if he was lost, and Satan remained judging among the people for forty days. He said: The people rejected his rulings, so the readers of the Children of Israel and their scholars gathered and came until they entered upon his wives and said to them: We have rejected this, for if it was Solomon, then his mind has gone and we have rejected his rulings. He said: The women wept at that. He said: So they came walking until they reached him and surrounded him, then they spread out and read the Torah. He said: So he flew from their hands until he landed on a balcony and the ring was with him. Then he flew until he went to the sea, and the ring fell from him into the sea and a whale from the whales of the sea swallowed him. He said: So Solomon, peace be upon him, approached in the state he was in until he reached a fisherman from the fishermen of the sea, and he was very hungry. He asked them about their catch and said: I am Solomon. One of them rose up and struck him with a stick, wounding him. He began to wash his blood while he was on the seashore. The fishermen blamed their companion who struck him, and they said: What a bad thing you did where you struck him. He said: He claimed that he was Solomon. He said: So they gave him two fish from what they had scattered. He was not distracted by the beating he had endured until he went to the seashore and split open their bellies and began to wash them. He found his ring in the belly of one of them, so he took it and put it on. God restored his glory and kingdom to him. Then the birds came and hovered over him, and the people knew that it was Solomon, peace be upon him. The people stood up to apologize for what they had done. He said, "I do not praise you for your excuse, nor do I blame you for what you have done. This matter was inevitable." He said, "So he came until he reached his kingdom. He sent for Satan, and he was brought to him. He ordered that he be put in an iron chest, then it was closed and locked with a lock, and he sealed it with his ring. Then he ordered that he be thrown into the sea and will remain in it until the Hour comes. His name was Haqiq. God subjected the wind to him, although it had not been subjected to him before that, and this is what He said: "And grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Ibn Abi Nujayh said on the authority of Mujahid regarding the words of God the Most High: **And We cast upon his throne a body**, he said a devil called Asif. So Solomon, peace be upon him, said to him, **How do you tempt people?** He said, **Show me your ring and I will tell you.** So when he gave it to him, Asif threw it into the sea, and Solomon, peace be upon him, swam and his kingdom was lost. Asif sat on his throne, and God the Most High prevented him from seeing

Solomon's wives, so he did not approach them and they did not approach him, and they disowned him. So Solomon, peace be upon him, used to ask for food and say, **Do you know me? Feed me, I am Solomon.** But they accused him of lying until one day a woman gave him a fish. He opened its belly and found his ring in its belly, so his kingdom was returned to him, and Asif fled and entered the sea. I see all of these as Isra'iliyyat, and among the things that deny them is what Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala', Uthman bin Abi Shaybah, and Ali bin Muhammad told us: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We cast upon his throne a body, then he repented**, he said: Solomon, peace be upon him, wanted to enter the toilet, so he gave Al-Jarada his ring, and Al-Jarada was his wife, and she was the most beloved of his wives to him. Then Satan came in the form of Solomon and said to her, **Give me my ring**, so she gave it to him. When he put it on, the people, jinn, and devils obeyed him. When Solomon, peace be upon him, came out of the toilet, he said to her, **Give me my ring**, and she said, **I gave it to Solomon.** He said, **I am Solomon.** He said, **You lied; you are not Solomon.** So he would not come to anyone and say to him, **I am Solomon**, except that he would deny him, until the boys would throw stones at him. When Solomon saw that, he knew that it was from the command of God Almighty. He said, **And Satan stood up to judge between the people.** Then, when God, the Blessed and Exalted, wanted to restore Solomon's authority, He cast into the hearts of... People denied that devil. He said: So they sent to the wives of Solomon and said to them: Do you deny anything about Solomon? They said: Yes, he comes to us while we are menstruating, and he did not come to us before that. When the devil saw that he became aware of him, he thought that his affair was over. So they wrote books in which there was magic and blasphemy and buried them under the throne of Solomon. Then they raised them up and read them to the people and said: By this, Solomon was victorious over the people and defeated them. So the people disbelieved in Solomon, peace be upon him, and they did not stop disbelieving in him. Then that devil sent the ring and threw it into the sea, and a fish met it and took it. Solomon, peace be upon him, used to carry it on the shore for a fee. Then a man came and bought a fish in which was that fish that had the ring in its belly. He called Solomon, peace be upon him, and said: Will you carry this fish for me? He said: Yes. He said: How much? He said, **With one of these fish.** He said, "So Solomon, peace be upon him, carried the fish and went to his house. When the man reached his door, he gave him that fish that had the ring in its belly. So Solomon, peace be upon him, took it and split its belly and found the ring inside it. He took it and put it on. He said, "When he put it on, the jinn, humans, and devils obeyed him and he returned to his state and the devil fled until he reached an island in the sea. So Solomon, peace be upon him, sent to look for him and he was a rebellious devil. They kept looking for him but could not find him until one day they found him sleeping. They came and built a structure of lead over him. He woke up and jumped up and would not jump to any

place in the house except that some lead was thrown with him. He said, "So they took him and bound him and brought him to Solomon, peace be upon him. He ordered that a throne of marble be carved for him and then put inside it and then sealed it with copper. Then he ordered that it be thrown into the sea. This is what God Almighty said: 'And We certainly tried Solomon and placed on his throne a body, but he repented.' " Meaning: The devil who had power over him, its chain of transmission to Ibn Abbas **may God be pleased with him** is strong, but it appears that Ibn Abbas **may God be pleased with him** received it, if it is authentic, from the People of the Book, among whom were a group who did not believe in the prophethood of Solomon (peace be upon him), so it appears that they were lying about him. That is why there were some reprehensible things in the context, the most serious of which was the mention of women. It is well-known from Mujahid and more than one of the imams of the early Muslims that the jinn was not given power over Solomon's wives, rather God Almighty protected them from him as a way of honoring and glorifying His Prophet (peace be upon him). This story has been narrated at length from a group of the early Muslims **may God be pleased with them**, such as Sa'id ibn al-Musayyab, Zayd ibn Aslam, and a group of others, and all of it was received from the stories of the People of the Book, and God knows best.

Yahya bin Abi Aruba Al-Shaibani said: Solomon found his ring in Ashkelon, so he walked in a rag to Jerusalem out of humility before God Almighty. Narrated by Ibn Abi Hatim. Ibn Abi Hatim narrated on the authority of Ka'b al-Ahbar, regarding the description of the throne of Solomon, peace be upon him, a strange story. He said: My father, may God have mercy on him, told us: Abu Salih, the scribe of al-Layth, told us: Abu Ishaq al-Masri told me, on the authority of Ka'b al-Ahbar, that when he finished the story of Iram of the Pillars, Mu'awiyah said to him: O Abu Ishaq, tell me about the throne of Solomon, peace be upon him, and what it was on and what it was made of. He said: The throne of Solomon was made of elephant tusks, studded with pearls, rubies, emeralds, and pearls. He had made a step for it, inlaid with pearls, rubies, and emeralds. Then he ordered the throne to be surrounded on both sides by palm trees of gold, with their spikes of rubies, emeralds, and pearls. He placed on the tops of the palm trees to the right of the throne peacocks of gold. Then he placed on the tops of the palm trees to the left of the throne eagles of gold opposite the peacocks. He placed on the right of the first step two pine trees of gold, and on the left of them two lions of gold, and on the heads of the lions two columns of emeralds. He placed on both sides of the throne vines of gold that shaded the throne. Their clusters of pearls and red rubies. Then, above the steps of the throne, two great hollow lions of gold were placed, filled with musk and ambergris. When Solomon, peace be upon him, wanted to ascend his throne, the two lions would turn for an hour, then fall down and ooze out the musk and ambergris in their bellies around Solomon's throne, peace be upon him. Then, two pulpits of gold would be placed, one for his successor and the other for the chief rabbi of the

Children of Israel at that time. Then, seventy pulpits of gold would be placed in front of his throne, on which would be seventy judges from the Children of Israel, their scholars, and their honorable and distinguished men. Behind all of those pulpits, there would be thirty-five pulpits of gold, on which would be no one. When he wanted to ascend his throne, he would place his feet on the lowest step, and the entire throne would turn, with everything in it and on it. The lion would extend his right hand, and the eagle would spread its left wing. Then, Solomon, peace be upon him, would ascend the second step, and the lion would extend his left hand, and the eagle would spread its right wing. When Solomon, peace be upon him, was level on the third step and sat on the throne, an eagle from those great eagles would take the crown of Solomon, peace be upon him, and place it on his head. When he placed it on... The chair turned with everything in it as a fast millstone turns. Muawiyah **may God be pleased with him** said: What turns it, O Abu Ishaq? He said: A golden dragon is on that chair, and it is huge, made by Sakhr the jinn. When they sense its turning, those lions, eagles, and peacocks that are at the bottom of the chair turn to the top. When it stops, they all stand with their heads bowed over the head of Solomon (peace be upon him) while he is sitting. Then they all sprinkle whatever is in their bellies of musk and ambergris over the head of Solomon, son of David (peace be upon them both). Then they take a golden dove standing on a column made of the jewels of the Torah and put it in his hand, and Solomon (peace be upon him) reads it to the people. He mentioned the complete story, which is very strange: "He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.'" Some of them said, **Never belong to anyone after me**, meaning, **It is not right for anyone to take it from me after me**, as was the case with the body that was thrown on his throne, not that it will be restricted to those after him from among the people. The correct view is that he asked God Almighty for a kingdom such as will not belong to anyone after him from among the people. This is the apparent context of the verse, and thus the authentic hadiths were transmitted through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said in his interpretation of this verse: Ishaq bin Ibrahim told us, Ruh and Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "An Ifrit from the jinn came to me last night - or a word to that effect - to interrupt my prayer, so God, the Blessed and Exalted, gave me power over him, and I wanted to tie him to one of the pillars of the mosque until morning so that you could all see him, but I remembered the words of my brother Solomon, peace be upon him: 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.' Ruh said, 'So he sent him away humiliated.'" Muslim and al-Nasa'i also narrated it from the hadith of Shu'bah with this chain of transmission.

Muslim said in his Sahih: Muhammad ibn Salamah al-Muradi told us, Abdullah ibn Wahb told us, on the authority of Muawiyah ibn Salih, Rabi'ah ibn Zayd told me, on the authority of Abu Idris al-Khawlani, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) stood up to pray, and we heard him say: **I seek refuge in God from you**. Then he said: **I curse you with the curse of God** three times, and he stretched out his hand as if he was reaching for something. When he finished praying, we said: **O Messenger of God, we heard you say something in the prayer that we had never heard you say before, and we saw you stretch out your hand**. He (blessings and peace of God be upon him) said: "The enemy of God, Satan, came with a meteor of fire to throw it in my face, so I said: "I seek refuge in God from you" three times, then I said: **I curse you with the complete curse of God**. But he did not delay three times. Then I wanted to seize him, but by God, were it not for the supplication of Solomon, he would have become bound and the children of Madinah would have played with him."

Imam Ahmad said: Abu Ahmad told us, Maysarah bin Ma'bad told us, Abu Ubaid, the chamberlain of Sulayman, told us: I saw Ata bin Yazid al-Laythi standing praying, so I went to pass something in front of him, but he turned me back. Then he said: Abu Sa'id al-Khudri, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, stood praying the dawn prayer, and he was behind him. He recited, but his recitation became confused for him. When he finished his prayer, he said: "If you had seen me and Satan, I would have reached out with my hand and continued to strangle him until I felt the coolness of his saliva between these two fingers of mine - the thumb and the one next to it. And if it were not for the supplication of my brother Sulayman, he would have become tied to one of the pillars of the mosque, being played with by the children of Madinah. So whoever among you is able to ensure that no one stands between him and the qiblah, let him do so." Abu Dawud narrated from him: **Whoever among you is able to ensure that no one stands between him and the qiblah, let him do so**, on the authority of Ahmad bin Abi Surayj, on the authority of Abu Ahmad al-Zubayri, on his authority.

Imam Ahmad said: Muawiyah bin Amr told us: Ibrahim bin Muhammad Al-Fazari told us: Al-Awza'i told us: Rabia bin Yazid bin Abdullah Al-Daylami told me: I entered upon Abdullah bin Amr, may God be pleased with them both, while he was in his garden in Taif called Al-Waht, and he was surrounded by a young man from Quraysh who committed adultery by drinking wine. I said: I have heard a hadith from you that says: "Whoever drinks a sip of wine, God Almighty will not accept his repentance for forty mornings. The wretched one is the one who was wretched in his mother's womb. Whoever comes to the Holy House with no intention of doing anything but praying in it will emerge from his sin as on the day his mother bore him." When the young man heard the mention of wine, he withdrew his hand and then left. Abdullah bin Amr, may God be pleased with them both, said: "I do not permit anyone to say about me what I did not say. I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever drinks wine, his prayer

will not be accepted for forty mornings. If he repents, God will accept his repentance, but if he returns, it is God Almighty's right to make him drink from the mud of Khabal on the Day of Resurrection.'" He said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty And He created His creation in darkness, then He cast upon them from His light. Whoever is touched by His light on that Day will be guided, and whoever misses it will go astray. That is why I say, 'The pen has dried on the knowledge of God, the Almighty and Majestic.' I heard the Messenger of God, may God bless him and grant him peace, say, 'Solomon, peace be upon him, asked God, the Almighty, for three things, and He gave him two, and we hope that we will have the third. He asked Him for a judgment that would be in accordance with His judgment, and He gave it to him. He asked Him for a kingdom that no one after him would have, and He gave it to him. He asked Him, 'Any man who leaves his home intending nothing but to pray in this mosque will emerge from his sin as on the day his mother bore him.' We hope that God, the Almighty and Majestic, has given it to us." This last part of this hadith was narrated by al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Abdullah ibn Fayruz al-Daylami on the authority of Abdullah ibn Amr, may God be pleased with them both, who said, 'The Messenger of God, may God bless him and grant him peace, said, 'When Solomon, peace be upon him, built the Holy House in Jerusalem, he asked his Lord, the Almighty and Majestic, for three things.' He mentioned it, and it was narrated from the hadith of Rafi' ibn Umair, may God be pleased with him, with a strange chain of transmission and context. Al-Tabarani said: Muhammad ibn al-Hasan ibn Qutaybah al-Asqalani told us: Muhammad ibn Ayyub ibn Suwayd told us: My father told us: Ibrahim ibn Abi Ubla told us, on the authority of Abu al-Zahriyah, on the authority of Rafi' ibn Umair, who said: I heard the Messenger of God say: "God, the Almighty, said to David, peace be upon him, 'Build Me a house on earth.' So David built a house for himself before the house that he was commanded to build. Then God revealed to him, 'O David, you have built your house before My house.' He said, 'O Lord, this is how I have decreed for a kingdom that has been monopolized.' Then he began to build the mosque. When the wall was completed, it fell three times, so he complained about that to God, the Almighty, and said, 'O David, you are not fit to build Me a house.' He said, 'Why, O Lord?' He said, 'Because of the blood that flowed on your hands.' He said, 'O Lord, was that not in accordance with Your desire and love?' He said, 'Yes, but they are My servants, and I am the Most Merciful of them.' This was difficult for him, so God revealed to him, 'Do not be sad, for I will complete its construction by the hand of your son Solomon.' When David died, Solomon began to build it, and when it was completed, he offered the sacrifices, slaughtered the slaughtered animals, and gathered the Children of Israel. Then God revealed to him, 'I see your joy at the building of My house.'" Ask Me and I will give you. He said: I ask You for three things: a judgment that matches Your judgment, a kingdom that no one after me will have, and whoever comes to this House intending nothing but to pray in it will emerge from his sins as on the day his mother bore him. The Messenger of God, may God bless him and grant him

peace, said: As for the two, he has been given them, and I hope that he has been given the third. Imam Ahmad said: Abd al-Samad told us, Umar ibn Rashid al-Yamami told us, Iyas ibn Salamah al-Akwa' told us, on the authority of his father, may God be pleased with him, who said: I never heard the Messenger of God, may God bless him and grant him peace, supplicate except that he began it with: **Glory be to God, my Lord, the Most High, the Most Great, the Giver.** Abu Ubayd said: Ali ibn Thabit told us, on the authority of Ja'far ibn Burqan, on the authority of Salih ibn Samar, who said: When the Prophet of God, David, peace be upon him, died, God, the Blessed and Exalted, revealed to his son, Solomon, peace be upon him, to ask Me for your need. He said: I ask You to make for me a heart that fears You as my father's heart was, and to make my heart love You as my father's heart was. God, the Mighty and Sublime, said: I sent to My servant and asked him for his need, and his need was that I make his heart fear Me and I will make his heart love me, so that I may give him a kingdom that no one after him shall have.

God the Almighty said: **So We subjected to him the wind, blowing gently at his command wherever he desired,** and after that He said: **So he gave him what he gave him,** and in the Hereafter he will not be held accountable. This is how Abu al-Qasim ibn Asakir mentioned it in the biography of Solomon, peace be upon him, in his history. It was narrated from some of the early Muslims that he said: It reached me from David, peace be upon him, that he said: **My God, be to Solomon as You were to me,** so God the Almighty revealed to him: **Tell Solomon to be to me as You were to me, and I will be to him as I was to you.** And the words of God the Most High: **So We subjected to him the wind, blowing gently at his command wherever he desired,** Al-Hasan al-Basri, may God have mercy on him, said: When Solomon, peace be upon him, hamstrung the horses in anger for God the Almighty, God the Almighty compensated him with something better and faster, the wind that took a month in the morning and a month in the evening.

And His statement, the Most High, **Wherever he strikes** means wherever he wants in the country. And His statement, the Most High, the Majestic, **And the devils, every builder and diver** means among them are those who are used in huge buildings such as niches, statues, basins like basins, and fixed cauldrons, and other such arduous tasks that humans are unable to undertake. And a group are divers in the seas extracting the pearls, jewels, and precious things that are found only there. **And others bound in chains** meaning bound in shackles and shackles from those who rebelled and disobeyed and refused to work or who did wrong and transgressed.

And the Almighty said: **This is Our gift, so bestow or withhold without account.** That is, this that We have given you of complete dominion and perfect authority, as you asked Us, so give to whomever you wish and deprive whomever you wish, without being held accountable. That is, whatever you do is permissible for you. Judge as you wish, for it is correct. It has been proven in the two Sahihis that when the Messenger of

God, may God bless him and grant him peace, was given the choice between being a slave and messenger - who does what he is commanded to do, but is merely a distributor who distributes among the people as God, the Almighty, commanded him to do - and being a prophet and king who gives to whomever he wishes and prevents whomever he wishes without account or blame, he chose the first status after consulting Gabriel, peace be upon him, who told him to be humble. So he chose the first status because it is of higher rank with God, the Almighty, and higher in status in the afterlife, even though the second status, which is prophethood with kingship, is also great in this world and the hereafter. For this reason, when God, the Blessed and Exalted, mentioned what He gave to Solomon, peace be upon him, in this world, He, the Almighty, pointed out that he will have a portion with God on the Day of Resurrection as well, as God, the Almighty, said: **And indeed, he will have nearness to Us and a good place of return.** That is, in this world. And the hereafter.

Fath al-Qadir

37- **And the devils** is in apposition to the wind: meaning, We subjected the devils to him. His saying: **Every builder and diver** is in apposition to the devils: meaning, every builder and diver among them builds for him whatever buildings he wishes, and they dive into the sea and extract pearls from it for him. From this is the saying of the poet:

Except for Solomon, when the Majestic One said to him, **Get up into the wilderness and set it apart from the hotel.**

And the report of the jinn is that I have given them permission to build a structure of stones and columns.

Tafsir al-Baghawi

37. **And the devils**, meaning: We subjected the devils to him, **every builder**, who would build for him whatever shrines and statues he wished, **and a diver**, who would extract pearls for him from the sea, and he was the first to extract pearls from the sea.

Tafsir al-Baidawi

37- **And the devils** is in apposition to **the wind**. **Every builder and diver** is a substitute for it.

Surat Sad 38:38

And others bound together in shackles.

Tafsir al-Jalalayn

38 - **And others** among them **bound together** bound in **shackles** with their hands bound to their necks

Tafsir al-Suyuti

Tafsir al-Tabari

And others bound in chains. He said: The rebellious devils in chains.

It was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of Al-Dahhak, **And the devils, every builder and diver.** He said: This did not exist during the reign of David. God gave Solomon the kingdom and increased it with wind. "And the devils, every builder and diver. * And others bound in shackles." He said: In chains.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement: **The handcuffs** he said: He gathered the hands to his neck, and the handcuffs is the plural of safad, which is the shackles.

Tafsir al-Qurtubi

And others bound in shackles. That is, We subjected to him the rebellious devils until He bound them in iron chains and iron fetters. Qatada said this. As-Suddi: shackles. Ibn Abbas: in fetters.

And from it the poet said:

They returned with their slaves and their captives, and our sons with their kings in chains.

Yahya bin Salam said: He did not do that except to their disbelievers. Then, when they believed, he released them and did not exploit them.

Tafsir Ibn Kathir

God Almighty says: **And We certainly tried Solomon** meaning We tested him by stripping him of the kingdom **and placed on his throne a body** Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, and others said that it means a devil **then he repented** meaning he returned to his kingdom, his authority, and his glory. Ibn Jarir said, "The name of that devil was Sakhr, as said by Ibn Abbas **may God be pleased with them both**, Qatadah. It was said Asif, as said by Mujahid. It was said Sard, as said by Mujahid also. It was said Haqiq, as said by al-Suddi. They mentioned this story in detail and in brief. Saeed bin Abi Aruba said on the authority of

Qatadah, "Solomon (peace be upon him) ordered the building of the Holy House, and it was said to him, 'His son, and no sound of iron shall be heard in it.' He said, 'So he sought that, but he was not able to.' It was said, 'There is a devil in the sea called Sakhr, who resembles a giant.' He said, 'So he sought him, and there was in the sea a spring which he would visit once every seven days.' So he drained its water and put wine in it. Then he came on the day of his visit and found the wine. He said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he returned until he became extremely thirsty, then he came to it and said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he drank it until his mind was overwhelmed.' He said, 'Then he saw the seal, or a seal with it, between his shoulders, and he was humbled.' He said, 'And his kingdom was in his seal.'" So Solomon, peace be upon him, brought it and said, **We were ordered to build this house, and it was said to us that no sound of iron should be heard in it.** So he brought the hoopoe's eggs and placed a bottle over them. The hoopoe came and circled around them and began to see its eggs but could not reach them. So he went and brought a diamond and placed it on them and cut them with it until he reached its eggs. So he took the diamond and they began to cut stones with it. When Solomon, peace be upon him, wanted to enter the toilet or the bath, he did not enter with the ring. One day he went to the bath and that devil, Sakhr, was with him, and that was during a sexual encounter he had with one of his wives. He said, "So he entered the bath and gave the devil his ring, and he threw it into the sea, and a fish swallowed it. Solomon's kingdom was taken from him, and the devil was cast in the likeness of Solomon." He said, "So he came and sat on his throne and his bed, and he was given power over all of Solomon's kingdom except for his wives. So he began to judge between them, and they began to disapprove of some things from him until they said, 'The Prophet of God has been tempted.' And among them was a man who resembled Umar ibn al-Khattab, may God be pleased with him, in strength. So he said, 'By God, I will test him.'" So he said, "O Prophet of God, and he did not think that he was anything but a Prophet of God. One of us becomes ritually impure." On a cold night, he deliberately neglects washing until the sun rises. Do you see any harm in that? He said: No. While he was like that for forty nights, the Prophet of God found his ring in the belly of a fish. He approached, and no jinn or bird would meet him except that it prostrated to him until it reached them. **And We cast upon his throne a body.** He said: It is Satan, Sakhr.

Al-Suddi said: **And We certainly tried Solomon** meaning We tested Solomon **and We placed on his throne a body** meaning a devil who sat on his throne for forty days. He said: Solomon, peace be upon him, had one hundred wives, and one of them was a woman called Jaradah, and she was the most beloved of his wives and the most trustworthy of them with him. And whenever he became ritually impure or did something, he would take off his ring and no one felt safe with him except her. So one day he gave her his ring and went to the toilet, and the devil came out in his

form and said: Give me the ring, so she gave it to him. Then he came and sat in the seat of Solomon, peace be upon him. Solomon came out after that and asked her to give him his ring, so she said: Didn't you take it before? He said: No, and he went out as if he was lost, and Satan remained judging among the people for forty days. He said: The people rejected his rulings, so the readers of the Children of Israel and their scholars gathered and came until they entered upon his wives and said to them: We have rejected this, for if it was Solomon, then his mind has gone and we have rejected his rulings. He said: The women wept at that. He said: So they came walking until they reached him and surrounded him, then they spread out and read the Torah. He said: So he flew from their hands until he landed on a balcony and the ring was with him. Then he flew until he went to the sea, and the ring fell from him into the sea and a whale from the whales of the sea swallowed him. He said: So Solomon, peace be upon him, approached in the state he was in until he reached a fisherman from the fishermen of the sea, and he was very hungry. He asked them about their catch and said: I am Solomon. One of them rose up and struck him with a stick, wounding him. He began to wash his blood while he was on the seashore. The fishermen blamed their companion who struck him, and they said: What a bad thing you did where you struck him. He said: He claimed that he was Solomon. He said: So they gave him two fish from what they had scattered. He was not distracted by the beating he had endured until he went to the seashore and split open their bellies and began to wash them. He found his ring in the belly of one of them, so he took it and put it on. God restored his glory and kingdom to him. Then the birds came and hovered over him, and the people knew that it was Solomon, peace be upon him. The people stood up to apologize for what they had done. He said, "I do not praise you for your excuse, nor do I blame you for what you have done. This matter was inevitable." He said, "So he came until he reached his kingdom. He sent for Satan, and he was brought to him. He ordered that he be put in an iron chest, then it was closed and locked with a lock, and he sealed it with his ring. Then he ordered that he be thrown into the sea and will remain in it until the Hour comes. His name was Haqiq. God subjected the wind to him, although it had not been subjected to him before that, and this is what He said: "And grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Ibn Abi Nujayh said on the authority of Mujahid regarding the words of God the Most High: **And We cast upon his throne a body**, he said a devil called Asif. So Solomon, peace be upon him, said to him, **How do you tempt people?** He said, **Show me your ring and I will tell you.** So when he gave it to him, Asif threw it into the sea, and Solomon, peace be upon him, swam and his kingdom was lost. Asif sat on his throne, and God the Most High prevented him from seeing Solomon's wives, so he did not approach them and they did not approach him, and they disowned him. So Solomon, peace be upon him, used to ask for food and say, **Do you know me? Feed me, I am Solomon.** But they accused him of lying until one day a woman gave

him a fish. He opened its belly and found his ring in its belly, so his kingdom was returned to him, and Asif fled and entered the sea. I see all of these as Isra'iliyyat, and among the things that deny them is what Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala', Uthman bin Abi Shaybah, and Ali bin Muhammad told us: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We cast upon his throne a body, then he repented**, he said: Solomon, peace be upon him, wanted to enter the toilet, so he gave Al-Jarada his ring, and Al-Jarada was his wife, and she was the most beloved of his wives to him. Then Satan came in the form of Solomon and said to her, **Give me my ring**, so she gave it to him. When he put it on, the people, jinn, and devils obeyed him. When Solomon, peace be upon him, came out of the toilet, he said to her, **Give me my ring**, and she said, **I gave it to Solomon.** He said, **I am Solomon.** He said, **You lied; you are not Solomon.** So he would not come to anyone and say to him, **I am Solomon**, except that he would deny him, until the boys would throw stones at him. When Solomon saw that, he knew that it was from the command of God Almighty. He said, **And Satan stood up to judge between the people.** Then, when God, the Blessed and Exalted, wanted to restore Solomon's authority, He cast into the hearts of... People denied that devil. He said: So they sent to the wives of Solomon and said to them: Do you deny anything about Solomon? They said: Yes, he comes to us while we are menstruating, and he did not come to us before that. When the devil saw that he became aware of him, he thought that his affair was over. So they wrote books in which there was magic and blasphemy and buried them under the throne of Solomon. Then they raised them up and read them to the people and said: By this, Solomon was victorious over the people and defeated them. So the people disbelieved in Solomon, peace be upon him, and they did not stop disbelieving in him. Then that devil sent the ring and threw it into the sea, and a fish met it and took it. Solomon, peace be upon him, used to carry it on the shore for a fee. Then a man came and bought a fish in which was that fish that had the ring in its belly. He called Solomon, peace be upon him, and said: Will you carry this fish for me? He said: Yes. He said: How much? He said, **With one of these fish.** He said, "So Solomon, peace be upon him, carried the fish and went to his house. When the man reached his door, he gave him that fish that had the ring in its belly. So Solomon, peace be upon him, took it and split its belly and found the ring inside it. He took it and put it on. He said, "When he put it on, the jinn, humans, and devils obeyed him and he returned to his state and the devil fled until he reached an island in the sea. So Solomon, peace be upon him, sent to look for him and he was a rebellious devil. They kept looking for him but could not find him until one day they found him sleeping. They came and built a structure of lead over him. He woke up and jumped up and would not jump to any place in the house except that some lead was thrown with him. He said, "So they took him and bound him and brought him to Solomon, peace be upon him. He

ordered that a throne of marble be carved for him and then put inside it and then sealed it with copper. Then he ordered that it be thrown into the sea. This is what God Almighty said: 'And We certainly tried Solomon and placed on his throne a body, but he repented.' ” Meaning: The devil who had power over him, its chain of transmission to Ibn Abbas **may God be pleased with him** is strong, but it appears that Ibn Abbas **may God be pleased with him** received it, if it is authentic, from the People of the Book, among whom were a group who did not believe in the prophethood of Solomon (peace be upon him), so it appears that they were lying about him. That is why there were some reprehensible things in the context, the most serious of which was the mention of women. It is well-known from Mujahid and more than one of the imams of the early Muslims that the jinn was not given power over Solomon's wives, rather God Almighty protected them from him as a way of honoring and glorifying His Prophet (peace be upon him). This story has been narrated at length from a group of the early Muslims **may God be pleased with them**, such as Sa'id ibn al-Musayyab, Zayd ibn Aslam, and a group of others, and all of it was received from the stories of the People of the Book, and God knows best.

Yahya bin Abi Aruba Al-Shaibani said: Solomon found his ring in Ashkelon, so he walked in a rag to Jerusalem out of humility before God Almighty. Narrated by Ibn Abi Hatim. Ibn Abi Hatim narrated on the authority of Ka'b al-Ahbar, regarding the description of the throne of Solomon, peace be upon him, a strange story. He said: My father, may God have mercy on him, told us: Abu Salih, the scribe of al-Layth, told us: Abu Ishaq al-Masri told me, on the authority of Ka'b al-Ahbar, that when he finished the story of Iram of the Pillars, Mu'awiyah said to him: O Abu Ishaq, tell me about the throne of Solomon, peace be upon him, and what it was on and what it was made of. He said: The throne of Solomon was made of elephant tusks, studded with pearls, rubies, emeralds, and pearls. He had made a step for it, inlaid with pearls, rubies, and emeralds. Then he ordered the throne to be surrounded on both sides by palm trees of gold, with their spikes of rubies, emeralds, and pearls. He placed on the tops of the palm trees to the right of the throne peacocks of gold. Then he placed on the tops of the palm trees to the left of the throne eagles of gold opposite the peacocks. He placed on the right of the first step two pine trees of gold, and on the left of them two lions of gold, and on the heads of the lions two columns of emeralds. He placed on both sides of the throne vines of gold that shaded the throne. Their clusters of pearls and red rubies. Then, above the steps of the throne, two great hollow lions of gold were placed, filled with musk and ambergris. When Solomon, peace be upon him, wanted to ascend his throne, the two lions would turn for an hour, then fall down and ooze out the musk and ambergris in their bellies around Solomon's throne, peace be upon him. Then, two pulpits of gold would be placed, one for his successor and the other for the chief rabbi of the Children of Israel at that time. Then, seventy pulpits of gold would be placed in front of his throne, on which would be seventy judges from the Children of Israel, their scholars, and their honorable and distinguished men. Behind all of those pulpits, there would be

thirty-five pulpits of gold, on which would be no one. When he wanted to ascend his throne, he would place his feet on the lowest step, and the entire throne would turn, with everything in it and on it. The lion would extend his right hand, and the eagle would spread its left wing. Then, Solomon, peace be upon him, would ascend the second step, and the lion would extend his left hand, and the eagle would spread its right wing. When Solomon, peace be upon him, was level on the third step and sat on the throne, an eagle from those great eagles would take the crown of Solomon, peace be upon him, and place it on his head. When he placed it on... The chair turned with everything in it as a fast millstone turns. Muawiyah **may God be pleased with him** said: What turns it, O Abu Ishaq? He said: A golden dragon is on that chair, and it is huge, made by Sakhr the jinn. When they sense its turning, those lions, eagles, and peacocks that are at the bottom of the chair turn to the top. When it stops, they all stand with their heads bowed over the head of Solomon (peace be upon him) while he is sitting. Then they all sprinkle whatever is in their bellies of musk and ambergris over the head of Solomon, son of David (peace be upon them both). Then they take a golden dove standing on a column made of the jewels of the Torah and put it in his hand, and Solomon (peace be upon him) reads it to the people. He mentioned the complete story, which is very strange: "He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.'" Some of them said, **Never belong to anyone after me**, meaning, **It is not right for anyone to take it from me after me**, as was the case with the body that was thrown on his throne, not that it will be restricted to those after him from among the people. The correct view is that he asked God Almighty for a kingdom such as will not belong to anyone after him from among the people. This is the apparent context of the verse, and thus the authentic hadiths were transmitted through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said in his interpretation of this verse: Ishaq bin Ibrahim told us, Ruh and Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "An Ifrit from the jinn came to me last night - or a word to that effect - to interrupt my prayer, so God, the Blessed and Exalted, gave me power over him, and I wanted to tie him to one of the pillars of the mosque until morning so that you could all see him, but I remembered the words of my brother Solomon, peace be upon him: 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.' Ruh said, 'So he sent him away humiliated.'" Muslim and al-Nasa'i also narrated it from the hadith of Shu'bah with this chain of transmission. Muslim said in his Sahih: Muhammad ibn Salamah al-Muradi told us, Abdullah ibn Wahb told us, on the authority of Muawiyah ibn Salih, Rabi'ah ibn Zayd told me, on the authority of Abu Idris al-Khawlani, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) stood up to pray, and we

heard him say: **I seek refuge in God from you.** Then he said: **I curse you with the curse of God** three times, and he stretched out his hand as if he was reaching for something. When he finished praying, we said: **O Messenger of God, we heard you say something in the prayer that we had never heard you say before, and we saw you stretch out your hand.** He (blessings and peace of God be upon him) said: "The enemy of God, Satan, came with a meteor of fire to throw it in my face, so I said: "I seek refuge in God from you" three times, then I said: **I curse you with the complete curse of God.** But he did not delay three times. Then I wanted to seize him, but by God, were it not for the supplication of Solomon, he would have become bound and the children of Madinah would have played with him."

Imam Ahmad said: Abu Ahmad told us, Maysarah bin Ma'bad told us, Abu Ubaid, the chamberlain of Sulayman, told us: I saw Ata bin Yazid al-Laythi standing praying, so I went to pass something in front of him, but he turned me back. Then he said: Abu Sa'id al-Khudri, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, stood praying the dawn prayer, and he was behind him. He recited, but his recitation became confused for him. When he finished his prayer, he said: "If you had seen me and Satan, I would have reached out with my hand and continued to strangle him until I felt the coolness of his saliva between these two fingers of mine - the thumb and the one next to it. And if it were not for the supplication of my brother Sulayman, he would have become tied to one of the pillars of the mosque, being played with by the children of Madinah. So whoever among you is able to ensure that no one stands between him and the qiblah, let him do so." Abu Dawud narrated from him: **Whoever among you is able to ensure that no one stands between him and the qiblah, let him do so,** on the authority of Ahmad bin Abi Surayj, on the authority of Abu Ahmad al-Zubayri, on his authority.

Imam Ahmad said: Muawiyah bin Amr told us: Ibrahim bin Muhammad Al-Fazari told us: Al-Awza'i told us: Rabia bin Yazid bin Abdullah Al-Daylami told me: I entered upon Abdullah bin Amr, may God be pleased with them both, while he was in his garden in Taif called Al-Waht, and he was surrounded by a young man from Quraysh who committed adultery by drinking wine. I said: I have heard a hadith from you that says: "Whoever drinks a sip of wine, God Almighty will not accept his repentance for forty mornings. The wretched one is the one who was wretched in his mother's womb. Whoever comes to the Holy House with no intention of doing anything but praying in it will emerge from his sin as on the day his mother bore him." When the young man heard the mention of wine, he withdrew his hand and then left. Abdullah bin Amr, may God be pleased with them both, said: "I do not permit anyone to say about me what I did not say. I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever drinks wine, his prayer will not be accepted for forty mornings. If he repents, God will accept his repentance, but if he returns, it is God Almighty's right to make him drink from the mud of Khabal on the Day of Resurrection.'" He said: I heard the Messenger of God, may God bless him and

grant him peace, say: "God Almighty And He created His creation in darkness, then He cast upon them from His light. Whoever is touched by His light on that Day will be guided, and whoever misses it will go astray. That is why I say, 'The pen has dried on the knowledge of God, the Almighty and Majestic.'" I heard the Messenger of God, may God bless him and grant him peace, say, 'Solomon, peace be upon him, asked God, the Almighty, for three things, and He gave him two, and we hope that we will have the third. He asked Him for a judgment that would be in accordance with His judgment, and He gave it to him. He asked Him for a kingdom that no one after him would have, and He gave it to him. He asked Him, 'Any man who leaves his home intending nothing but to pray in this mosque will emerge from his sin as on the day his mother bore him.' We hope that God, the Almighty and Majestic, has given it to us.' This last part of this hadith was narrated by al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Abdullah ibn Fayruz al-Daylami on the authority of Abdullah ibn Amr, may God be pleased with them both, who said, 'The Messenger of God, may God bless him and grant him peace, said, 'When Solomon, peace be upon him, built the Holy House in Jerusalem, he asked his Lord, the Almighty and Majestic, for three things.' He mentioned it, and it was narrated from the hadith of Rafi' ibn Umair, may God be pleased with him, with a strange chain of transmission and context. Al-Tabarani said: Muhammad ibn al-Hasan ibn Qutaybah al-Asqalani told us: Muhammad ibn Ayyub ibn Suwayd told us: My father told us: Ibrahim ibn Abi Ubla told us, on the authority of Abu al-Zahriyah, on the authority of Rafi' ibn Umair, who said: I heard the Messenger of God say: "God, the Almighty, said to David, peace be upon him, 'Build Me a house on earth.' So David built a house for himself before the house that he was commanded to build. Then God revealed to him, 'O David, you have built your house before My house.' He said, 'O Lord, this is how I have decreed for a kingdom that has been monopolized.' Then he began to build the mosque. When the wall was completed, it fell three times, so he complained about that to God, the Almighty, and said, 'O David, you are not fit to build Me a house.' He said, 'Why, O Lord?' He said, 'Because of the blood that flowed on your hands.' He said, 'O Lord, was that not in accordance with Your desire and love?' He said, 'Yes, but they are My servants, and I am the Most Merciful of them.' This was difficult for him, so God revealed to him, 'Do not be sad, for I will complete its construction by the hand of your son Solomon.' When David died, Solomon began to build it, and when it was completed, he offered the sacrifices, slaughtered the slaughtered animals, and gathered the Children of Israel. Then God revealed to him, 'I see your joy at the building of My house.'" Ask Me and I will give you. He said: I ask You for three things: a judgment that matches Your judgment, a kingdom that no one after me will have, and whoever comes to this House intending nothing but to pray in it will emerge from his sins as on the day his mother bore him. The Messenger of God, may God bless him and grant him peace, said: As for the two, he has been given them, and I hope that he has been given the third. Imam Ahmad said: Abd al-Samad told us, Umar ibn Rashid

al-Yamami told us, Iyas ibn Salamah al-Akwa' told us, on the authority of his father, may God be pleased with him, who said: I never heard the Messenger of God, may God bless him and grant him peace, supplicate except that he began it with: **Glory be to God, my Lord, the Most High, the Most Great, the Giver.** Abu Ubayd said: Ali ibn Thabit told us, on the authority of Ja'far ibn Burqan, on the authority of Salih ibn Samar, who said: When the Prophet of God, David, peace be upon him, died, God, the Blessed and Exalted, revealed to his son, Solomon, peace be upon him, to ask Me for your need. He said: I ask You to make for me a heart that fears You as my father's heart was, and to make my heart love You as my father's heart was. God, the Mighty and Sublime, said: I sent to My servant and asked him for his need, and his need was that I make his heart fear Me and I will make his heart love me, so that I may give him a kingdom that no one after him shall have.

God the Almighty said: **So We subjected to him the wind, blowing gently at his command wherever he desired,** and after that He said: **So he gave him what he gave him,** and in the Hereafter he will not be held accountable. This is how Abu al-Qasim ibn Asakir mentioned it in the biography of Solomon, peace be upon him, in his history. It was narrated from some of the early Muslims that he said: It reached me from David, peace be upon him, that he said: **My God, be to Solomon as You were to me,** so God the Almighty revealed to him: **Tell Solomon to be to me as You were to me, and I will be to him as I was to you.** And the words of God the Most High: **So We subjected to him the wind, blowing gently at his command wherever he desired,** Al-Hasan al-Basri, may God have mercy on him, said: When Solomon, peace be upon him, hamstringed the horses in anger for God the Almighty, God the Almighty compensated him with something better and faster, the wind that took a month in the morning and a month in the evening.

And His statement, the Most High, **Wherever he strikes** means wherever he wants in the country. And His statement, the Most High, the Majestic, **And the devils, every builder and diver** means among them are those who are used in huge buildings such as niches, statues, basins like basins, and fixed cauldrons, and other such arduous tasks that humans are unable to undertake. And a group are divers in the seas extracting the pearls, jewels, and precious things that are found only there. **And others bound in chains** meaning bound in shackles and shackles from those who rebelled and disobeyed and refused to work or who did wrong and transgressed.

And the Almighty said: **This is Our gift, so bestow or withhold without account.** That is, this that We have given you of complete dominion and perfect authority, as you asked Us, so give to whomever you wish and deprive whomever you wish, without being held accountable. That is, whatever you do is permissible for you. Judge as you wish, for it is correct. It has been proven in the two Sahihis that when the Messenger of God, may God bless him and grant him peace, was given the choice between being a slave and messenger - who does what he is commanded to do, but is merely a distributor who distributes among the people as God, the Almighty, commanded him to do -

and being a prophet and king who gives to whomever he wishes and prevents whomever he wishes without account or blame, he chose the first status after consulting Gabriel, peace be upon him, who told him to be humble. So he chose the first status because it is of higher rank with God, the Almighty, and higher in status in the afterlife, even though the second status, which is prophethood with kingship, is also great in this world and the hereafter. For this reason, when God, the Blessed and Exalted, mentioned what He gave to Solomon, peace be upon him, in this world, He, the Almighty, pointed out that he will have a portion with God on the Day of Resurrection as well, as God, the Almighty, said: **And indeed, he will have nearness to Us and a good place of return.** That is, in this world. And the hereafter.

Fath al-Qadir

38- **And others bound in chains** is in apposition to each one included in the rule of the substitute, and they are the rebellious devils who subjected to him my argument, their chain in chains. It is said that they were bound in the mountains if they were a large group, and the chains: the shackles, the singular of which is safad. Al-Zajaj said: They are chains, so whatever you tighten tightly with iron or other things, you have chained it. Abu Ubaidah said: I chained the man, so he is musafud, and I handcuffed him, so he is shackled, and from this is the saying of Amr ibn Kulthum in his Mu'allaqa:

They returned with plunder and captives, and our kings were in chains.

Yahya bin Salam said: He did not do that except to their disbelievers. When they believed, he released them and did not subject them to his control. The reference in his saying this is to what was mentioned previously about subjecting the wind and the devils to him.

Tafsir al-Baghawi

38. **And others bound in chains**, bound in shackles, meaning: And We subjected to him others, meaning: the rebellious devils, who were subjected to him until he bound them in chains.

Tafsir al-Baidawi

38- **And others bound in chains** is an apposition to each, as if He separated the devils into workers whom He used in hard work like building and diving, and some of the rebellious ones He bound together in chains to refrain from evil. Perhaps their bodies are transparent and hard so they cannot be seen and they can be chained. This is what is closer because what is meant is that their hand is turned away from evil by being bound in the chain, which is the shackles. It is called a gift because the one who has been blessed is connected to it. They differentiated between their two actions, so they said, **He chained him** means **He chained him** and **He gave him** means **He promised**

Surat Sad 38:38

And others bound together in shackles.

and **He threatened**. There is a point in that.

Surat Sad 38:39

This is Our gift, so bestow or withhold without account.

Tafsir al-Jalalayn

39 - And We said to him, **This is Our gift, so bestow from it whomever you wish, or withhold from it, without account.**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **This is our gift, so bestow or withhold without account.**

The commentators differed about what was referred to by the statement, *This*, of the gift, and what gift was intended by the statement, **Our gift**. Some of them said: What was meant by it was the kingdom that God gave him.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **This is Our gift, so bestow or withhold without account**, he said: Al-Hasan said: The kingdom that We have given you, so give what you wish and withhold what you wish.

It was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of Al-Dahhak, **This is our gift**: this is our property.

Others said: Rather, he meant by that that he subjugated the devils to him. They said: The meaning of this statement is that we gave you from every building and diver of the devils and others, it is our gift.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **This is Our gift, so bestow or withhold without account**. He said: These are the devils. Keep whomever you wish among them in your chains and in your torment, or release whomever you wish among them so that you may establish a hand with them. Do whatever you wish.

Others said: Rather, it is what he was given of strength for sexual intercourse.

Who said that?

It was narrated on the authority of Abu Yusuf, on the authority of Saeed bin Tarif, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Solomon had in his back the water of one hundred men, and he had three hundred wives and nine hundred concubines. **This is Our gift, so bestow or withhold without account.**

The first of the sayings on this matter, in my opinion, that is most correct is the saying that we mentioned from Al-Hasan and Ad-Dahhak, that what He meant by the gift is what He gave of the kingdom, glory be to

Him. This is because He, glory be to Him, mentioned this after His account of the question of His Prophet Solomon, peace and blessings be upon him, to him about a kingdom that no one after him would have. He informed that He subjected to him what He had not subjected to anyone else among the sons of Adam, and that was His subjecting to him the wind and the devils, as I have described. Then He, glory be to Him, said to him: This is what We have given you of the kingdom, and Our subjecting to you what We have subjected to you is Our gift, and We have given you what you asked Us to give you of the kingdom that no one after you would have. **So bestow or withhold without account.**

The commentators differed in their interpretation of His statement: **So bestow a favor or withhold without account**. Some of them said: What this means is: Give to whomever you wish whatever you wish of the kingdom that We have given you, and withhold from whomever you wish whatever you wish, without being held accountable for that.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said: **So bestow or withhold without account** means the kingdom that We have given you, so give what you wish and withhold what you wish, for there is no accountability or accountability upon you.

It was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of Al-Dahhak, **So grant or withhold without account**. He asked a blessed king who would not be held accountable for it on the Day of Resurrection, and he said: Whatever you give, and whatever you withhold, there is no blame upon you.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah: **So give or withhold without account**. He said: Give or withhold, and there is no account upon you.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **So bestow** he said: Give or withhold without account.

Others said: Rather, the meaning of this is: Free from these devils whom We have subjected to you from service, or from the chains of those of them who were bound in shackles, whomever you wish, and imprison whomever you wish, for there is no blame upon you in that.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So grant favor or withhold without account**. He said: These are the devils. Detain whomever you wish from them in your chains and in your punishment, and release whomever you wish from them so that you may have a hand with them. Do what you wish, there is no account upon you for that.

This is Our gift, so bestow or withhold without account.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **So grant favor or withhold without account.** He said: Free from the jinn whomever you wish, and withhold from whomever you wish.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **So bestow a favor or withhold without account,** he said: Bestow a favor upon whomever you wish among them and set him free, and withhold whomever you wish and employ him, without being held accountable for that.

Others said: Rather, the meaning of this is: This power of sexual intercourse that We have given you is Our gift, so have sexual intercourse with whomever you wish of your women and slave girls, as much as you wish, without limit, and refrain from having sexual intercourse with whomever you wish of them.

Others said: Rather, this is from the first and last. The meaning of the statement is: This is Our gift without account, so bestow or withhold. It was mentioned that in Abdullah's reading, this is **so bestow or withhold** Our gift without account.

And in Afar, the people of knowledge of the Arabic language from Basra used to say: Regarding his saying **without account**, there are two aspects: One of them: without reward or recompense, and the other: a favor or a small amount.

The correct statement about this is what I mentioned from the people of interpretation, that its meaning is: He will not be held accountable for what he was given of that kingdom and authority.

We said that this is correct because of the consensus of the people of interpretation on it.

Tafsir al-Qurtubi

God the Almighty says: **This is Our gift.** The reference in this is to the king, meaning this king is Our gift, so give to whomever you wish or withhold from whomever you wish, you will not be held accountable. This was narrated by Al-Hasan, Ad-Dahhak, and others. Al-Hasan said: God does not bestow a blessing upon anyone without him being held accountable for it, except for Solomon, peace be upon him. God the Almighty says: **This is Our gift, so bestow or withhold without account.** Qatada said: The reference in God's statement: **This is Our gift** is to what He gave him of the power to have intercourse. He had three hundred wives and seven hundred concubines, and in his back was the semen of one hundred men. This was narrated by Ikrimah from Ibn Abbas. Its meaning is in Al-Bukhari. This <fa-fa-nan> is from semen. It is said: **amen** **a right hand** and **amen** **a right hand** are two dialects. When you command someone to amass, you say amen. It is also said: **amen** **a right hand** in the command amen. When you use the letter nun of the verb, the light nun, you say imnan. And whoever takes

it as a favor, he says: **He bestowed favor upon him.** If he takes it out as a command, he makes the two *nuns* prominent, because it was doubled, so he said: **He bestowed favor.** It is narrated in the hadith that the devils were made subservient to him, so whoever he wanted, he bestowed favor upon him by freeing or setting free, and whoever he wanted, he kept him. Qatada and al-Suddi said this. And according to what Ikrimah narrated from Ibn Abbas: That is, have intercourse with whomever you want of your wives, and leave having intercourse with whomever you want of them, there is no reckoning upon you.

Tafsir Ibn Kathir

God Almighty says: **And We certainly tried Solomon** meaning We tested him by stripping him of the kingdom **and placed on his throne a body** Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, and others said that it means a devil **then he repented** meaning he returned to his kingdom, his authority, and his glory. Ibn Jarir said, "The name of that devil was Sakhr, as said by Ibn Abbas **may God be pleased with them both**, Qatadah. It was said Asif, as said by Mujahid. It was said Sard, as said by Mujahid also. It was said Haqiq, as said by al-Suddi. They mentioned this story in detail and in brief. Saeed bin Abi Aruba said on the authority of Qatadah, "Solomon (peace be upon him) ordered the building of the Holy House, and it was said to him, 'His son, and no sound of iron shall be heard in it.' He said, 'So he sought that, but he was not able to.' It was said, 'There is a devil in the sea called Sakhr, who resembles a giant.' He said, 'So he sought him, and there was in the sea a spring which he would visit once every seven days.' So he drained its water and put wine in it. Then he came on the day of his visit and found the wine. He said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he returned until he became extremely thirsty, then he came to it and said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he drank it until his mind was overwhelmed.' He said, 'Then he saw the seal, or a seal with it, between his shoulders, and he was humbled.' He said, 'And his kingdom was in his seal.'" So Solomon, peace be upon him, brought it and said, **We were ordered to build this house, and it was said to us that no sound of iron should be heard in it.** So he brought the hoopoe's eggs and placed a bottle over them. The hoopoe came and circled around them and began to see its eggs but could not reach them. So he went and brought a diamond and placed it on them and cut them with it until he reached its eggs. So he took the diamond and they began to cut stones with it. When Solomon, peace be upon him, wanted to enter the toilet or the bath, he did not enter with the ring. One day he went to the bath and that devil, Sakhr, was with him, and that was during a sexual encounter he had with one of his wives. He said, "So he entered the bath and gave the devil his ring, and he threw it into the sea, and a fish

swallowed it. Solomon's kingdom was taken from him, and the devil was cast in the likeness of Solomon." He said, "So he came and sat on his throne and his bed, and he was given power over all of Solomon's kingdom except for his wives. So he began to judge between them, and they began to disapprove of some things from him until they said, 'The Prophet of God has been tempted.' And among them was a man who resembled Umar ibn al-Khattab, may God be pleased with him, in strength. So he said, 'By God, I will test him.'" So he said, "O Prophet of God, and he did not think that he was anything but a Prophet of God. One of us becomes ritually impure." On a cold night, he deliberately neglects washing until the sun rises. Do you see any harm in that? He said: No. While he was like that for forty nights, the Prophet of God found his ring in the belly of a fish. He approached, and no jinn or bird would meet him except that it prostrated to him until it reached them. **And We cast upon his throne a body.** He said: It is Satan, Sakhr.

Al-Suddi said: **And We certainly tried Solomon** meaning We tested Solomon **and We placed on his throne a body** meaning a devil who sat on his throne for forty days. He said: Solomon, peace be upon him, had one hundred wives, and one of them was a woman called Jaradah, and she was the most beloved of his wives and the most trustworthy of them with him. And whenever he became ritually impure or did something, he would take off his ring and no one felt safe with him except her. So one day he gave her his ring and went to the toilet, and the devil came out in his form and said: Give me the ring, so she gave it to him. Then he came and sat in the seat of Solomon, peace be upon him. Solomon came out after that and asked her to give him his ring, so she said: Didn't you take it before? He said: No, and he went out as if he was lost, and Satan remained judging among the people for forty days. He said: The people rejected his rulings, so the readers of the Children of Israel and their scholars gathered and came until they entered upon his wives and said to them: We have rejected this, for if it was Solomon, then his mind has gone and we have rejected his rulings. He said: The women wept at that. He said: So they came walking until they reached him and surrounded him, then they spread out and read the Torah. He said: So he flew from their hands until he landed on a balcony and the ring was with him. Then he flew until he went to the sea, and the ring fell from him into the sea and a whale from the whales of the sea swallowed him. He said: So Solomon, peace be upon him, approached in the state he was in until he reached a fisherman from the fishermen of the sea, and he was very hungry. He asked them about their catch and said: I am Solomon. One of them rose up and struck him with a stick, wounding him. He began to wash his blood while he was on the seashore. The fishermen blamed their companion who struck him, and they said: What a bad thing you did where you struck him. He said: He claimed that he was Solomon. He said: So they gave him two fish from what they had scattered. He was not distracted by the beating he had endured until he went to the seashore and split open their bellies and began to wash them. He found his ring in the belly of one of them, so he took it and put it on. God restored his glory and kingdom to him. Then the birds came and hovered over him, and the people

knew that it was Solomon, peace be upon him. The people stood up to apologize for what they had done. He said, "I do not praise you for your excuse, nor do I blame you for what you have done. This matter was inevitable." He said, "So he came until he reached his kingdom. He sent for Satan, and he was brought to him. He ordered that he be put in an iron chest, then it was closed and locked with a lock, and he sealed it with his ring. Then he ordered that he be thrown into the sea and will remain in it until the Hour comes. His name was Haqiq. God subjected the wind to him, although it had not been subjected to him before that, and this is what He said: "And grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Ibn Abi Nujayh said on the authority of Mujahid regarding the words of God the Most High: **And We cast upon his throne a body**, he said a devil called Asif. So Solomon, peace be upon him, said to him, **How do you tempt people?** He said, **Show me your ring and I will tell you.** So when he gave it to him, Asif threw it into the sea, and Solomon, peace be upon him, swam and his kingdom was lost. Asif sat on his throne, and God the Most High prevented him from seeing Solomon's wives, so he did not approach them and they did not approach him, and they disowned him. So Solomon, peace be upon him, used to ask for food and say, **Do you know me? Feed me, I am Solomon.** But they accused him of lying until one day a woman gave him a fish. He opened its belly and found his ring in its belly, so his kingdom was returned to him, and Asif fled and entered the sea. I see all of these as Isra'iliyyat, and among the things that deny them is what Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala', Uthman bin Abi Shaybah, and Ali bin Muhammad told us: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We cast upon his throne a body, then he repented**, he said: Solomon, peace be upon him, wanted to enter the toilet, so he gave Al-Jarada his ring, and Al-Jarada was his wife, and she was the most beloved of his wives to him. Then Satan came in the form of Solomon and said to her, **Give me my ring**, so she gave it to him. When he put it on, the people, jinn, and devils obeyed him. When Solomon, peace be upon him, came out of the toilet, he said to her, **Give me my ring**, and she said, **I gave it to Solomon.** He said, **I am Solomon.** He said, **You lied; you are not Solomon.** So he would not come to anyone and say to him, **I am Solomon**, except that he would deny him, until the boys would throw stones at him. When Solomon saw that, he knew that it was from the command of God Almighty. He said, **And Satan stood up to judge between the people.** Then, when God, the Blessed and Exalted, wanted to restore Solomon's authority, He cast into the hearts of... People denied that devil. He said: So they sent to the wives of Solomon and said to them: Do you deny anything about Solomon? They said: Yes, he comes to us while we are menstruating, and he did not come to us before that. When the devil saw that he became aware of him, he thought that his affair was over. So they wrote books in which there was magic and blasphemy and buried them under the throne of

Solomon. Then they raised them up and read them to the people and said: By this, Solomon was victorious over the people and defeated them. So the people disbelieved in Solomon, peace be upon him, and they did not stop disbelieving in him. Then that devil sent the ring and threw it into the sea, and a fish met it and took it. Solomon, peace be upon him, used to carry it on the shore for a fee. Then a man came and bought a fish in which was that fish that had the ring in its belly. He called Solomon, peace be upon him, and said: Will you carry this fish for me? He said: Yes. He said: How much? He said, **With one of these fish**. He said, "So Solomon, peace be upon him, carried the fish and went to his house. When the man reached his door, he gave him that fish that had the ring in its belly. So Solomon, peace be upon him, took it and split its belly and found the ring inside it. He took it and put it on. He said, "When he put it on, the jinn, humans, and devils obeyed him and he returned to his state and the devil fled until he reached an island in the sea. So Solomon, peace be upon him, sent to look for him and he was a rebellious devil. They kept looking for him but could not find him until one day they found him sleeping. They came and built a structure of lead over him. He woke up and jumped up and would not jump to any place in the house except that some lead was thrown with him. He said, "So they took him and bound him and brought him to Solomon, peace be upon him. He ordered that a throne of marble be carved for him and then put inside it and then sealed it with copper. Then he ordered that it be thrown into the sea. This is what God Almighty said: 'And We certainly tried Solomon and placed on his throne a body, but he repented.' " Meaning: The devil who had power over him, its chain of transmission to Ibn Abbas **may God be pleased with him** is strong, but it appears that Ibn Abbas **may God be pleased with him** received it, if it is authentic, from the People of the Book, among whom were a group who did not believe in the prophethood of Solomon (peace be upon him), so it appears that they were lying about him. That is why there were some reprehensible things in the context, the most serious of which was the mention of women. It is well-known from Mujahid and more than one of the imams of the early Muslims that the jinn was not given power over Solomon's wives, rather God Almighty protected them from him as a way of honoring and glorifying His Prophet (peace be upon him). This story has been narrated at length from a group of the early Muslims **may God be pleased with them**, such as Sa'id ibn al-Musayyab, Zayd ibn Aslam, and a group of others, and all of it was received from the stories of the People of the Book, and God knows best.

Yahya bin Abi Aruba Al-Shaibani said: Solomon found his ring in Ashkelon, so he walked in a rag to Jerusalem out of humility before God Almighty. Narrated by Ibn Abi Hatim. Ibn Abi Hatim narrated on the authority of Ka'b al-Ahbar, regarding the description of the throne of Solomon, peace be upon him, a strange story. He said: My father, may God have mercy on him, told us: Abu Salih, the scribe of al-Layth, told us: Abu Ishaq al-Masri told me, on the authority of Ka'b al-Ahbar, that when he finished the story of Iram of the Pillars, Mu'awiyah said to him: O

Abu Ishaq, tell me about the throne of Solomon, peace be upon him, and what it was on and what it was made of. He said: The throne of Solomon was made of elephant tusks, studded with pearls, rubies, emeralds, and pearls. He had made a step for it, inlaid with pearls, rubies, and emeralds. Then he ordered the throne to be surrounded on both sides by palm trees of gold, with their spikes of rubies, emeralds, and pearls. He placed on the tops of the palm trees to the right of the throne peacocks of gold. Then he placed on the tops of the palm trees to the left of the throne eagles of gold opposite the peacocks. He placed on the right of the first step two pine trees of gold, and on the left of them two lions of gold, and on the heads of the lions two columns of emeralds. He placed on both sides of the throne vines of gold that shaded the throne. Their clusters of pearls and red rubies. Then, above the steps of the throne, two great hollow lions of gold were placed, filled with musk and ambergris. When Solomon, peace be upon him, wanted to ascend his throne, the two lions would turn for an hour, then fall down and ooze out the musk and ambergris in their bellies around Solomon's throne, peace be upon him. Then, two pulpits of gold would be placed, one for his successor and the other for the chief rabbi of the Children of Israel at that time. Then, seventy pulpits of gold would be placed in front of his throne, on which would be seventy judges from the Children of Israel, their scholars, and their honorable and distinguished men. Behind all of those pulpits, there would be thirty-five pulpits of gold, on which would be no one. When he wanted to ascend his throne, he would place his feet on the lowest step, and the entire throne would turn, with everything in it and on it. The lion would extend his right hand, and the eagle would spread its left wing. Then, Solomon, peace be upon him, would ascend the second step, and the lion would extend his left hand, and the eagle would spread its right wing. When Solomon, peace be upon him, was level on the third step and sat on the throne, an eagle from those great eagles would take the crown of Solomon, peace be upon him, and place it on his head. When he placed it on... The chair turned with everything in it as a fast millstone turns. Muawiyah **may God be pleased with him** said: What turns it, O Abu Ishaq? He said: A golden dragon is on that chair, and it is huge, made by Sakhr the jinn. When they sense its turning, those lions, eagles, and peacocks that are at the bottom of the chair turn to the top. When it stops, they all stand with their heads bowed over the head of Solomon (peace be upon him) while he is sitting. Then they all sprinkle whatever is in their bellies of musk and ambergris over the head of Solomon, son of David (peace be upon them both). Then they take a golden dove standing on a column made of the jewels of the Torah and put it in his hand, and Solomon (peace be upon him) reads it to the people. He mentioned the complete story, which is very strange: "He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.'" Some of them said, **Never belong to anyone after me**, meaning, **It is not right for anyone to take it from me after me**, as was the case with the body that was thrown on his throne, not that it will be restricted to those after him from among the people.

The correct view is that he asked God Almighty for a kingdom such as will not belong to anyone after him from among the people. This is the apparent context of the verse, and thus the authentic hadiths were transmitted through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said in his interpretation of this verse: Ishaq bin Ibrahim told us, Ruh and Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "An Ifrit from the jinn came to me last night - or a word to that effect - to interrupt my prayer, so God, the Blessed and Exalted, gave me power over him, and I wanted to tie him to one of the pillars of the mosque until morning so that you could all see him, but I remembered the words of my brother Solomon, peace be upon him: 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.' Ruh said, 'So he sent him away humiliated.'" Muslim and al-Nasa'i also narrated it from the hadith of Shu'bah with this chain of transmission. Muslim said in his Sahih: Muhammad ibn Salamah al-Muradi told us, Abdullah ibn Wahb told us, on the authority of Muawiyah ibn Salih, Rabi'ah ibn Zayd told me, on the authority of Abu Idris al-Khawlani, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) stood up to pray, and we heard him say: **I seek refuge in God from you**. Then he said: **I curse you with the curse of God** three times, and he stretched out his hand as if he was reaching for something. When he finished praying, we said: **O Messenger of God, we heard you say something in the prayer that we had never heard you say before, and we saw you stretch out your hand**. He (blessings and peace of God be upon him) said: "The enemy of God, Satan, came with a meteor of fire to throw it in my face, so I said: 'I seek refuge in God from you' three times, then I said: **I curse you with the complete curse of God**. But he did not delay three times. Then I wanted to seize him, but by God, were it not for the supplication of Solomon, he would have become bound and the children of Madinah would have played with him."

Imam Ahmad said: Abu Ahmad told us, Maysarah bin Ma'bad told us, Abu Ubaid, the chamberlain of Sulayman, told us: I saw Ata bin Yazid al-Laythi standing praying, so I went to pass something in front of him, but he turned me back. Then he said: Abu Sa'id al-Khudri, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, stood praying the dawn prayer, and he was behind him. He recited, but his recitation became confused for him. When he finished his prayer, he said: "If you had seen me and Satan, I would have reached out with my hand and continued to strangle him until I felt the coolness of his saliva between these two fingers of mine - the thumb and the one next to it. And if it were not for the supplication of my brother Sulayman, he would have become tied to one of the pillars of the mosque, being played with by the children of Madinah. So whoever among you is able to ensure that no one stands between him and the qiblah, let him do so." Abu Dawud narrated from him: **Whoever**

among you is able to ensure that no one stands between him and the qiblah, let him do so, on the authority of Ahmad bin Abi Surayj, on the authority of Abu Ahmad al-Zubayri, on his authority.

Imam Ahmad said: Muawiyah bin Amr told us: Ibrahim bin Muhammad Al-Fazari told us: Al-Awza'i told us: Rabia bin Yazid bin Abdullah Al-Daylami told me: I entered upon Abdullah bin Amr, may God be pleased with them both, while he was in his garden in Taif called Al-Waht, and he was surrounded by a young man from Quraysh who committed adultery by drinking wine. I said: I have heard a hadith from you that says: "Whoever drinks a sip of wine, God Almighty will not accept his repentance for forty mornings. The wretched one is the one who was wretched in his mother's womb. Whoever comes to the Holy House with no intention of doing anything but praying in it will emerge from his sin as on the day his mother bore him." When the young man heard the mention of wine, he withdrew his hand and then left. Abdullah bin Amr, may God be pleased with them both, said: "I do not permit anyone to say about me what I did not say. I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever drinks wine, his prayer will not be accepted for forty mornings. If he repents, God will accept his repentance, but if he returns, it is God Almighty's right to make him drink from the mud of Khabal on the Day of Resurrection.'" He said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty And He created His creation in darkness, then He cast upon them from His light. Whoever is touched by His light on that Day will be guided, and whoever misses it will go astray. That is why I say, 'The pen has dried on the knowledge of God, the Almighty and Majestic.' I heard the Messenger of God, may God bless him and grant him peace, say, 'Solomon, peace be upon him, asked God, the Almighty, for three things, and He gave him two, and we hope that we will have the third. He asked Him for a judgment that would be in accordance with His judgment, and He gave it to him. He asked Him for a kingdom that no one after him would have, and He gave it to him. He asked Him, 'Any man who leaves his home intending nothing but to pray in this mosque will emerge from his sin as on the day his mother bore him.' We hope that God, the Almighty and Majestic, has given it to us." This last part of this hadith was narrated by al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Abdullah ibn Fayruz al-Daylami on the authority of Abdullah ibn Amr, may God be pleased with them both, who said, 'The Messenger of God, may God bless him and grant him peace, said, 'When Solomon, peace be upon him, built the Holy House in Jerusalem, he asked his Lord, the Almighty and Majestic, for three things.' He mentioned it, and it was narrated from the hadith of Rafi' ibn Umair, may God be pleased with him, with a strange chain of transmission and context. Al-Tabarani said: Muhammad ibn al-Hasan ibn Qutaybah al-Asqalani told us: Muhammad ibn Ayyub ibn Suwayd told us: My father told us: Ibrahim ibn Abi Ubla told us, on the authority of Abu al-Zahriyah, on the authority of Rafi' ibn Umair, who said: I heard the Messenger of God say: "God, the Almighty, said to David, peace be upon him, 'Build Me a house on earth.' So David built a house for himself before the house that he was

This is Our gift, so bestow or withhold without account.

commanded to build. Then God revealed to him, 'O David, you have built your house before My house.' He said, 'O Lord, this is how I have decreed for a kingdom that has been monopolized.' Then he began to build the mosque. When the wall was completed, it fell three times, so he complained about that to God, the Almighty, and said, 'O David, you are not fit to build Me a house.' He said, 'Why, O Lord?' He said, 'Because of the blood that flowed on your hands.' He said, 'O Lord, was that not in accordance with Your desire and love?' He said, 'Yes, but they are My servants, and I am the Most Merciful of them.' This was difficult for him, so God revealed to him, 'Do not be sad, for I will complete its construction by the hand of your son Solomon.' When David died, Solomon began to build it, and when it was completed, he offered the sacrifices, slaughtered the slaughtered animals, and gathered the Children of Israel. Then God revealed to him, 'I see your joy at the building of My house.'" Ask Me and I will give you. He said: I ask You for three things: a judgment that matches Your judgment, a kingdom that no one after me will have, and whoever comes to this House intending nothing but to pray in it will emerge from his sins as on the day his mother bore him. The Messenger of God, may God bless him and grant him peace, said: As for the two, he has been given them, and I hope that he has been given the third. Imam Ahmad said: Abd al-Samad told us, Umar ibn Rashid al-Yamami told us, Iyas ibn Salamah al-Akwa' told us, on the authority of his father, may God be pleased with him, who said: I never heard the Messenger of God, may God bless him and grant him peace, supplicate except that he began it with: **Glory be to God, my Lord, the Most High, the Most Great, the Giver.** Abu Ubayd said: Ali ibn Thabit told us, on the authority of Ja'far ibn Burqan, on the authority of Salih ibn Samar, who said: When the Prophet of God, David, peace be upon him, died, God, the Blessed and Exalted, revealed to his son, Solomon, peace be upon him, to ask Me for your need. He said: I ask You to make for me a heart that fears You as my father's heart was, and to make my heart love You as my father's heart was. God, the Mighty and Sublime, said: I sent to My servant and asked him for his need, and his need was that I make his heart fear Me and I will make his heart love me, so that I may give him a kingdom that no one after him shall have.

God the Almighty said: **So We subjected to him the wind, blowing gently at his command wherever he desired,** and after that He said: **So he gave him what he gave him,** and in the Hereafter he will not be held accountable. This is how Abu al-Qasim ibn Asakir mentioned it in the biography of Solomon, peace be upon him, in his history. It was narrated from some of the early Muslims that he said: It reached me from David, peace be upon him, that he said: **My God, be to Solomon as You were to me,** so God the Almighty revealed to him: **Tell Solomon to be to me as You were to me, and I will be to him as I was to you.** And the words of God the Most High: **So We subjected to him the wind, blowing gently at his command wherever he desired,** Al-Hasan al-Basri, may God have mercy on him, said: When Solomon, peace be upon him, hamstringed the horses in anger for God the Almighty,

God the Almighty compensated him with something better and faster, the wind that took a month in the morning and a month in the evening.

And His statement, the Most High, **Wherever he strikes** means wherever he wants in the country. And His statement, the Most High, the Majestic, **And the devils, every builder and diver** means among them are those who are used in huge buildings such as niches, statues, basins like basins, and fixed cauldrons, and other such arduous tasks that humans are unable to undertake. And a group are divers in the seas extracting the pearls, jewels, and precious things that are found only there. **And others bound in chains** meaning bound in shackles and shackles from those who rebelled and disobeyed and refused to work or who did wrong and transgressed.

And the Almighty said: **This is Our gift, so bestow or withhold without account.** That is, this that We have given you of complete dominion and perfect authority, as you asked Us, so give to whomever you wish and deprive whomever you wish, without being held accountable. That is, whatever you do is permissible for you. Judge as you wish, for it is correct. It has been proven in the two Sahihs that when the Messenger of God, may God bless him and grant him peace, was given the choice between being a slave and messenger - who does what he is commanded to do, but is merely a distributor who distributes among the people as God, the Almighty, commanded him to do - and being a prophet and king who gives to whomever he wishes and prevents whomever he wishes without account or blame, he chose the first status after consulting Gabriel, peace be upon him, who told him to be humble. So he chose the first status because it is of higher rank with God, the Almighty, and higher in status in the afterlife, even though the second status, which is prophethood with kingship, is also great in this world and the hereafter. For this reason, when God, the Blessed and Exalted, mentioned what He gave to Solomon, peace be upon him, in this world, He, the Almighty, pointed out that he will have a portion with God on the Day of Resurrection as well, as God, the Almighty, said: **And indeed, he will have nearness to Us and a good place of return.** That is, in this world. And the hereafter.

Fath al-Qadir

And it is estimated by the saying: that is, and We said to him: 39- **This is Our gift** which We gave you from the great kingdom that you asked for, **so bestow or withhold.** Al-Hasan, Al-Dahhak and others said: that is, give to whomever you wish and prevent whomever you wish **without account.** There is no account upon you for that giving or withholding, or Our gift to you is without account due to its abundance and greatness. Qatada said: His statement: **This is Our gift** is an indication of what He was given of the power of intercourse, and there is no reason to limit the verse to it if we assume that it was mentioned before among those mentioned, so how can one claim that the verse is specific to it when it is not mentioned.

Tafsir al-Baghawi

39. **This is Our gift**, [meaning, we told him, **This is Our gift**,] **so bestow or withhold without account**. Bestowing is being kind to someone without exception. Its meaning is: Give to whomever you wish and withhold from whomever you wish, **without account**. There is no blame upon you for what you give and for what you withhold.

Al-Hasan said: God did not bestow a blessing upon anyone without him being held accountable, except for Solomon. If he was given a reward, he was rewarded, but if he was not given a reward, he was not held accountable.

Muqatil said: This is about the devils, meaning: Leave whomever you want among them, and keep whomever you want in your chains, there is no responsibility upon you for what you do.

Tafsir al-Baidawi

39- **This is Our gift**, meaning, this that We have given you of dominion, abundance, and control over what no one else has been given is Our gift. **So bestow or withhold**, so give to whomever you wish and prevent whomever you wish. **Without account**, is a state of what is hidden in the matter, meaning, no one is held accountable for it, and withholding it is to delegate the management of it to you, or from the gift or a connection to it, and what is between them is an objection. The meaning is that it is a generous gift that can hardly be counted. It was said that it refers to the subjugation of the devils, and what is meant by bestowing and withholding is their release and keeping them in chains.

Surat Sad 38:40

And indeed, he will have nearness to Us and a good place of return.

Surat Sad 38:40

And indeed, he will have nearness to Us and a good place of return.

Tafsir al-Jalalayn

40 - **And indeed, he will have nearness to Us and a good place of return** A similar example has been presented.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And indeed, he has nearness to Us and a good place of return.** He says: Indeed, Solomon has nearness to Us through his turning to Us, repentance, and obedience to Us, and a good place of return. He says: And a good return and destination in the Hereafter.

As Bishr told us, he said: Yazid told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And indeed, he will have nearness to Us and a good place of return.** That is, a final destination.

If someone were to ask us: What was the reason for Solomon's desire for kingship from his Lord, while he was a prophet, and only the people of this world desire kingship and prefer it over the Hereafter? Or what was the reason for his asking Him, since he asked Him for a kingdom that no one after him would have, and what would it harm him if everyone after him were given the same as he had been given? Was he miserly in that, since it was not part of his kingdom, and he was given it to whomever he was given, or was he envious of the people, as was mentioned about Al-Hajjaj ibn Yusuf, who mentioned that he recited the verse: **And grant me a kingdom such as will not belong to anyone after me,** and said: If he was envious, then that is not from the morals of the prophets. It would be said: As for his desire to his Lord, not for the kingdom he desired, then it was not, God willing, a desire for this world, but rather a desire from him to know his status with God in answering his request, accepting his repentance, and answering his supplication.

As for his asking his Lord for a kingdom that no one after him should have, we have already mentioned before the statement of those who said that the meaning of that is: Grant me a kingdom that I will not be deprived of as You took it away before. Rather, according to them, its meaning is: Grant me a kingdom that no one after me should be deprived of. It may be interpreted that it means: It is not appropriate for anyone other than me from the people of my time. In this case, it is an argument and a sign for me of my prophethood and that I am Your messenger sent to them, since messengers must have signs that distinguish them from all other people. It may also be interpreted that it means: Grant me a kingdom that

You will give exclusively to me, and do not give it to anyone else, as an honor and a sign from You, to show me my status with You in comparison to the status of others. There is nothing in any of these interpretations of what Al-Hajjaj thought about the meaning of that.

Tafsir al-Qurtubi

And indeed, he will have nearness to Us and a good place of return. That is, if We bestowed blessings upon him in this world, then he will have nearness to Us and a good place of return in the Hereafter.

Tafsir Ibn Kathir

God Almighty says: **And We certainly tried Solomon** meaning We tested him by stripping him of the kingdom **and placed on his throne a body** Ibn Abbas, may God be pleased with them both, Mujahid, Saeed bin Jubayr, Al-Hasan, Qatadah, and others said that it means a devil **then he repented** meaning he returned to his kingdom, his authority, and his glory. Ibn Jarir said, "The name of that devil was Sakhr, as said by Ibn Abbas **may God be pleased with them both**, Qatadah. It was said Asif, as said by Mujahid. It was said Sard, as said by Mujahid also. It was said Haqiq, as said by al-Suddi. They mentioned this story in detail and in brief. Saeed bin Abi Aruba said on the authority of Qatadah, "Solomon (peace be upon him) ordered the building of the Holy House, and it was said to him, 'His son, and no sound of iron shall be heard in it.' He said, 'So he sought that, but he was not able to.' It was said, 'There is a devil in the sea called Sakhr, who resembles a giant.' He said, 'So he sought him, and there was in the sea a spring which he would visit once every seven days.' So he drained its water and put wine in it. Then he came on the day of his visit and found the wine. He said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he returned until he became extremely thirsty, then he came to it and said, 'You are indeed a pleasant drink, except that you pour water on the forbearing and increase the ignorance of the ignorant.' He said, 'Then he drank it until his mind was overwhelmed.' He said, 'Then he saw the seal, or a seal with it, between his shoulders, and he was humbled.' He said, 'And his kingdom was in his seal.'" So Solomon, peace be upon him, brought it and said, **We were ordered to build this house, and it was said to us that no sound of iron should be heard in it.** So he brought the hoopoe's eggs and placed a bottle over them. The hoopoe came and circled around them and began to see its eggs but could not reach them. So he went and brought a diamond and placed it on them and cut them with it until he reached its eggs. So he took the diamond and they began to cut stones with it. When Solomon, peace be upon him, wanted to enter the toilet or the bath, he did not enter with the ring. One day he went to the bath and that devil, Sakhr, was with him, and that

was during a sexual encounter he had with one of his wives. He said, "So he entered the bath and gave the devil his ring, and he threw it into the sea, and a fish swallowed it. Solomon's kingdom was taken from him, and the devil was cast in the likeness of Solomon." He said, "So he came and sat on his throne and his bed, and he was given power over all of Solomon's kingdom except for his wives. So he began to judge between them, and they began to disapprove of some things from him until they said, 'The Prophet of God has been tempted.' And among them was a man who resembled Umar ibn al-Khattab, may God be pleased with him, in strength. So he said, 'By God, I will test him.'" So he said, "O Prophet of God, and he did not think that he was anything but a Prophet of God. One of us becomes ritually impure." On a cold night, he deliberately neglects washing until the sun rises. Do you see any harm in that? He said: No. While he was like that for forty nights, the Prophet of God found his ring in the belly of a fish. He approached, and no jinn or bird would meet him except that it prostrated to him until it reached them. **And We cast upon his throne a body.** He said: It is Satan, Sakhr.

Al-Suddi said: **And We certainly tried Solomon** meaning We tested Solomon **and We placed on his throne a body** meaning a devil who sat on his throne for forty days. He said: Solomon, peace be upon him, had one hundred wives, and one of them was a woman called Jaradah, and she was the most beloved of his wives and the most trustworthy of them with him. And whenever he became ritually impure or did something, he would take off his ring and no one felt safe with him except her. So one day he gave her his ring and went to the toilet, and the devil came out in his form and said: Give me the ring, so she gave it to him. Then he came and sat in the seat of Solomon, peace be upon him. Solomon came out after that and asked her to give him his ring, so she said: Didn't you take it before? He said: No, and he went out as if he was lost, and Satan remained judging among the people for forty days. He said: The people rejected his rulings, so the readers of the Children of Israel and their scholars gathered and came until they entered upon his wives and said to them: We have rejected this, for if it was Solomon, then his mind has gone and we have rejected his rulings. He said: The women wept at that. He said: So they came walking until they reached him and surrounded him, then they spread out and read the Torah. He said: So he flew from their hands until he landed on a balcony and the ring was with him. Then he flew until he went to the sea, and the ring fell from him into the sea and a whale from the whales of the sea swallowed him. He said: So Solomon, peace be upon him, approached in the state he was in until he reached a fisherman from the fishermen of the sea, and he was very hungry. He asked them about their catch and said: I am Solomon. One of them rose up and struck him with a stick, wounding him. He began to wash his blood while he was on the seashore. The fishermen blamed their companion who struck him, and they said: What a bad thing you did where you struck him. He said: He claimed that he was Solomon. He said: So they gave him two fish from what they had scattered. He was not distracted by the beating he had endured until he went to the seashore and split open their bellies and began to wash them. He found his

ring in the belly of one of them, so he took it and put it on. God restored his glory and kingdom to him. Then the birds came and hovered over him, and the people knew that it was Solomon, peace be upon him. The people stood up to apologize for what they had done. He said, "I do not praise you for your excuse, nor do I blame you for what you have done. This matter was inevitable." He said, "So he came until he reached his kingdom. He sent for Satan, and he was brought to him. He ordered that he be put in an iron chest, then it was closed and locked with a lock, and he sealed it with his ring. Then he ordered that he be thrown into the sea and will remain in it until the Hour comes. His name was Haqiq. God subjected the wind to him, although it had not been subjected to him before that, and this is what He said: "And grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Ibn Abi Nujayh said on the authority of Mujahid regarding the words of God the Most High: **And We cast upon his throne a body**, he said a devil called Asif. So Solomon, peace be upon him, said to him, **How do you tempt people?** He said, **Show me your ring and I will tell you.** So when he gave it to him, Asif threw it into the sea, and Solomon, peace be upon him, swam and his kingdom was lost. Asif sat on his throne, and God the Most High prevented him from seeing Solomon's wives, so he did not approach them and they did not approach him, and they disowned him. So Solomon, peace be upon him, used to ask for food and say, **Do you know me? Feed me, I am Solomon.** But they accused him of lying until one day a woman gave him a fish. He opened its belly and found his ring in its belly, so his kingdom was returned to him, and Asif fled and entered the sea. I see all of these as Isra'iliyyat, and among the things that deny them is what Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala', Uthman bin Abi Shaybah, and Ali bin Muhammad told us: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **And We cast upon his throne a body, then he repented**, he said: Solomon, peace be upon him, wanted to enter the toilet, so he gave Al-Jarada his ring, and Al-Jarada was his wife, and she was the most beloved of his wives to him. Then Satan came in the form of Solomon and said to her, **Give me my ring**, so she gave it to him. When he put it on, the people, jinn, and devils obeyed him. When Solomon, peace be upon him, came out of the toilet, he said to her, **Give me my ring**, and she said, **I gave it to Solomon.** He said, **I am Solomon.** He said, **You lied; you are not Solomon.** So he would not come to anyone and say to him, **I am Solomon**, except that he would deny him, until the boys would throw stones at him. When Solomon saw that, he knew that it was from the command of God Almighty. He said, **And Satan stood up to judge between the people.** Then, when God, the Blessed and Exalted, wanted to restore Solomon's authority, He cast into the hearts of... People denied that devil. He said: So they sent to the wives of Solomon and said to them: Do you deny anything about Solomon? They said: Yes, he comes to us while we are menstruating, and he did not come to us before that. When the devil saw that he became

And indeed, he will have nearness to Us and a good place of return.

aware of him, he thought that his affair was over. So they wrote books in which there was magic and blasphemy and buried them under the throne of Solomon. Then they raised them up and read them to the people and said: By this, Solomon was victorious over the people and defeated them. So the people disbelieved in Solomon, peace be upon him, and they did not stop disbelieving in him. Then that devil sent the ring and threw it into the sea, and a fish met it and took it. Solomon, peace be upon him, used to carry it on the shore for a fee. Then a man came and bought a fish in which was that fish that had the ring in its belly. He called Solomon, peace be upon him, and said: Will you carry this fish for me? He said: Yes. He said: How much? He said, **With one of these fish.** He said, "So Solomon, peace be upon him, carried the fish and went to his house. When the man reached his door, he gave him that fish that had the ring in its belly. So Solomon, peace be upon him, took it and split its belly and found the ring inside it. He took it and put it on. He said, "When he put it on, the jinn, humans, and devils obeyed him and he returned to his state and the devil fled until he reached an island in the sea. So Solomon, peace be upon him, sent to look for him and he was a rebellious devil. They kept looking for him but could not find him until one day they found him sleeping. They came and built a structure of lead over him. He woke up and jumped up and would not jump to any place in the house except that some lead was thrown with him. He said, "So they took him and bound him and brought him to Solomon, peace be upon him. He ordered that a throne of marble be carved for him and then put inside it and then sealed it with copper. Then he ordered that it be thrown into the sea. This is what God Almighty said: 'And We certainly tried Solomon and placed on his throne a body, but he repented.' " Meaning: The devil who had power over him, its chain of transmission to Ibn Abbas **may God be pleased with him** is strong, but it appears that Ibn Abbas **may God be pleased with him** received it, if it is authentic, from the People of the Book, among whom were a group who did not believe in the prophethood of Solomon (peace be upon him), so it appears that they were lying about him. That is why there were some reprehensible things in the context, the most serious of which was the mention of women. It is well-known from Mujahid and more than one of the imams of the early Muslims that the jinn was not given power over Solomon's wives, rather God Almighty protected them from him as a way of honoring and glorifying His Prophet (peace be upon him). This story has been narrated at length from a group of the early Muslims **may God be pleased with them**, such as Sa'id ibn al-Musayyab, Zayd ibn Aslam, and a group of others, and all of it was received from the stories of the People of the Book, and God knows best.

Yahya bin Abi Aruba Al-Shaibani said: Solomon found his ring in Ashkelon, so he walked in a rag to Jerusalem out of humility before God Almighty. Narrated by Ibn Abi Hatim. Ibn Abi Hatim narrated on the authority of Ka'b al-Ahbar, regarding the description of the throne of Solomon, peace be upon him, a strange story. He said: My father, may God have mercy on him, told us: Abu Salih, the scribe of

al-Layth, told us: Abu Ishaq al-Masri told me, on the authority of Ka'b al-Ahbar, that when he finished the story of Iram of the Pillars, Mu'awiyah said to him: O Abu Ishaq, tell me about the throne of Solomon, peace be upon him, and what it was on and what it was made of. He said: The throne of Solomon was made of elephant tusks, studded with pearls, rubies, emeralds, and pearls. He had made a step for it, inlaid with pearls, rubies, and emeralds. Then he ordered the throne to be surrounded on both sides by palm trees of gold, with their spikes of rubies, emeralds, and pearls. He placed on the tops of the palm trees to the right of the throne peacocks of gold. Then he placed on the tops of the palm trees to the left of the throne eagles of gold opposite the peacocks. He placed on the right of the first step two pine trees of gold, and on the left of them two lions of gold, and on the heads of the lions two columns of emeralds. He placed on both sides of the throne vines of gold that shaded the throne. Their clusters of pearls and red rubies. Then, above the steps of the throne, two great hollow lions of gold were placed, filled with musk and ambergris. When Solomon, peace be upon him, wanted to ascend his throne, the two lions would turn for an hour, then fall down and ooze out the musk and ambergris in their bellies around Solomon's throne, peace be upon him. Then, two pulpits of gold would be placed, one for his successor and the other for the chief rabbi of the Children of Israel at that time. Then, seventy pulpits of gold would be placed in front of his throne, on which would be seventy judges from the Children of Israel, their scholars, and their honorable and distinguished men. Behind all of those pulpits, there would be thirty-five pulpits of gold, on which would be no one. When he wanted to ascend his throne, he would place his feet on the lowest step, and the entire throne would turn, with everything in it and on it. The lion would extend his right hand, and the eagle would spread its left wing. Then, Solomon, peace be upon him, would ascend the second step, and the lion would extend his left hand, and the eagle would spread its right wing. When Solomon, peace be upon him, was level on the third step and sat on the throne, an eagle from those great eagles would take the crown of Solomon, peace be upon him, and place it on his head. When he placed it on... The chair turned with everything in it as a fast millstone turns. Muawiyah **may God be pleased with him** said: What turns it, O Abu Ishaq? He said: A golden dragon is on that chair, and it is huge, made by Sakhr the jinn. When they sense its turning, those lions, eagles, and peacocks that are at the bottom of the chair turn to the top. When it stops, they all stand with their heads bowed over the head of Solomon (peace be upon him) while he is sitting. Then they all sprinkle whatever is in their bellies of musk and ambergris over the head of Solomon, son of David (peace be upon them both). Then they take a golden dove standing on a column made of the jewels of the Torah and put it in his hand, and Solomon (peace be upon him) reads it to the people. He mentioned the complete story, which is very strange: "He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.'" Some of them said, **Never belong to anyone after me**, meaning, **It is not right for anyone to**

take it from me after me, as was the case with the body that was thrown on his throne, not that it will be restricted to those after him from among the people. The correct view is that he asked God Almighty for a kingdom such as will not belong to anyone after him from among the people. This is the apparent context of the verse, and thus the authentic hadiths were transmitted through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said in his interpretation of this verse: Ishaq bin Ibrahim told us, Ruh and Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "An Ifrit from the jinn came to me last night - or a word to that effect - to interrupt my prayer, so God, the Blessed and Exalted, gave me power over him, and I wanted to tie him to one of the pillars of the mosque until morning so that you could all see him, but I remembered the words of my brother Solomon, peace be upon him: 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me.' Ruh said, 'So he sent him away humiliated.'" Muslim and al-Nasa'i also narrated it from the hadith of Shu'bah with this chain of transmission. Muslim said in his Sahih: Muhammad ibn Salamah al-Muradi told us, Abdullah ibn Wahb told us, on the authority of Muawiyah ibn Salih, Rabi'ah ibn Zayd told me, on the authority of Abu Idris al-Khawlani, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) stood up to pray, and we heard him say: **I seek refuge in God from you**. Then he said: **I curse you with the curse of God** three times, and he stretched out his hand as if he was reaching for something. When he finished praying, we said: **O Messenger of God, we heard you say something in the prayer that we had never heard you say before, and we saw you stretch out your hand**. He (blessings and peace of God be upon him) said: "The enemy of God, Satan, came with a meteor of fire to throw it in my face, so I said: 'I seek refuge in God from you' three times, then I said: **I curse you with the complete curse of God**. But he did not delay three times. Then I wanted to seize him, but by God, were it not for the supplication of Solomon, he would have become bound and the children of Madinah would have played with him."

Imam Ahmad said: Abu Ahmad told us, Maysarah bin Ma'bad told us, Abu Ubaid, the chamberlain of Sulayman, told us: I saw Ata bin Yazid al-Laythi standing praying, so I went to pass something in front of him, but he turned me back. Then he said: Abu Sa'id al-Khudri, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, stood praying the dawn prayer, and he was behind him. He recited, but his recitation became confused for him. When he finished his prayer, he said: "If you had seen me and Satan, I would have reached out with my hand and continued to strangle him until I felt the coolness of his saliva between these two fingers of mine - the thumb and the one next to it. And if it were not for the supplication of my brother Sulayman, he would have become tied to one of the pillars of the mosque, being played with by the children

of Madinah. So whoever among you is able to ensure that no one stands between him and the qiblah, let him do so." Abu Dawud narrated from him: **Whoever among you is able to ensure that no one stands between him and the qiblah, let him do so**, on the authority of Ahmad bin Abi Surayj, on the authority of Abu Ahmad al-Zubayri, on his authority.

Imam Ahmad said: Muawiyah bin Amr told us: Ibrahim bin Muhammad Al-Fazari told us: Al-Awza'i told us: Rabia bin Yazid bin Abdullah Al-Daylami told me: I entered upon Abdullah bin Amr, may God be pleased with them both, while he was in his garden in Taif called Al-Waht, and he was surrounded by a young man from Quraysh who committed adultery by drinking wine. I said: I have heard a hadith from you that says: "Whoever drinks a sip of wine, God Almighty will not accept his repentance for forty mornings. The wretched one is the one who was wretched in his mother's womb. Whoever comes to the Holy House with no intention of doing anything but praying in it will emerge from his sin as on the day his mother bore him." When the young man heard the mention of wine, he withdrew his hand and then left. Abdullah bin Amr, may God be pleased with them both, said: "I do not permit anyone to say about me what I did not say. I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever drinks wine, his prayer will not be accepted for forty mornings. If he repents, God will accept his repentance, but if he returns, it is God Almighty's right to make him drink from the mud of Khabal on the Day of Resurrection.'" He said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty And He created His creation in darkness, then He cast upon them from His light. Whoever is touched by His light on that Day will be guided, and whoever misses it will go astray. That is why I say, 'The pen has dried on the knowledge of God, the Almighty and Majestic.'" I heard the Messenger of God, may God bless him and grant him peace, say, 'Solomon, peace be upon him, asked God, the Almighty, for three things, and He gave him two, and we hope that we will have the third. He asked Him for a judgment that would be in accordance with His judgment, and He gave it to him. He asked Him for a kingdom that no one after him would have, and He gave it to him. He asked Him, 'Any man who leaves his home intending nothing but to pray in this mosque will emerge from his sin as on the day his mother bore him.' We hope that God, the Almighty and Majestic, has given it to us.' This last part of this hadith was narrated by al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Abdullah ibn Fayruz al-Daylami on the authority of Abdullah bin Amr, may God be pleased with them both, who said, 'The Messenger of God, may God bless him and grant him peace, said, 'When Solomon, peace be upon him, built the Holy House in Jerusalem, he asked his Lord, the Almighty and Majestic, for three things.' He mentioned it, and it was narrated from the hadith of Rafi' ibn Umair, may God be pleased with him, with a strange chain of transmission and context. Al-Tabarani said: Muhammad ibn al-Hasan ibn Qutaybah al-Asqalani told us: Muhammad ibn Ayyub ibn Suwayd told us: My father told us: Ibrahim ibn Abi Ubla told us, on the authority of Abu al-Zahiriyyah, on the authority of Rafi' ibn Umair, who said: I heard the Messenger of God

And indeed, he will have nearness to Us and a good place of return.

say: "God, the Almighty, said to David, peace be upon him, 'Build Me a house on earth.' So David built a house for himself before the house that he was commanded to build. Then God revealed to him, 'O David, you have built your house before My house.' He said, 'O Lord, this is how I have decreed for a kingdom that has been monopolized.' Then he began to build the mosque. When the wall was completed, it fell three times, so he complained about that to God, the Almighty, and said, 'O David, you are not fit to build Me a house.' He said, 'Why, O Lord?' He said, 'Because of the blood that flowed on your hands.' He said, 'O Lord, was that not in accordance with Your desire and love?' He said, 'Yes, but they are My servants, and I am the Most Merciful of them.' This was difficult for him, so God revealed to him, 'Do not be sad, for I will complete its construction by the hand of your son Solomon.' When David died, Solomon began to build it, and when it was completed, he offered the sacrifices, slaughtered the slaughtered animals, and gathered the Children of Israel. Then God revealed to him, 'I see your joy at the building of My house.'" Ask Me and I will give you. He said: I ask You for three things: a judgment that matches Your judgment, a kingdom that no one after me will have, and whoever comes to this House intending nothing but to pray in it will emerge from his sins as on the day his mother bore him. The Messenger of God, may God bless him and grant him peace, said: As for the two, he has been given them, and I hope that he has been given the third. Imam Ahmad said: Abd al-Samad told us, Umar ibn Rashid al-Yamami told us, Iyas ibn Salamah al-Akwa' told us, on the authority of his father, may God be pleased with him, who said: I never heard the Messenger of God, may God bless him and grant him peace, supplicate except that he began it with: **Glory be to God, my Lord, the Most High, the Most Great, the Giver.** Abu Ubayd said: Ali ibn Thabit told us, on the authority of Ja'far ibn Burqan, on the authority of Salih ibn Samar, who said: When the Prophet of God, David, peace be upon him, died, God, the Blessed and Exalted, revealed to his son, Solomon, peace be upon him, to ask Me for your need. He said: I ask You to make for me a heart that fears You as my father's heart was, and to make my heart love You as my father's heart was. God, the Mighty and Sublime, said: I sent to My servant and asked him for his need, and his need was that I make his heart fear Me and I will make his heart love me, so that I may give him a kingdom that no one after him shall have.

God the Almighty said: **So We subjected to him the wind, blowing gently at his command wherever he desired,** and after that He said: **So he gave him what he gave him,** and in the Hereafter he will not be held accountable. This is how Abu al-Qasim ibn Asakir mentioned it in the biography of Solomon, peace be upon him, in his history. It was narrated from some of the early Muslims that he said: It reached me from David, peace be upon him, that he said: **My God, be to Solomon as You were to me,** so God the Almighty revealed to him: **Tell Solomon to be to me as You were to me, and I will be to him as I was to you.** And the words of God the Most High: **So We subjected to him the wind, blowing gently at his command wherever he**

desired, Al-Hasan al-Basri, may God have mercy on him, said: When Solomon, peace be upon him, hamstringing the horses in anger for God the Almighty, God the Almighty compensated him with something better and faster, the wind that took a month in the morning and a month in the evening.

And His statement, the Most High, **Wherever he strikes** means wherever he wants in the country. And His statement, the Most High, the Majestic, **And the devils, every builder and diver** means among them are those who are used in huge buildings such as niches, statues, basins like basins, and fixed cauldrons, and other such arduous tasks that humans are unable to undertake. And a group are divers in the seas extracting the pearls, jewels, and precious things that are found only there. **And others bound in chains** meaning bound in shackles and shackles from those who rebelled and disobeyed and refused to work or who did wrong and transgressed.

And the Almighty said: **This is Our gift, so bestow or withhold without account.** That is, this that We have given you of complete dominion and perfect authority, as you asked Us, so give to whomever you wish and deprive whomever you wish, without being held accountable. That is, whatever you do is permissible for you. Judge as you wish, for it is correct. It has been proven in the two Sahihis that when the Messenger of God, may God bless him and grant him peace, was given the choice between being a slave and messenger - who does what he is commanded to do, but is merely a distributor who distributes among the people as God, the Almighty, commanded him to do - and being a prophet and king who gives to whomever he wishes and prevents whomever he wishes without account or blame, he chose the first status after consulting Gabriel, peace be upon him, who told him to be humble. So he chose the first status because it is of higher rank with God, the Almighty, and higher in status in the afterlife, even though the second status, which is prophethood with kingship, is also great in this world and the hereafter. For this reason, when God, the Blessed and Exalted, mentioned what He gave to Solomon, peace be upon him, in this world, He, the Almighty, pointed out that he will have a portion with God on the Day of Resurrection as well, as God, the Almighty, said: **And indeed, he will have nearness to Us and a good place of return.** That is, in this world. And the hereafter.

Fath al-Qadir

40- **And indeed, for him is nearness to Us** meaning closeness in the Hereafter **and a good place of return** and a good return, which is Paradise.

Al-Faryabi, Al-Hakim, Al-Tirmidhi and Al-Hakim narrated **and authenticated** on the authority of Ibn Abbas, regarding the verse: **And We certainly tried Solomon and placed on his throne a body,** he said: It was the devil who was on his throne, judging between the people for forty days. Solomon had a wife called Jaradah, and there was a dispute between some of her people and some people, so he judged between them justly, except that he wished that the right was in

favor of her people. Then God revealed to him: **A calamity will befall you**, and he did not know whether it would come from the sky or the earth. Al-Nasa'i, Ibn Jarir and Ibn Abi Hatim narrated. Al-Suyuti said with a strong chain of transmission on the authority of Ibn Abbas, who said: Solomon wanted to go to the toilet, so he gave Jaradah his ring. Jaradah was his wife and she was the most beloved of his women. Then the devil came in the form of Solomon and said to her: **Give me my ring**, so she gave it to him. When he put it on, the humans, jinn and devils obeyed him. When Solomon came out of the toilet, he said: **Give me my ring**, and she said: **I have given it to Solomon**. He said, **I am Solomon**. She said, **You have lied, you are not Solomon**. So no one would come who said, **I am Solomon**, except that he denied it, until the children started throwing stones at him. When he saw that, he knew that it was from God's command. Then Satan stood up to judge between the people. When God wanted to restore Solomon's authority, he cast the denial of that Satan into the hearts of the people. They sent to Solomon's wives and said to them, **Do you deny anything about Solomon?** They said, **Yes, he comes to us when we menstruate, and he did not come to us before that**. When Satan saw that he had become aware of him, he thought that his command had come to an end. So they wrote books containing magic and blasphemy and buried them under Solomon's throne. Then they raised them up and read them to the people and said, **This is how Solomon prevailed over the people and defeated them**. So the people disbelieved in Solomon, and they continued to disbelieve in him. Then Satan sent the ring and threw it into the sea, and a fish met it and took it. Solomon worked on the shore for a wage. A man came and bought a fish that had the ring in its belly. He called Solomon and said, **Will you carry this fish for me?** He said, **Yes**. He said, **How much?** He said, **For one of these fish**. So Solomon carried the fish and went with it to his house. When the man reached the door of his house, he gave him the fish that had the ring in its belly. So Solomon took it, split its belly, and found the ring inside it. He took it and put it on. When he put it on, the jinn, humans, and devils obeyed him, and he returned to his former state. The devil fled until he reached an island in the sea. So Solomon sent for him, and he was a rebellious devil. They kept looking for him but could not catch him until one day they found him sleeping. They came and built a structure of lead over him. He woke up and jumped up. He did not stay in a place in the house without the lead falling with him. They took him, bound him, and brought him to Solomon. He ordered that a throne be carved out for him from marble, then put it inside it and fastened it with copper. Then he ordered that it be thrown into the sea. This is what He said: **And We certainly tried Solomon and placed on his throne a body**, meaning the devil who had been given power over him. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse, **And We cast upon his throne a body**, that he said: Sakhr the jinn appeared on his throne in his image. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "An 'Ifrit from the jinn kept on slipping away from me last night to interrupt my prayer, and God gave me power over him."

I intended to tie him to one of the pillars of the mosque until morning so that you could all look at him, but I remembered the words of my brother Solomon, 'And grant me a kingdom such as will not belong to anyone after me,' but God turned him back, humbled." Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse, **So bestow favor**, that he said: Free whomever you wish from the jinn and keep whomever you wish from them.

Tafsir al-Baghawi

40. **And indeed, he will have nearness to Us and a good place of return.**

Tafsir al-Baidawi

40- **And indeed, he will have nearness to Us** in the Hereafter, along with his great kingdom in this world. **And a good place of return** is Paradise.

Surat Sad 38:41

And remember Our servant Job, when he called upon his Lord, "Indeed, Satan has touched me with hardship and torment."

Surat Sad 38:41

And remember Our servant Job, when he called upon his Lord, **Indeed, Satan has touched me with hardship and torment**.

Tafsir al-Jalalayn

41 - **And remember Our servant Job, when he called upon his Lord, Satan has touched me with hardship** harm **and torment** pain. And he attributed that to Satan, even though all things are with God, out of respect for Him, the Most High.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says to His Prophet Muhammad, may God bless him and grant him peace, **And remember** also, O Muhammad, **Our servant Job, when he called upon his Lord**, seeking His help regarding the affliction that had befallen him: **O Lord, Satan has touched me with hardship**. The reciters differed in reading his saying **with hardship**. The majority of reciters in the regions except Abu Ja'far, the reciter, read it with **with hardship**, with a damma on the noon and a sukoon on the sad. Abu Ja'far read it with a damma on both the noon and the sad. It has been narrated from him with a fatha on the noon and the sad. Nasb and nab are like ḥazn and ḥazn, adam and adam, rushd and rushd, ṣalb and ṣalb. Al-Farra' used to say: If they add a damma to the first letter, they pronounce it with a heavy vowel, because they made it have two characteristics: If they add a fatha on the first letter, they pronounce it with a heavy vowel, and if they add a damma on the first letter, they pronounce it with a light vowel. He said: Some Arabs recited to me:

If Umm Al-Hamidin sent a messenger, I would have enriched you without misery or denial.

From their saying: Jahadh aihi **he denied his life**: if it became tight and difficult, he said: So when he said Jahadh, he lightened it. Some of the people of knowledge of the Arabic language from Basra said: Nasb comes from torment. He said: The Arabs say: Ansabni **he tormented me** meaning he tortured me and was harsh with me. He said: And some of them say: Nasabni **he tormented me**, and he cited as evidence for saying that the saying of Bishr ibn Abi Khazim:

You are suffering from a position like that of Umaimah, a position like that of the sorrow that has befallen him and will go away

He said: He means by the accusative: calamity and evil, and from it is the saying of Nabigha Bani Dhubyān:

Clean me for them, O Umaima, I am tired and the night I suffer is slow, the stars

He said: The accusative case, when its letters are opened and moved, is from exhaustion. The accusative case, when its first letter is opened and its second letter is silent: one of the pillars of the sanctuary, and everything that is placed in the accusative case as a proper noun. It is as if the meaning of the accusative case in this case is: the illness that befell him in his body and the suffering that he encountered in it, and the torment of losing his money.

The correct reading for us is what the readers of other countries do, which is the damma on the letter noon and the sukoon on the letter sad.

As for the interpretation, the people of interpretation said something similar to what we said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And remember Our servant Job**, until he reached **with hardship and torment**, meaning the loss of wealth and family, and the harm that befell his body. He said: He was tested for seven years and months, lying on a dunghill for the Children of Israel, with animals swarming over his body, so God relieved him, and greatly rewarded him, and praised him well.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Satan has touched me with fatigue and torment**, he said: fatigue in my body and torment in my wealth.

It was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of Al-Dahhak, **Satan has touched me with fatigue** meaning: affliction in the body **and torment** His statement: **And whatever strikes you of disaster - it is for what your hands have earned**.

Tafsir al-Qurtubi

The Almighty's saying: **And remember Our servant Job**, is a command to the Prophet, may God bless him and grant him peace, to follow their example in being patient in the face of hardships. <Job> is a substitute for. **When he called upon his Lord**, Indeed, Satan has touched me with hardship and torment." Isa ibn Umar read <inni> with a kasra on the hamza, meaning he said. Al-Farra' said: The reciters agreed that they read <bin nasb> with a damma on the noon and with a light pronunciation. An-Nahas said: This is a mistake, and after it is a contradiction and a mistake as well, because he said: The reciters agreed on this. Then he narrated after that that they mentioned on the authority of Yazid ibn al-Qa'qa' that he read <bin nasb> with a fatha on the noon and the sad, so he made a mistake regarding Abu Ja'far. Abu Ja'far read <bin nasb> with a damma on the noon and the sad, as Abu Ubaid and others narrated it, and it is narrated on the authority of al-Hasan. As for <bin nasb>, it is the reading of Asim

al-Jahdary and Ya'qub al-Hadrami. This reading has been narrated on the authority of al-Hasan. It has been narrated that <in nasb>with a fatha on the noon and a sukoon on the sad was narrated on the authority of Abu Ja'far. All of this according to most grammarians means nasb, so nasb and nasb are like hazn and hazn. It may be possible that nasb is the plural of nasb, like kawthn and ithnan. It may also be possible that nasb means nasb with the damma removed. As for **and what was slaughtered on al-naṣab** (5:3), it was said that it is the plural of nasab. Abu 'Ubaidah and others said: nasb is evil and affliction. nasb is fatigue and exhaustion. It has been said that the meaning of **that Satan has afflicted me with fatigue and torment** is what befalls him from his whisperings and nothing else. And God knows best. An-Nahhas mentioned this. It was said that nasb is what befell him in his body, and torment is what befell him in his wealth, and there is some distance in this. The commentators said that Ayyub was a Roman from the Bathani tribe, and his kunya was Abu 'Abdullah according to al-Waqidi. God chose him for prophethood and gave him a great deal of wealth in the form of money and children. He was grateful for God's blessings, consoled God's servants, and was kind and merciful. Only three people believed in him. One day, Satan stood in the seventh heaven, as was his custom. God said to him, or it was said to him about him: "Have you gained power over My servant Job?" He said: "O Lord! How can I gain power over him while I have tested him with wealth and well-being? If you were to test him with affliction and poverty and take away what you have given him, he would change his condition and disobey You." God said: "I have given you power over his family and wealth." The enemy of God descended and gathered the demons of the jinn and informed them. One of them said: "I will be a hurricane in which there is fire that will destroy his wealth." So, Job came in the form of his wealth manager and informed him of what had happened. Job said: "Praise be to God, He gave him and He withheld." Then he came to his palace with his family and children, so he carried the palace from all sides until he threw it over his family and children, then he came to him and informed him, so he threw dirt on his head, and Satan ascended to the heavens, but Job's repentance preceded him. He said: O Lord, give me power over his body. He said: I have given you power over his body, his tongue, his heart, and his sight. So Satan blew into his body and it burned, and warts appeared on his body. He scratched them with his nails until they bled, then with pottery until his flesh fell off. At that point he said: "Satan has touched me." But he did not reach any of the contents of his stomach, because the soul cannot survive without it, so he eats and drinks. He remained like that for three years. When Job defeated him, he appeared to his wife in a form greater than the form of the sons of Adam in stature and beauty, and said to her: I am the god of the earth, and I am the one who did to your companion what you did. If you prostrated to me once, I would return his family and wealth to him and they would be with me. And He showed her all of that in its true form in the valley, so she told Job, and he swore to strike her if God cured him. They mentioned a long discussion about the reason for his affliction and his turning to his Lord and his impatience with the affliction that had befallen him, and that the three men who

believed in him forbade him from doing that and objected to him. It was also said that an oppressed person sought his help but he did not support him, so he was afflicted because of that. It was also said that one day he hosted some people and he prevented a poor person from entering, so he was afflicted with that. It was also said that Job was on a raid for a king and he had sheep during his reign, so he flattered him by letting him stop his raid for their sake, so he was afflicted. It was also said that people used to transgress against his wife and say, **We fear infection**, and they found her disgusting, so he said, **Satan has touched me**. His wife was Leah, the daughter of Jacob. Job lived during the time of Jacob, and Amnah was the daughter of Lot. It was also said that Job's wife was Rahmah, the daughter of Ephraim, son of Joseph, son of Jacob, peace be upon them. At-Tabari, may God have mercy on him, mentioned the two sayings. Ibn al-Arabi said: What the commentators mentioned about Iblis having a place in the seventh heaven for one day of the year is a false statement, because he was brought down from it to the earth with a curse and wrath. So how could he ascend to the place of contentment, roam among the stations of the prophets, penetrate the highest heavens, and ascend to the seventh heaven to the dwellings of the prophets, and stand in the position of Abraham?! This is truly a great act of ignorance. As for their saying that God the Most High said to him, **Have you gained power over My servant Job?** This is absolutely false, because God the Almighty does not speak to the disbelievers who are from the army of the cursed Iblis, so how would He speak to those whom He has taken upon Himself to mislead them? As for their saying that God the Most High said, **I have given you power over his wealth and his children**, this is possible in terms of power, but it is remote in this story. Likewise, their saying that he breathed into his body when he gave him power over him is even more remote. The Creator, glory be to Him, is able to create all of that without Satan having any gain in it, so that he - may God's curse be upon him - has the power to control the prophets' wealth, families and lives. As for their saying that he said to his wife, **I am the god of the earth, and if you were to abandon the remembrance of God and prostrate to me, I would cure him**, know, for you know, that if one of you were afflicted with pain and said this, he would not believe that he would be a god on earth, that he would be prostrated to, and that he would be cured of his affliction. So how could a prophet's wife be suspicious? Had she been the wife of a black or a Berber, that would not have been acceptable to her. As for his depicting wealth and family in a valley for the woman, that is something Satan is in no way capable of, nor is it in the manner of magic, so it could be said that it is of the same kind. If it had been depicted, the woman would have known that it was magic, as we know, and she is above us in knowledge of that, for there has never been a time without magic, its talk, its circulation among people, and its depiction. Al-Qadi said: What emboldened them to do that and the excuse they used to mention this was the statement of God the Most High: {When he cried to his Lord, **Indeed, Satan has touched me with hardship and torment.**} When they saw that he had complained of Satan's touch, they attributed to him, from their own opinion, what had previously been explained in these statements.

And remember Our servant Job, when he called upon his Lord, "Indeed, Satan has touched me with hardship and torment."

However, the matter is not as they claimed, and all actions, good and evil, faith and disbelief, obedience and disobedience, are their Creator, and He has no partner in His creation or in the creation of anything other than Him. However, evil is not attributed to Him, even if it exists from Him in creation, as a form of etiquette that we have followed, and as a form of praise that we have learned. Among the things that Muhammad (peace and blessings of God be upon him) mentioned to his Lord was his statement, among other things: {And good is in Your hands, and evil is not from You.} (Surah Ash-Shu'ara': 80), and the young man said to the one who spoke to God: {And none made him forget it except Satan.} (Surah al-Kahf 18:63) As for their claim that an oppressed person sought his help but he did not support him, then who can prove the validity of this statement? It is not devoid of being able to support him, so it is not permissible for anyone to leave him and blame him for disobeying, and He is far removed from that. Or he was unable, so there is nothing wrong with that. Similarly, their saying: He prevented a poor man from entering, if he knew about it, then it is false against him, and if he did not know about it, then there is nothing wrong with it. As for their saying: He was a coward with the infidel king regarding his sheep, do not say coward, but say, **I am a coward**. Repelling the infidel and the oppressor from one's life or property with money is permissible, yes, and with good speech. Ibn al-Arabi, the judge Abu Bakr **may God be pleased with him**, said: "Nothing is authentically reported from Job regarding his case except what God has informed us about in His Book in two verses, the first of which is His saying: "And Job, when he cried to his Lord, 'Indeed, distress has seized me'" (Al-Anbiya': 83), and the second in <Sad>: **Indeed, Satan has seized me with hardship and torment**. As for the Prophet (blessings and peace of God be upon him), it is not authentically reported from him that he mentioned him a single letter except his saying:

While Job was bathing, a man of golden locusts fell on him." The hadith. Since there is no authentic narration from him about it in the Qur'an or Sunnah except what we have mentioned, then who is it that conveys the report of Job to the listener, or on which tongue did he hear it? The Isra'iliyyat are rejected by the scholars completely, so turn your eyes away from their lines, and deafen your ears to hearing them, for they will only give your mind an illusion, and will only increase your heart's confusion. In the Sahih and the wording is from Al-Bukhari, it is narrated that Ibn Abbas said: O group of Muslims! You ask the People of the Book, while your Book, which was revealed to your Prophet, is the most recent of the report of God. You read it pure and unaltered. And it has told you that the People of the Book have changed and altered the Books of God and written the Books with their own hands, and they said, **This is from God, in order to exchange it for a small price**. (al-Baqarah 2:79) And the knowledge that has come to you should not prevent you from asking them. By God, we have never seen a man from them ask you about what was revealed to you. The Prophet, may God bless him and grant him peace, denounced in the

hadith of Al-Muwatta' on Omar read the Torah.

Tafsir Ibn Kathir

The Blessed and Exalted mentions His servant and messenger Job, peace be upon him, and the hardship that He afflicted him with in his body, wealth, and children until there was not a needle's worth of pain left in his body except for his heart. He had nothing left of this world to help him with his illness and what he was in, except that his wife preserved his love due to her faith in God Almighty and His Messenger. She used to serve people for wages, feed him, and care for him for about eighteen years. Before that, he had been rich, had children, and had immense wealth in this world. All of that was taken away until he was thrown onto a garbage dump in the town for this entire period, and everyone, near and far, rejected him, except for his wife, may God be pleased with her, for she would not leave him morning and evening except for serving people, then she would return to him soon. When the delay was prolonged, the situation became severe, and fate was over, and the appointed term was completed, he supplicated to the Lord of the Worlds and the God of the Messengers, saying, **Indeed, distress has seized me, and You are the Most Merciful of the merciful**. And in this noble verse, He said, **And remember...** Our servant Job, when he cried out to his Lord, **Satan has touched me with hardship and torment**. It was said, **hardship in my body and torment in my wealth and children**. Then the Most Merciful of the merciful responded to him and commanded him to rise from his place and to stamp the earth with his foot. He did so, and God Almighty caused a spring to germinate and He commanded him to wash from it, and all the harm that was in his body was removed. Then He commanded him to strike the earth in another place, and another spring germinated for him. He commanded him to drink from it, and all the evil that was in his insides was removed, and his health was complete, both outwardly and inwardly. For this reason, the Blessed and Exalted said, **Strike with your foot; this is a cool bathing place and a drink**. Ibn Jarir and Ibn Abi Hatim both said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Nafi' ibn Yazid told me, on the authority of Aqil, on the authority of Ibn Shihab, on the authority of Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The affliction of God's Prophet Job, peace be upon him, continued for eighteen years, and he was rejected by everyone, near and far, except for two men who were among his closest brothers." They used to go to him in the morning and in the evening. One of them said to his companion, **By God, you know that Job has committed a sin that no one else in the world has committed**. His companion said to him, **What is that?** He said, "Eighteen years ago, God did not have mercy on him and reveal what was wrong with him. When they went to him, the man could not wait until he mentioned that to him. Job, peace be upon him, said, 'I do not know what you are saying, except that God Almighty knows

that I used to pass by two men arguing and they would mention God Almighty, so I would return to my house and atone for them, hating that God Almighty be mentioned except in a right way.' He said, 'And he would go out to relieve himself, and when he had completed it, his wife would hold his hand until he reached it. One day, he was slow to reach her, so God Almighty revealed to Job, peace be upon him, 'Strike with your foot; this is a place of cool bathing and drinking.' She was slow to come, so she turned to look, and he came to her, and God had removed the affliction that he had, and he was in the best condition he had ever been. When she saw him, she said, 'May God bless you, have you seen this afflicted Prophet of God? By God, the Almighty, I have never seen a man more like him than you, since he was healthy.' He said, 'Then I am he.' He said, 'And he had two troughs, one for wheat and one for barley.' So God Almighty sent two clouds, and when one of them was over the trough of wheat, it poured water into it." The gold was poured until it overflowed, and the other was emptied into the rarest barley until it overflowed." This is the wording of Ibn Jarir, may God have mercy on him.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah **may God be pleased with him** told us, who said: The Messenger of God (blessings and peace of God be upon him) said: "While Job was bathing naked, golden locusts fell upon him. Job (peace be upon him) began to throw some of them into his garment, and his Lord, the Almighty and Majestic, called out to him: 'O Job, did I not make you independent of what you see?' He (peace and blessings of God be upon him) said: 'Yes, O Lord, but I cannot do without Your blessing.'" Al-Bukhari is the only one to narrate this hadith from Abd al-Razzaq. For this reason, God, the Blessed and Exalted, said: **And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding.** Al-Hasan and Qatadah said: God, the Almighty, brought them back to life for him in person and increased them with the like thereof.

And the Almighty's saying: **A mercy from Us** meaning to him for his patience, steadfastness, repentance, humility and submission **and a reminder for those of understanding** meaning for those with intellects so that they may know that the consequence of patience is relief, a way out and comfort. And the saying of God Almighty: **And take in your hand a bunch of branches and strike with it and do not break your oath.** This is because Job, peace be upon him, was angry with his wife and was angry with her for something she had done. It was said that she had sold her braid for bread and she fed it to him, so he blamed her for that and swore that if God Almighty healed him, he would strike her a hundred lashes. It was also said for other reasons. But when God Almighty healed him and cured him, what was her reward, with this complete service, mercy, compassion and kindness, that she should respond with a strike? So God Almighty gave him a fatwa that he should take a bunch of branches, which are branches with a hundred sticks, and strike her with it once. His oath was fulfilled, he was released from his perjury and fulfilled his vow. This is a way out and relief for whoever fears God Almighty and turns to Him. For this reason, God Almighty said: "Indeed, We

found him patient, an excellent servant. Indeed, he frequently turned back [to God]." God Almighty praised him and commended him as "an excellent servant. Indeed, he frequently turned [to God]," meaning he returned and repented. For this reason, God Almighty said: **And whoever fears God - He will make for him a way out.** And He provides for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.* Many jurists have used this noble verse as evidence for matters of faith and other matters. They have taken it in accordance with it, and God knows best.

Fath al-Qadir

His statement: 41- "And remember Our servant Job **is in apposition to His statement**, And remember Our servant David. **Job is an explanatory apposition**, and when he called upon his Lord **is a substitute for inclusion from Our servant**, Indeed, Satan has touched me." The majority of scholars read it with a fatha on the hamza as a narration of his words with which he called upon his Lord. If he had not narrated it, he would have said that Satan touched him. Isa ibn Umar read it with a kasra on it, implying the statement. In the story of Job, there is guidance for the Messenger of God, may God bless him and grant him peace, to follow his example in being patient in the face of hardships. The majority of scholars read it with a damma on the noon in His statement, "in nasb" and a sukoon on the sad. It was said that it is the plural of nasb with two fathas like asad and asad. It was also said that it is a dialect of nasb, like rashd and rashd. Abu Ja'far Yazid ibn al-Qa'qa', Shaybah, Hafs, and Nafi' read it with two dhammahs, and this reading was narrated from al-Hasan. Abu Haywah, Ya'qub, and Hafs read it with a fat-ha and a sukoon. All these readings have the same meaning; the readings differ according to the languages. Abu Ubaidah said: The nasb with two fat-has means fatigue and exhaustion. According to the rest of the readings, it means evil and calamity. The meaning of his statement, "and torment" is pain. Qatada and Muqatil said: The nasb is in the body, and the torment is in the wealth. An-Nahhas said: And there is more to it. It is preferable to interpret the nasb with the linguistic meaning, which is fatigue and exhaustion, and to interpret the torment with what is true of the name torment, which is pain, and both refer to the body.

Tafsir al-Baghawi

41. The Almighty said: **And remember Our servant Job, when he called upon his Lord, 'Satan has touched me with hardship and torment,'** with hardship and distress. Abu Ja'far read: **bin nasb** with a damma on the noon and the sad, and Ya'qub read them with a fatha, and the others read them with a damma on the noon and a sukoon on the sad, and the meaning of all is the same.

Qatada and Muqatil said: **By physical hardship and financial torment.** We have already mentioned the story of Job and the duration of his affliction in Surat

Surat Sad 38:41

And remember Our servant Job, when he called upon his Lord, "Indeed, Satan has touched me with hardship and torment."

Al-Anbiya', peace be upon them.

Tafsir al-Baidawi

41-"And remember Our servant Job" he is the son of Esau son of Isaac and his wife Leah daughter of Jacob may the peace of God be upon him. "When he called upon his Lord **is a substitute for Our servant and Job**" is an explanatory apposition for it. "That He has touched me" that He has touched me, and Hamza read it with a sukoon on the yaa and dropped it in the connection. "The devil is in the accusative" with fatigue. "And torment" is pain, and it is a narration of the words that he called him with, and if it were not for that, he would have said that he possessed him. The attribution to "Satan" is either because God possessed him with that, as he did with his whispering, as it was said that he was impressed by his great wealth, or the cry for help from an oppressed person, but he did not help him, or his livestock were in the region of an infidel king, so he flattered him and did not attack him, or because his question was a test of his patience, so it would be an admission of guilt or a consideration of good manners, or because he whispered to his followers until they rejected him and expelled him from their homes, or because what is meant by the affliction and torment is what he whispered to him during his illness about the enormity of the affliction and despair of mercy, and he enticed him to be impatient. Jacob read it with a fat-ha on the noon as a source, and it was read with two fat-has, which is a language like ar-Rashd, and with two dammahs for emphasis.

Surat Sad 38:42

Stamp your foot; this is a spring of cool water to bathe in and a drink.

Tafsir al-Jalalayn

42 - And it was said to him, **Run, strike the ground with your foot.** So he struck, and a spring of water gushed forth. It was said, **This is a place for bathing**, for you to bathe in, **and a drink**, for you to drink from. So he bathed and drank, and every illness that was in him inside and out went away from him.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Strike with your foot**, and the meaning of the words: When he called upon his Lord, seeking His aid, that Satan has afflicted me with a calamity in my body, and torment in the loss of my wealth and my children, so We responded to him, and We said to him: Strike the earth with your foot: that is, move it and push it with your foot, and running is the movement of the man, and it is said from it: the animal ran, and do not strike your garment with your foot.

It was said: The land that Job was ordered to run on with his foot was Jabia.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Strike with your foot**, the verse, he said: He struck the ground with his foot: a land called Al-Jāyah.

His saying, **This is a cool bath and a drink**, means that when he struck the ground with his foot, two springs sprang forth for him. He drank from one of them and washed from the other.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: He struck the ground with his foot, and behold, two springs were gushing forth. He drank from one of them and washed himself from the other.

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: **Strike with your foot; this is a cool bath and drink.** He said: So he struck with his foot, and a spring gushed forth for him. He entered it and washed, and God removed from him all the affliction that had been.

Bishr bin Adam told me, he said: Abu Qutaybah told us, he said: Abu Hilal told us, he said: I heard Al-Hasan, regarding the statement of God, **Strike with your foot**, so he struck with his foot, and a spring gushed forth, so he washed from it. Then he walked about forty cubits, then he struck with his foot, and a spring gushed forth, so he drank from it. So that is his

statement, **Strike with your foot, this is a cool bathing place and a drink.** What he meant by his statement **a bathing place** is the water with which one washes. It is said from this: this is a bathing place and a washing place, for the water with which one washes. And his statement **and a drink** means: and he drinks from it, and the place in which one washes is called a bathing place.

Tafsir al-Qurtubi

The Almighty says: **Strike with your foot.** Running means pushing with the foot. It is said: The animal ran and he ran his garment with his foot. Al-Mubarrad said: Running is moving. For this reason Al-Asma'i said: It is said the animal ran and not that it ran, because running is the rider moving his feet and it has no action in that. Sibawayh narrated: The animal ran and ran like I set a bone and it was set and I grieved him and he was grieved. The speech contains an implied meaning, meaning we said to him: <Run>, as Al-Kisa'i said. This was when God cured him. **This is a cool bath and a drink**, meaning he ran and a spring of water gushed forth, so he washed with it and the illness went away from him externally. Then he drank from it and the illness went away from him internally. Qatada said: They are two springs in the land of Ash-Sham in a land called Al-Jabiyah. He washed from one of them and God took away the external part of his illness, and he drank from the other and God took away the internal part of his illness. And similarly, on the authority of Al-Hasan and Muqatil. Muqatil said, "A spring gushed forth from a neighboring spring, and he bathed in it and came out healthy. Then another spring gushed forth, and he drank fresh water from it." It was also said that he was ordered to run with the man so that every disease in his body would be dispelled. **The bathing place** is the water in which one bathes, said Al-Qatabi. It was also said that it is the place in which one bathes, said Muqatil. Al-Jawhari said, **And I bathed with the water.** The washing place is the water in which one bathes, and likewise the bathing place, as God the Most High said, **This is a cool bathing place and a drink.** The bathing place is also that in which one bathes, and the washing place and the place where one washes are the place where the dead are washed, and the plural is baths. There was a difference of opinion as to how long Job remained in the affliction. Ibn Abbas said, **Seven years, seven months, seven days, and seven hours.** Wahb ibn Munabbih said, **The affliction afflicted Job for seven years, and Joseph was left in prison for seven years, and Nebuchadnezzar was tortured and turned among the wild beasts for seven years.** Abu Nu'aym mentioned this. It was also said, **Ten years.** It was said: eighteen years. Narrated by Anas with a chain of transmission traceable to the Prophet, as mentioned by Al-Mawardi:

I said: "Ibn al-Mubarak mentioned it. Yunus ibn Yazid told us, on the authority of Aqil, on the authority of Ibn Shihab, that the Messenger of God, may God bless him and grant him peace, mentioned one day Job and the affliction that befell him, and he mentioned that the affliction that befell him lasted eighteen years." And he mentioned the hadith of al-Qushayri. **And it was said**

Stamp your foot; this is a spring of cool water to bathe in and a drink.

that it was forty years.

Tafsir Ibn Kathir

The Blessed and Exalted mentions His servant and messenger Job, peace be upon him, and the hardship that He afflicted him with in his body, wealth, and children until there was not a needle's worth of pain left in his body except for his heart. He had nothing left of this world to help him with his illness and what he was in, except that his wife preserved his love due to her faith in God Almighty and His Messenger. She used to serve people for wages, feed him, and care for him for about eighteen years. Before that, he had been rich, had children, and had immense wealth in this world. All of that was taken away until he was thrown onto a garbage dump in the town for his entire period, and everyone, near and far, rejected him, except for his wife, may God be pleased with her, for she would not leave him morning and evening except for serving people, then she would return to him soon. When the delay was prolonged, the situation became severe, and fate was over, and the appointed term was completed, he supplicated to the Lord of the Worlds and the God of the Messengers, saying, **Indeed, distress has seized me, and You are the Most Merciful of the merciful.** And in this noble verse, He said, **And remember...** Our servant Job, when he cried out to his Lord, **Satan has touched me with hardship and torment.** It was said, **hardship in my body and torment in my wealth and children.** Then the Most Merciful of the merciful responded to him and commanded him to rise from his place and to stamp the earth with his foot. He did so, and God Almighty caused a spring to germinate and He commanded him to wash from it, and all the harm that was in his body was removed. Then He commanded him to strike the earth in another place, and another spring germinated for him. He commanded him to drink from it, and all the evil that was in his insides was removed, and his health was complete, both outwardly and inwardly. For this reason, the Blessed and Exalted said, **Strike with your foot; this is a cool bathing place and a drink.** Ibn Jarir and Ibn Abi Hatim both said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Nafi' ibn Yazid told me, on the authority of Aqil, on the authority of Ibn Shihab, on the authority of Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The affliction of God's Prophet Job, peace be upon him, continued for eighteen years, and he was rejected by everyone, near and far, except for two men who were among his closest brothers." They used to go to him in the morning and in the evening. One of them said to his companion, **By God, you know that Job has committed a sin that no one else in the world has committed.** His companion said to him, **What is that?** He said, "Eighteen years ago, God did not have mercy on him and reveal what was wrong with him. When they went to him, the man could not wait until he mentioned that to him. Job, peace be upon him, said, 'I do not know what you are saying, except that God Almighty knows that I used to pass by two men arguing and they would

mention God Almighty, so I would return to my house and atone for them, hating that God Almighty be mentioned except in a right way.' He said, 'And he would go out to relieve himself, and when he had completed it, his wife would hold his hand until he reached it. One day, he was slow to reach her, so God Almighty revealed to Job, peace be upon him, 'Strike with your foot; this is a place of cool bathing and drinking.' She was slow to come, so she turned to look, and he came to her, and God had removed the affliction that he had, and he was in the best condition he had ever been. When she saw him, she said, 'May God bless you, have you seen this afflicted Prophet of God? By God, the Almighty, I have never seen a man more like him than you, since he was healthy.' He said, 'Then I am he.' He said, 'And he had two troughs, one for wheat and one for barley.' So God Almighty sent two clouds, and when one of them was over the trough of wheat, it poured water into it." The gold was poured until it overflowed, and the other was emptied into the rarest barley until it overflowed." This is the wording of Ibn Jarir, may God have mercy on him.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah **may God be pleased with him** told us, who said: The Messenger of God (blessings and peace of God be upon him) said: "While Job was bathing naked, golden locusts fell upon him. Job (peace be upon him) began to throw some of them into his garment, and his Lord, the Almighty and Majestic, called out to him: 'O Job, did I not make you independent of what you see?' He (peace and blessings of God be upon him) said: 'Yes, O Lord, but I cannot do without Your blessing.'" Al-Bukhari is the only one to narrate this hadith from Abd al-Razzaq. For this reason, God, the Blessed and Exalted, said: **And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding.** Al-Hasan and Qatadah said: God, the Almighty, brought them back to life for him in person and increased them with the like thereof.

And the Almighty's saying: **A mercy from Us** meaning to him for his patience, steadfastness, repentance, humility and submission **and a reminder for those of understanding** meaning for those with intellects so that they may know that the consequence of patience is relief, a way out and comfort. And the saying of God Almighty: **And take in your hand a bunch of branches and strike with it and do not break your oath.** This is because Job, peace be upon him, was angry with his wife and was angry with her for something she had done. It was said that she had sold her braid for bread and she fed it to him, so he blamed her for that and swore that if God Almighty healed him, he would strike her a hundred lashes. It was also said for other reasons. But when God Almighty healed him and cured him, what was her reward, with this complete service, mercy, compassion and kindness, that she should respond with a strike? So God Almighty gave him a fatwa that he should take a bunch of branches, which are branches with a hundred sticks, and strike her with it once. His oath was fulfilled, he was released from his perjury and fulfilled his vow. This is a way out and relief for whoever fears God Almighty and turns to

Him. For this reason, God Almighty said: "Indeed, We found him patient, an excellent servant. Indeed, he frequently turned back [to God]." God Almighty praised him and commended him as "an excellent servant. Indeed, he frequently turned [to God]," meaning he returned and repented. For this reason, God Almighty said: **And whoever fears God - He will make for him a way out.** And He provides for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.* Many jurists have used this noble verse as evidence for matters of faith and other matters. They have taken it in accordance with it, and God knows best.

Fath al-Qadir

42- **Run with your foot** is by estimation of the statement: that is, we said to him: Run with your foot. Thus Al-Kisa'i said: And running is pushing with the foot. It is said that he ran the animal with his foot, meaning he struck it with it. Al-Mubarrad said: Running is moving. Al-Asma'i said: It is said that the animal ran, and it does not say that it ran, because running is the rider moving his feet, and it has no action in that. Sibawayh narrated: The animal ran, so it ran, like the bone was set, so it was set. **This is a cool bath and a drink.** This is also from the words of the estimated statement: The bath is the water with which one bathes, and the drink from which one drinks. It was said that the bath is the place where one bathes. Qatada said: They are two springs in the land of Ash-Sham in a land called Al-Jabiyah. He washed from one of them, so God removed the apparent illness, and he drank from the other, so God removed the hidden illness. Al-Hasan said the same. Muqatil said: We sent a flowing spring, so he washed in it and came out healthy. Then another spring gushed forth, and he drank from it fresh, cool water. There is an ellipsis in the speech, and the meaning is: So he kicked his foot and a spring gushed forth, so We said to him: This is a place to wash, etc. The possession was attributed to Satan, although it was God, the Most High, who touched him with that. Either because when he acted upon his whispers, he was punished for that with that fatigue and torment. It was said that he was amazed at his abundance of wealth. It was said that it was the cry of one who was wronged, but he did not help him. It was said that he said that as a polite way. It was said that he said that because Satan approached him during his illness and trial, making him feel anxious and impatient in the face of calamity. Other than that, it was said.

Tafsir al-Baghawi

42. When the period of his affliction had passed, he was told, **Strike the ground with your foot.** So he did so, and a spring of water gushed forth. **This is a place to wash.** So God commanded him to wash from it, so he did so, and every illness that was on his outside went away. Then he walked forty steps, and stamped the ground with his other foot, and another spring of fresh, cool water gushed forth. So he drank from it, and every

illness that was on his inside went away. So his saying, **This is a cool place to wash,** means the place from which he washed, and **a drink** meant the place from which he drank.

Tafsir al-Baidawi

42- **Strike the ground with your foot** is a story of what was answered, meaning strike the ground with your foot. **This is a cool spring to wash with and to drink from,** meaning he struck it and springs of water gushed forth. It was said, **This is a spring to wash with,** meaning water with which you wash and drink, so that your insides and outsides will be healed. It was also said, **We send forth two springs, hot and cold, so wash from the hot spring and drink from the other.**

Surat Sad 38:43

And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding.

Surat Sad 38:43

And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding.

Tafsir al-Jalalayn

43 - **And We gave him his family and the like thereof with them** meaning God revived those of his children who had died and provided him with the like thereof **as a mercy** a blessing **from Us** and **a reminder** an admonition **for those of understanding** for those of reason.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of His statement, **And We gave him his family and the like of them with them**. We have already mentioned their differences on this, and the correct statement in our view regarding it is in Surat Al-Anbiya, which makes it unnecessary to repeat it here. The interpretation of the statement is: So he washed and drank, so We relieved him of the affliction that he was in, and We gave him his family, of a wife and children, **and the like of them with them as a mercy from Us** to him and compassion, **and a reminder**, meaning: And a reminder for those of understanding, so that they may consider it and take heed.

Yunus told me, he said: Ibn Wahb told us, he said: Nafi' ibn Yazid told me, on the authority of 'Aqil, on the authority of Ibn Shihab, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, said: The affliction of God's Prophet Job lasted for eighteen years, and he was rejected by those near and far, except for two men from among his brothers who were among his closest friends. They used to come to him in the morning and in the evening. One of them said to his companion: 'By God, you know that Job has committed a sin that no one else in the world has committed.' His companion said to him: 'What is that?' He said: 'For eighteen years, God has not shown him mercy or relieved him of what he was suffering from.' When they went to him, the man could not wait until he mentioned that to him. Then, Ayyub said: 'I do not know what you say, except that God knows that I used to pass by two men arguing and they would mention God, so I would return to my house and make expiation for them, hating to mention God except in a right way.' He said: And he would go out to relieve his need, and when he had satisfied it, his wife would hold his hand until he reached it. One day, he was late to her, and a revelation came to him. To Job in his place: **Strike with your foot; this is a spring of cool water to wash and to drink**. So she looked at him and found him looking. He came to her,

and God had removed the affliction that he had suffered, and he was in the best condition he had ever been. When she saw him, she said: **May God bless you! Have you seen this afflicted Prophet of God? By God, I have never seen anyone more similar to him than you when he was healthy?** He said: I am he. He said: "He had two troughs: one for wheat and one for barley. Then God sent two clouds. When one of them was on the trough of wheat, it poured gold into it until it overflowed, and the other poured silver into the trough of barley until it overflowed."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We gave him his family and the like thereof with them**. He said: Al-Hasan and Qatada said: So God revived them in person and increased them with the like thereof.

Muhammad ibn Auf told me: Abu al-Mughira told us: Safwan told us: Abd al-Rahman ibn Jubayr told us: When the Prophet of God, Job, peace and blessings be upon him, was tested with his wealth, children, and body, and was thrown into a garbage dump, his wife would go out to earn enough to feed him. Satan envied him for that, and he would go to the bakers and roasters who used to give her charity and say: Drive away this woman who visits you, for she treats her companion and touches him with her hand. People are disgusted by your food because she comes to you and visits you because of that. And he would meet her when she went out as if he were grieved by what he had met with Job. He would say: Your companion will be patient, but he would refuse to do anything. By God, if he had spoken one word, all his harm would have been removed from him, and his wealth and children would have been returned to him. So she would come and inform Job, and he would say to her: The enemy of God met you and taught you these words. Woe to you! Your example is like that of an adulterous woman: her friend brings her something, she accepts it and brings it in, and if... He brought her something that she had expelled and closed the door on him. When God gave us wealth and children, we believed in them, but when He takes away what is due to us, we disbelieve in it and replace it with something else. If God saves me from this illness, I will lash you a hundred times. He said: So, God said, **And take in your hand a bunch and strike with it and do not break your oath**.

Tafsir al-Qurtubi

The Almighty says: **And We gave him his family and the like thereof with them**. This was discussed previously in <Al-Anbiya>. **And a mercy from Us** means a blessing from Us. **And a reminder for those of understanding** means a lesson for those with intellects.

Tafsir Ibn Kathir

The Blessed and Exalted mentions His servant and

messenger Job, peace be upon him, and the hardship that He afflicted him with in his body, wealth, and children until there was not a needle's worth of pain left in his body except for his heart. He had nothing left of this world to help him with his illness and what he was in, except that his wife preserved his love due to her faith in God Almighty and His Messenger. She used to serve people for wages, feed him, and care for him for about eighteen years. Before that, he had been rich, had children, and had immense wealth in this world. All of that was taken away until he was thrown onto a garbage dump in the town for this entire period, and everyone, near and far, rejected him, except for his wife, may God be pleased with her, for she would not leave him morning and evening except for serving people, then she would return to him soon. When the delay was prolonged, the situation became severe, and fate was over, and the appointed term was completed, he supplicated to the Lord of the Worlds and the God of the Messengers, saying, **Indeed, distress has seized me, and You are the Most Merciful of the merciful.** And in this noble verse, He said, **And remember...** Our servant Job, when he cried out to his Lord, **Satan has touched me with hardship and torment.** It was said, **hardship in my body and torment in my wealth and children.** Then the Most Merciful of the merciful responded to him and commanded him to rise from his place and to stamp the earth with his foot. He did so, and God Almighty caused a spring to germinate and He commanded him to wash from it, and all the harm that was in his body was removed. Then He commanded him to strike the earth in another place, and another spring germinated for him. He commanded him to drink from it, and all the evil that was in his insides was removed, and his health was complete, both outwardly and inwardly. For this reason, the Blessed and Exalted said, **Strike with your foot; this is a cool bathing place and a drink.** Ibn Jarir and Ibn Abi Hatim both said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Nafi' ibn Yazid told me, on the authority of Aqil, on the authority of Ibn Shihab, on the authority of Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The affliction of God's Prophet Job, peace be upon him, continued for eighteen years, and he was rejected by everyone, near and far, except for two men who were among his closest brothers." They used to go to him in the morning and in the evening. One of them said to his companion, **By God, you know that Job has committed a sin that no one else in the world has committed.** His companion said to him, **What is that?** He said, "Eighteen years ago, God did not have mercy on him and reveal what was wrong with him. When they went to him, the man could not wait until he mentioned that to him. Job, peace be upon him, said, 'I do not know what you are saying, except that God Almighty knows that I used to pass by two men arguing and they would mention God Almighty, so I would return to my house and atone for them, hating that God Almighty be mentioned except in a right way.' He said, 'And he would go out to relieve himself, and when he had completed it, his wife would hold his hand until he reached it. One day, he was slow to reach her, so God Almighty revealed to Job, peace be upon him, 'Strike with your foot; this is a place of cool bathing and drinking.' She was slow to come, so she turned to look,

and he came to her, and God had removed the affliction that he had, and he was in the best condition he had ever been. When she saw him, she said, 'May God bless you, have you seen this afflicted Prophet of God? By God, the Almighty, I have never seen a man more like him than you, since he was healthy.' He said, 'Then I am he.' He said, 'And he had two troughs, one for wheat and one for barley.' So God Almighty sent two clouds, and when one of them was over the trough of wheat, it poured water into it." The gold was poured until it overflowed, and the other was emptied into the rarest barley until it overflowed." This is the wording of Ibn Jarir, may God have mercy on him.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah **may God be pleased with him** told us, who said: The Messenger of God (blessings and peace of God be upon him) said: "While Job was bathing naked, golden locusts fell upon him. Job (peace be upon him) began to throw some of them into his garment, and his Lord, the Almighty and Majestic, called out to him: 'O Job, did I not make you independent of what you see?' He (peace and blessings of God be upon him) said: 'Yes, O Lord, but I cannot do without Your blessing.'" Al-Bukhari is the only one to narrate this hadith from Abd al-Razzaq. For this reason, God, the Blessed and Exalted, said: **And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding.** Al-Hasan and Qatadah said: God, the Almighty, brought them back to life for him in person and increased them with the like thereof.

And the Almighty's saying: **A mercy from Us** meaning to him for his patience, steadfastness, repentance, humility and submission **and a reminder for those of understanding** meaning for those with intellects so that they may know that the consequence of patience is relief, a way out and comfort. And the saying of God Almighty: **And take in your hand a bunch of branches and strike with it and do not break your oath.** This is because Job, peace be upon him, was angry with his wife and was angry with her for something she had done. It was said that she had sold her braid for bread and she fed it to him, so he blamed her for that and swore that if God Almighty healed him, he would strike her a hundred lashes. It was also said for other reasons. But when God Almighty healed him and cured him, what was her reward, with this complete service, mercy, compassion and kindness, that she should respond with a strike? So God Almighty gave him a fatwa that he should take a bunch of branches, which are branches with a hundred sticks, and strike her with it once. His oath was fulfilled, he was released from his perjury and fulfilled his vow. This is a way out and relief for whoever fears God Almighty and turns to Him. For this reason, God Almighty said: "Indeed, We found him patient, an excellent servant. Indeed, he frequently turned back [to God]." God Almighty praised him and commended him as "an excellent servant. Indeed, he frequently turned [to God]," meaning he returned and repented. For this reason, God Almighty said: **And whoever fears God - He will make for him a way out.** And He provides for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a

Surat Sad 38:43

And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding.

[decreed] extent.* Many jurists have used this noble verse as evidence for matters of faith and other matters. They have taken it in accordance with it, and God knows best.

Fath al-Qadir

And His statement: 43- **And We gave him his family** is connected to an implied meaning, as if it were said: So he washed and drank, and thus We removed the harm that was on him and We gave him his family. It was said that God revived them after He had caused them to die. And it was said that He gathered them together after they had been dispersed. And it was said that He changed their likes, then He added their likes with them, and this is the meaning of His statement: **And their likes with them**, so they were as they were before his trial. And the accusative of His statement: **As a mercy from Us and a reminder for those of understanding** is on the basis that it is an object for the sake of which: meaning that We gave them to him because of Our mercy to him, and so that those of understanding would remember his state and be patient in the face of hardships as he was patient. And the explanation of this verse has already been fully explained in Surat Al-Anbiya, so we will not repeat it.

Tafsir al-Baghawi

43. **And We gave him his family and the like thereof with them, as a mercy from Us and a reminder for those of understanding.**

Tafsir al-Baidawi

43- **And We gave him his family** by gathering them together after they had been scattered or by bringing them back to life after their death. It was also said that We gave him the like of them. **And the like of them with them** until he had double what he had. **As a mercy from Us** for Our mercy upon him. **And a reminder for those of understanding** and a reminder for them to await relief with patience and to turn to God regarding what befalls them.

Surat Sad 38:44

And take in your hand a bunch of grass and strike with it and do not break your oath. Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God].

Tafsir al-Jalalayn

44 - **And take in your hand a bunch** which is a bundle of grass or sticks **and strike with it** your wife. He had sworn to strike her a hundred times for delaying him for a day **and do not break your oath** by not striking her. So he took a hundred sticks of idhkhir or other than that and struck her with them once. **Indeed, We found him patient, an excellent servant** Ayyub **Indeed, he was frequently turning back [to God]** returning to God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And take in your hand a bunch**, means: And we said to Ayoub: Take in your hand a bunch, which is what is gathered from something like a bundle of dates, or a handful of trees or grass and twigs and the like of what stands on a stalk, and from it is the saying of Aouf bin Al-Khar':

Below me is a breast that I have tied up and on which I have thrown a bunch of fragrant vinegar

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

Who said that?

Ali told me, he said: Abdullah bin Saleh told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And take in your hand a bundle**, meaning: a bundle.

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 take in your hand a bunch of dates and strike with it and do not break your oath**, he said: He was commanded to take a bunch of dates the size of what he swore to and strike with it.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ibn Jurayj, on the authority of Ata', regarding his statement, **And take in your hand a bunch of sticks**, he said: Fresh sticks.

Abu Hisham Al-Rafa'i told us: Yahya told us, on the authority of Ismail bin Ibrahim bin Al-Muhajir, on the authority of his father, on the authority of Mujahid, on the authority of Ibn Abbas: **And take in your hand a bunch of dates**. He said: It is the tamarisk tree.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And take in your hand a bunch** - the verse - he said: His wife had

presented something to him, and Satan wanted her to do something, so he said: If you say such and such, but what made her do it was impatience, so the Prophet of God swore: If God heals him, he will flog her one hundred lashes. He said: So he ordered a branch with ninety-nine sticks on it, and the original is to complete the hundred, so he struck her with one strike, so the Prophet of God was righteous, and God made it easy for his nation, and God is Merciful.

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 take in your hand a bunch**, meaning: a bunch of fresh trees. He had sworn an oath, so he took from the trees the number of times he had sworn, and struck it with one strike, and his oath was broken. Today it is among the people like the oath of Job. Whoever takes it, it is good.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And take in your hand a bunch of grass and strike with it and do not break your oath**, he said: A single bunch of grass that has more than a hundred sticks in it, and he struck it once, so that is a hundred strikes.

Muhammad ibn Awf told me, he said: Abu al-Mughira told us, he said: Safwan told us, he said: Abd al-Rahman ibn Jubayr told us, **And take in your hand a bunch of grass and strike with it**, meaning: Strike your wife with the bunch of grass, so that you may fulfill your oath that you swore against her not to strike her, **and do not break your oath**, meaning: Do not break your oath.

And His saying, **Indeed, We found him patient, an excellent servant**. He means: We found Job patient in the face of affliction, and the affliction did not lead him to disobey God and enter into His disobedience. **An excellent servant, indeed, he was one who frequently turned back [to God]**. He means: He was turning to God's obedience and returning to His pleasure.

Tafsir al-Qurtubi

God Almighty says: "And take in your hand a bunch of grass and strike with it and do not break your oath. Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God]."

There are seven issues:

First: Job swore during his illness to lash his wife one hundred lashes. There are four opinions about the reason for that: First: What Ibn Abbas narrated that Satan met her in the form of a doctor, so she invited him to treat Job. He said, "I will treat him on the condition that if he recovers, he says, 'You have cured me, I do not want any other reward.'" He said, 'Yes!' So she suggested that to Job, so he swore to lash her. He said, 'Woe to you, that is Satan.' Second: What Sa'id ibn al-Musayyab narrated that she brought him more bread than she usually brought him, so he feared her betrayal, so he swore to lash her. Third: What Yahya ibn Salam and others narrated: That Satan tempted

And take in your hand a bunch of grass and strike with it and do not break your oath. Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God].

her to persuade Job to slaughter a goat to draw closer to him, and that he would recover. She mentioned this to him, so he swore to lash her one hundred times if he recovered. The fourth one was said: She sold her forelocks for two loaves of bread because she did not find anything to take to Job. Job would cling to her whenever he wanted to get up, so he swore to strike her. When God healed him, He ordered him to take a bunch of dates and strike them with it. So he took a hundred stalks and struck them once. It was also said: A stalk is a handful of grass mixed with dry and fresh grass. Ibn Abbas said: It is the heavy burden of palm trees with their stalks gathered together.

Second: This verse includes the permissibility of a man hitting his wife as a form of discipline. Job's wife made a mistake, so he swore to hit her a hundred times. God the Almighty commanded him to hit her with a bunch of date palm branches, and this is not permissible in the case of prescribed punishments. Rather, God commanded him to do this so that he would not hit his wife beyond the limit of discipline. This is because a husband is not to hit his wife beyond the limit of discipline. "That is why the Prophet (peace be upon him) said: 'And hit them with a beating that is not severe,' as was explained previously in <An-Nisa'>.

Third: The scholars differed as to whether this ruling is general or specific to Job alone. It was narrated from Mujahid that it is general for all people. Ibn al-Arabi mentioned this. It was narrated from al-Qushayri that it was specific to Job. Al-Mahdawi narrated from Ata' ibn Abi Rabah that he held the view that this ruling remains valid, and that if he is struck once with a hundred sticks or the like, he will be released. Al-Shafi'i narrated something similar. A similar view was narrated from the Prophet (peace and blessings of God be upon him) regarding the position from which a female child was conceived, and he ordered that a stick containing a hundred palm branches be struck once. Al-Qushayri said: It was said to Ata': Is this to be acted upon today? He said: The Qur'an was not revealed to me to be acted upon and followed. Ibn al-Arabi: It was narrated from Ata' that it is specific to Job. Abu Zayd also narrated from Ibn al-Qasim from Malik: Whoever swears to strike his slave a hundred times, and adds them up and strikes him with them once, he will not be released. Some of our scholars said: Malik means the verse in which God the Almighty says: "To each among you We prescribed a law and a method" (Al-Ma'idah 5:48), meaning that this was abrogated by Our law. Ibn al-Mundhir said: We have narrated from Ali that he flogged al-Walid ibn Uqbah forty lashes with a whip with two ends. Malik denied this and recited the verse in which God the Almighty says: **So flog each of them with a hundred lashes** (Al-Nur 24:2). This is the view of the people of opinion. Al-Shafi'i supported his statement with a hadith, but he criticized its chain of transmission. And God knows best.

I said: The hadith that al-Shafi'i used as evidence was included by Abu Dawud in his Sunan. He said: "Ahmad ibn Sa'id al-Hamadani told us, he said: Ibn Wahb told

us, he said: Yunus told me on the authority of Ibn Shihab, he said: Abu Umamah ibn Sahl ibn Hanif told me that some of the companions of the Prophet, may God bless him and grant him peace, from the Ansar told him that a man from among them fell ill until he became so weak that his skin became like bones. Then a slave girl of one of theirs entered upon him, and he cheered for her and fell upon me. When the men of his people entered upon him to visit him, he told them about that and said: 'Ask the Messenger of God, may God bless him and grant him peace, for I have fallen upon a slave girl who entered upon me.' They mentioned that to the Messenger of God, may God bless him and grant him peace, and said: 'We have never seen anyone among the people in such distress as he is in. If we were to carry him to him, his bones would disintegrate. He is nothing but skin on bone.' So the Messenger of God, may God bless him and grant him peace, ordered that one hundred sticks be taken from him and that they should strike him with them once." Al-Shafi'i said: If he swears to strike someone one hundred lashes, or one strike, and he did not say one strike. If he swore to lash his slave one hundred times and he lashed him lightly, then he is absolved of liability according to al-Shafi'i, Abu Thawr, and the scholars of opinion. Malik said: **Any lashing that causes pain is permissible only if it is mentioned in the verse.**

Fourth: The Almighty's statement: **And do not break your oath** is evidence that an exception in an oath does not invalidate a ruling if it is lax. This has already been discussed in Al-Ma'idah. It is said: He broke his oath, he breaks it, if he does not fulfill it. And according to the Kufians, the waw is inserted, meaning strike and do not break your oath.

Fifth: Ibn al-Arabi said: The Almighty's statement, **Then strike with it and do not break your oath** indicates one of two things: Either that there was no expiation in their law, and that there was only righteousness and breaking the oath. The second is that he made a vow, not an oath. If the vow is specific, then there is no expiation for it according to Malik and Abu Hanifa. Al-Shafi'i said: There is expiation for every vow.

I said: His statement that there was no expiation in their law is not correct, because when Job, peace be upon him, remained in the affliction for eighteen years, as in the hadith of Ibn Shihab, his two companions said to him: You have committed a sin that I do not think anyone else has ever committed. Job, peace be upon him, said: I do not know what you are saying, except that my Lord, the Almighty, knows that I used to pass by two men arguing with each other, and each one would swear by God, or by a group of people arguing with each other, so I would return to my family and expiate for their oaths, intending that no one who mentioned him would sin, and he would only mention him rightly. Then he called out to his Lord: **Indeed, distress has touched me, and You are the Most Merciful of the merciful.** (Al-Anbiya': 83), and he mentioned the hadith. This hadith tells you that expiation was in the law of Job, and that whoever expiates on behalf of another without his permission

has fulfilled his duty and the expiation is no longer required of him.

Sixth: Some ignorant ascetics and Sufis have used the verse of God the Almighty to Job, **Strike the ground with your foot**, as evidence for the permissibility of dancing. Abu al-Faraj al-Jawzi said: "This is a weak argument, because if He had commanded that a man be struck out of joy, they would have found it ambiguous. Rather, He only commanded that a man be struck so that water would gush forth." Ibn Aqil said: "Where is the evidence for someone who is afflicted and is commanded, upon the removal of affliction, to strike the ground with his foot so that water would gush forth, miraculously performing dancing? And if it is possible that the movement of a man whose weight has weakened and whose control over insects is evidence of the permissibility of dancing in Islam, then it is possible to make His verse to Moses, "Strike the stone with your staff" (al-A'raf 7:160) evidence of striking a stone with sticks! We seek refuge in God from tampering with Islamic law." Some of their deficient scholars have used as evidence that the Messenger of God, may God bless him and grant him peace, said to Ali, **You are from me and I am from you**, and he flinched. He said to Ja'far, **You resemble my creation and my character**, and he flinched. He said to Zayd, **You are our brother and our master**, and he flinched. Some of them argued that the Abyssinians walked while the Prophet (peace and blessings of God be upon him) was looking at them. The answer is: As for the partridge, it is a type of walking done in times of joy, so it is like dancing, and likewise the Abyssinians walked, it is a type of walking done when meeting for war.

Seventh: The Almighty's statement: **Indeed, We found him patient**, meaning in the face of affliction. "An excellent servant indeed. Indeed, he was one who frequently turned back [to God]," meaning one who frequently turned back [to God], and obedient. Sufyan was asked about two servants, one of whom was afflicted and was patient, and the other was blessed and was grateful. He said: Both are the same, because God, the Almighty, praised two servants, one of whom was patient and the other shared in the same praise. He said in describing Job: "An excellent servant indeed. Indeed, he frequently turned back [to God]," and He said in describing Solomon: "An excellent servant indeed. Indeed, he was one who frequently turned back."

I said: The author of Al-Qut has rejected this statement, and he cited the story of Job as evidence in favoring the poor over the rich. He also mentioned many other statements to support his statement, which we have already mentioned in other places in the book **Manhaj Al-Ibad wa Muhjihat Al-Salikin wa Al-Zuhhad**. He did not know that Job, peace be upon him, was one of the rich prophets before and after the affliction. He was only afflicted with the loss of his wealth and children and a severe illness in his body. Likewise, the prophets, may God's prayers and peace be upon them, were patient with what they were tested and tried with. Job, peace be upon him, entered the affliction with one characteristic, and he emerged from it as he entered it. Neither his state nor his speech changed. He and Job agreed on the intended meaning, which is the absence

of change in which some people are preferred over others. In this regard, the grateful rich and the patient poor are the same. It is as Sufyan said. And God knows best. "And in the hadith of Ibn Shihab on the authority of the Prophet, may God bless him and grant him peace: Job went out when he used to go out to relieve himself, and God revealed to him: 'Strike with your foot, this is a cool bath and a drink.' So he washed, and God restored his flesh, hair, and skin to the best they had been. Then he drank, and God removed all the pain and weakness that was in his stomach, and God sent down upon him two white garments from the sky. He wrapped one around himself and put on the other. Then he walked to his home, and he came to his wife. She came until she met him, not recognizing him, and greeted him and said, 'May God have mercy on you, have you seen this afflicted man?' He said, 'Who is he?' She said, 'The Prophet of God, Job. By God, I have never seen anyone more similar to him than you, since he was healthy.' He said, 'I am Job.' He took a bunch of dates and struck her with it." Ibn Shihab claimed that the bunch was Thamam, and his family and the same number with them were returned to him. Then a cloud came and recorded gold in his wheat until it was full. Another cloud came to his barley and pulses and recorded gold in it. Paper until it is full.

Tafsir Ibn Kathir

The Blessed and Exalted mentions His servant and messenger Job, peace be upon him, and the hardship that He afflicted him with in his body, wealth, and children until there was not a needle's worth of pain left in his body except for his heart. He had nothing left of this world to help him with his illness and what he was in, except that his wife preserved his love due to her faith in God Almighty and His Messenger. She used to serve people for wages, feed him, and care for him for about eighteen years. Before that, he had been rich, had children, and had immense wealth in this world. All of that was taken away until he was thrown onto a garbage dump in the town for this entire period, and everyone, near and far, rejected him, except for his wife, may God be pleased with her, for she would not leave him morning and evening except for serving people, then she would return to him soon. When the delay was prolonged, the situation became severe, and fate was over, and the appointed term was completed, he supplicated to the Lord of the Worlds and the God of the Messengers, saying, **Indeed, distress has seized me, and You are the Most Merciful of the merciful**. And in this noble verse, He said, **And remember...** Our servant Job, when he cried out to his Lord, **Satan has touched me with hardship and torment**. It was said, **hardship in my body and torment in my wealth and children**. Then the Most Merciful of the merciful responded to him and commanded him to rise from his place and to stamp the earth with his foot. He did so, and God Almighty caused a spring to germinate and He commanded him to wash from it, and all the harm that was in his body was removed. Then He commanded him to strike the earth in another place, and another spring germinated for him. He commanded him to drink from it, and all the evil that

And take in your hand a bunch of grass and strike with it and do not break your oath. Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God].

was in his insides was removed, and his health was complete, both outwardly and inwardly. For this reason, the Blessed and Exalted said, **Strike with your foot; this is a cool bathing place and a drink.** Ibn Jarir and Ibn Abi Hatim both said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Nafi' ibn Yazid told me, on the authority of Aqil, on the authority of Ibn Shihab, on the authority of Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The affliction of God's Prophet Job, peace be upon him, continued for eighteen years, and he was rejected by everyone, near and far, except for two men who were among his closest brothers." They used to go to him in the morning and in the evening. One of them said to his companion, **By God, you know that Job has committed a sin that no one else in the world has committed.** His companion said to him, **What is that?** He said, "Eighteen years ago, God did not have mercy on him and reveal what was wrong with him. When they went to him, the man could not wait until he mentioned that to him. Job, peace be upon him, said, 'I do not know what you are saying, except that God Almighty knows that I used to pass by two men arguing and they would mention God Almighty, so I would return to my house and atone for them, hating that God Almighty be mentioned except in a right way.' He said, 'And he would go out to relieve himself, and when he had completed it, his wife would hold his hand until he reached it. One day, he was slow to reach her, so God Almighty revealed to Job, peace be upon him, 'Strike with your foot; this is a place of cool bathing and drinking.' She was slow to come, so she turned to look, and he came to her, and God had removed the affliction that he had, and he was in the best condition he had ever been. When she saw him, she said, 'May God bless you, have you seen this afflicted Prophet of God? By God, the Almighty, I have never seen a man more like him than you, since he was healthy.' He said, 'Then I am he.' He said, 'And he had two troughs, one for wheat and one for barley.' So God Almighty sent two clouds, and when one of them was over the trough of wheat, it poured water into it." The gold was poured until it overflowed, and the other was emptied into the rarest barley until it overflowed." This is the wording of Ibn Jarir, may God have mercy on him.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurairah **may God be pleased with him** told us, who said: The Messenger of God (blessings and peace of God be upon him) said: "While Job was bathing naked, golden locusts fell upon him. Job (peace be upon him) began to throw some of them into his garment, and his Lord, the Almighty and Majestic, called out to him: 'O Job, did I not make you independent of what you see?' He (peace and blessings of God be upon him) said: 'Yes, O Lord, but I cannot do without Your blessing.'" Al-Bukhari is the only one to narrate this hadith from Abd al-Razzaq. For this reason, God, the Blessed and Exalted, said: **And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding.** Al-Hasan and Qatadah

said: God, the Almighty, brought them back to life for him in person and increased them with the like thereof.

And the Almighty's saying: **A mercy from Us** meaning to him for his patience, steadfastness, repentance, humility and submission **and a reminder for those of understanding** meaning for those with intellects so that they may know that the consequence of patience is relief, a way out and comfort. And the saying of God Almighty: **And take in your hand a bunch of branches and strike with it and do not break your oath.** This is because Job, peace be upon him, was angry with his wife and was angry with her for something she had done. It was said that she had sold her braid for bread and she fed it to him, so he blamed her for that and swore that if God Almighty healed him, he would strike her a hundred lashes. It was also said for other reasons. But when God Almighty healed him and cured him, what was her reward, with this complete service, mercy, compassion and kindness, that she should respond with a strike? So God Almighty gave him a fatwa that he should take a bunch of branches, which are branches with a hundred sticks, and strike her with it once. His oath was fulfilled, he was released from his perjury and fulfilled his vow. This is a way out and relief for whoever fears God Almighty and turns to Him. For this reason, God Almighty said: "Indeed, We found him patient, an excellent servant. Indeed, he frequently turned back [to God]." God Almighty praised him and commended him as "an excellent servant. Indeed, he frequently turned [to God]," meaning he returned and repented. For this reason, God Almighty said: **And whoever fears God - He will make for him a way out.** And He provides for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent.* Many jurists have used this noble verse as evidence for matters of faith and other matters. They have taken it in accordance with it, and God knows best.

Fath al-Qadir

44- **And take in your hand a bunch** is in apposition to run, or to Our gift, or the estimate and We said to him, **Take in your hand a bunch** and the bunch is the stalk of the palm tree with its spikes, and it was said that it is a handful of mixed grass, wet and dry, and it was said that it is a large bundle of twigs and the root of the word indicates a collection of mixed things. Al-Wahidi said: The bunch is the size of a palm tree, grass and spikes **strike with it and do not break your oath** meaning strike with that bunch and do not break your oath, and breaking the oath is the sin, and it is used to refer to doing what he swore to refrain from, and Job had sworn during his illness that he would strike his wife one hundred lashes.

There is disagreement about the reason for that. Saeed bin Al-Musayyab said that she brought him more bread than she usually brought him, and he feared her betrayal, so he swore to lash her one hundred times if she recovered. It was also said that

she sold her forelock for two loaves of bread because she could find nothing, and Job used to cling to her whenever he wanted to get up, so he swore to lash her. It was also said that Satan came to her in the form of a doctor, so she invited him to treat Job. He said, **I will treat him on the condition that if he recovers, he says, 'You have healed me, I do not want any other reward.'** She said, 'Yes.' So she suggested that to Job, and he swore to lash her.

Scholars differed as to whether this is specific to Job or general for all people. Whoever swears an oath will be released from his oath with the same. Ash-Shafi'i said: If someone swears to strike someone one hundred lashes or a beating, but does not say a severe beating and does not intend it in his heart, then how can he do something like this beating mentioned in the verse? This was narrated by Ibn al-Mundhir from him, Abu Thawr, and the scholars of opinion. Ata' said: It is specific to Job, and Ibn al-Qasim narrated it from Malik. Then God, the Exalted, praised Job, saying: **Indeed, We found him patient**, meaning, in the trial with which We tested him, for he was tested with a great illness in his body and the loss of his wealth, family, and children, and he was patient. **An excellent servant**, meaning Job, **indeed, one who frequently turned back**, meaning, one who turned to God, seeking forgiveness and repenting.

Tafsir al-Baghawi

44. **And take in your hand a bunch**, meaning a handful of trees or grass, **and strike with it and do not break your oath**, in your oath. He had sworn to strike his wife with a whip, so God commanded him to take a bunch containing one hundred small sticks and strike her with it once. "Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God]."

Tafsir al-Baidawi

44- **And take in your hand a bunch** is in apposition to run, and a bunch is a small bundle of grass or the like. **Strike with it and do not break your oath** It was narrated that his wife Leah, daughter of Jacob, or as was said, Rahmah, daughter of Ephraim, son of Joseph, went on an errand and was delayed, so he swore that if he recovered, he would strike her one hundred times. Thus, God made his oath permissible, and it is a remaining concession for the prescribed punishments. **Indeed, We found him patient** regarding what befell him in his soul, family, and wealth, and his complaint to God about the devil did not harm him, for he is not called impatience, as he wished for well-being and sought healing, even though he said that out of fear that he or his people would be tempted by the religion. **An excellent servant** is Job. **Indeed, he frequently turned back** turning with his evil deeds to God Almighty.

Surat Sad 38:45

And mention Our servants Abraham, Isaac, and Jacob, possessors of strength and vision.

Surat Sad 38:45

And mention Our servants Abraham, Isaac, and Jacob, possessors of strength and vision.

Tafsir al-Jalalayn

45 - **And remember Our servants, Abraham, Isaac, and Jacob, possessors of strength** of worship and **sight** of insight into religion. In the reading of **Our servant** and *Abraham* there is an explanation of it and what follows is an apposition to **Our servant**.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement, **Our servants**. The majority of reciters in the regions recited it, **And remember Our servants**, in the plural, except for Ibn Kathir, who mentioned that he recited it, **And remember Our servant**, in the singular, as if he was directing the speech to the fact that Isaac and Jacob were from the descendants of Abraham, and that they were mentioned after him.

Abu Kurayb told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ata', who heard Ibn Abbas recite: **And remember Our servant Abraham**. He said: Abraham was only mentioned, then his son was mentioned after him.

The correct reading for us in this regard is the reading of those who read it as a group, on the basis that Abraham, Isaac, and Jacob are a statement about the servants, and a translation of them, due to the consensus of the proof from the reciters on it.

And His statement, **those with hands and sight**, meaning by hands: strength. He says: those who have the strength to worship and obey God. And by sight, He means: those who have the sight of the hearts. He means by that: those who have the intellects of the truth.

The commentators differed in their interpretation of this. Some of them said something similar to what we have said.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding the statement **those with power** meaning: those with strength and worship, and **those with sight** meaning: those with understanding of religion.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **those with strength and sight**, he said: They excelled in strength and worship.

Muhammad ibn al-Muthanna told me, he said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Mansur, that he said regarding this verse, **those of power**, he said: strength.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **those with power**, he said: Power in the matter of God.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid: **Those with hands** he said: The hands are the power in the matter of God, and **the eyes** are the minds.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **those with strength and sight**, he said: strength in obeying God, **and sight**, he said: sight in the truth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **those with strength and sight**, meaning: they were given strength in worship and sight in religion.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **those with strength and sight**, he said: The strength is in obeying God, and the sight is the sight with their minds in their religion.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **those with hands and sight**, he said: Hands are strength, and sight is the mind.

If someone were to say to us: What do hands have to do with strength? Hands is the plural of hand, and hand is an organ. What do minds have to do with sight, and sight is the plural of sight? We would say: That is an example, because the hand is the grasping force, and by grasping the strength of the strong is known. That is why the strong person is called **possessor of hand**. As for sight, it refers to the sight of the heart, and through it knowledge of things is attained. That is why the man who knows something is called *perceptive*. It is possible that by his saying **those of hands** he meant those who have hands with God through righteous deeds. So God made their righteous deeds that they did in this world hands for them with God, likening them to the hand that is with another man.

It was mentioned on the authority of Abdullah that he used to read it: **Uli al-Ayd** without the *yaa*. It may be possible that this is from support, and that it means *hands*, but he omitted the *yaa* from it, just as it was said **The Day the Crier Calls** without the *yaa*.

Tafsir al-Qurtubi

The Almighty said: **And remember Our servants**

Abraham, Isaac, and Jacob. Ibn Abbas read: **Our servant** with a saheeh isnad, narrated by Ibn Uyaynah from Amr from Ata' from him, and it is the reading of Mujahid, Hamid, Ibn Muhaisin, and Ibn Kathir. According to this reading, *Abraham* would be a substitute for **Our servant** and **Isaac and Jacob** would be an appositive. The plural reading is clearer, and it is the preference of Abu Ubayd and Abu Hatim, and *Abraham* and what follows would be an appositive. An-Nahhas said: The explanation of this from the Arabic language is that if you say: **I saw our companions Zayd, Amr, and Khalid**, then Zayd, Amr, and Khalid are a substitute and they are the companions. If you say: **I saw our companion Zayd, Amr, and Khalid**, then Zayd alone is a substitute on his own and he is our companion, and Zayd and Amr are an appositive to our companion, and they are not included in the companionship except by a different evidence from this. However, it has been known that his saying: **and Isaac and Jacob** is included in the servitude. This verse was used as evidence by those who said that the one to be sacrificed was Isaac, not Ishmael. This is correct, based on what we mentioned in the book "The Informing of the Birth of the Prophet, peace be upon him." **Those of power and sight.** An-Nahhas said: "As for sight, it is agreed upon that it means insight into religion and knowledge. As for hands, its interpretation differs. The commentators say that it means strength in religion. Some say that hands is the plural of hand, which means blessing, meaning they are the people of blessings, those upon whom God Almighty has bestowed blessings. It was also said that they are the people of blessings and goodness, because they have done good and offered good. This is the preferred interpretation of At-Tabari. "And indeed, they are, with Us, among the chosen and best," meaning those He has chosen from the filth and selected for His message. *Mustafa* is the plural of *mustafa*, and the root word is *mustafa*. This has already been mentioned in Surat Al-Baqarah when He says: **Indeed, God has chosen for you the religion Al-Baqarah 2:132. The best is the plural of khayr.** Al-A'mash, Abd al-Warith, al-Hasan, and Isa al-Thaqafi read **uli al-ayd** without the *ya* when connecting and stopping, meaning those who have the strength to obey God. It is also possible that it has the same meaning as the group's reading, with the *ya* deleted for ease.

Tafsir Ibn Kathir

God the Almighty says, informing us of the virtues of His servants, the messengers and His worshipping prophets: **And remember Our servants Abraham, Isaac, and Jacob - possessors of strength and sight.** Meaning by that righteous deeds, beneficial knowledge, strength in worship, and penetrating insight. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both: Those of strength** means those with strength and worship. **And sight** means understanding of the religion. Mujahid said: **Those of strength** means strength in obeying God the Almighty, and sight means sight in the truth. Qatada and As-Suddi said: They were given strength in worship and sight in the religion.

God the Almighty said: **Indeed, We purified them with a sincere remembrance of the home.** Mujahid said: It means We made them work for the hereafter, for them nothing else. Al-Suddi said the same about their remembrance of the hereafter and their work for it. Malik ibn Dinar said: God the Almighty removed from their hearts the love of this world and its remembrance and purified them with the love and remembrance of the hereafter. Ata' al-Khurasani said the same. Saeed ibn Jubayr said: By the home, he means Paradise. He said: We purified it for them by their remembrance of it. In another narration, he said: The remembrance of the home is the afterlife. Qatadah said: They used to remind people of the hereafter and work for it. Ibn Zayd said: He made for them in particular the best thing in the hereafter.

And the Almighty says: **And indeed, they are among the chosen and best with Us.** That is, they are among the chosen and selected and best, so they are the chosen and best.

God Almighty says: **And mention Ishmael, Elisha, and Dhul-Kifl, and all were among the best.** We have already discussed their stories and accounts in detail in Surat Al-Anbiya, peace and blessings be upon them, so there is no need to repeat it here.

And the Almighty said: **This is a reminder**, meaning this is a chapter in which there is a reminder for those who remember. Al-Suddi said: It means the Great Qur'an.

Fath al-Qadir

45- And remember Our servants, Abraham, Isaac, and Jacob. The majority of scholars read **Our servants** in the plural. Ibn Abbas, Mujahid, Humayd, Ibn Muhaisin, and Ibn Kathir read **Our servant** in the singular. According to the majority reading, Abraham, Isaac, and Jacob are appositions. According to the other reading, Abraham is an apposition, and what follows is an apposition to **Our servant**, not to Abraham. It may be said that since what is meant by **Our servant** is the genus, it is permissible to substitute the plural for it. It was also said that Abraham and what follows are a substitute, or the accusative with the omission of **I mean**, and the apposition is more apparent. The reading of the majority of scholars is clearer, and Abu Ubayd and Abu Hatim chose it. **Of power and sight** means *hands*, the plural of *hand*, which means strength and ability. Qatadah said: They were given strength in worship and victory in religion. Al-Wahidi said: This is what Mujahid, Saeed ibn Jubayr, and the commentators said. An-Nahhas said: As for sight, it is agreed that it refers to insight in religion and knowledge. As for the hands, there is a difference of opinion in its interpretation. The people of interpretation say that it is strength in religion, and some people say that the hands are the plural of hand, which means blessing, meaning they are the owners of blessings, meaning those upon whom God the Almighty has bestowed blessings. It was also said that they are the owners of blessings upon people and kindness to them, because they have done good and provided good, and Ibn Jarir preferred this. The majority read **Uli al-Ayadi** by proving the *ya* in *al-Ayadi*. Ibn Masoud, al-A'mash, al-Hasan, and Isa read

Surat Sad 38:45

And mention Our servants Abraham, Isaac, and Jacob, possessors of strength and vision.

al-Ayadi without the *ya*. It was said that its meaning is the same as the first reading, and the *ya* was deleted because of the *kasra* of the *dal* indicating it. It was also said that *al-Ayadi* means strength.

Tafsir al-Baghawi

45. **And remember Our servants, Abraham, Isaac, and Jacob, possessors of strength.** Ibn Kathir read **Our servants** in the singular, while others read **Our servants** in the plural, **Abraham, Isaac, and Jacob, possessors of strength.** Ibn Abbas said: Those with strength in obeying God Almighty, **and sight** in knowing God, meaning: insight into religion. Qatada and Mujahid said: They were given strength in worship and sight in religion.

Tafsir al-Baidawi

45- **And remember Our servants, Abraham, Isaac, and Jacob.** Ibn Kathir read **Our servant**, placing the genus in the place of the plural, or that *Abraham* alone is used to further honor it, as an explanatory apposition to it, **and Isaac and Jacob** is an apposition to it. **Those with hands and sight** are those with the strength to obey and insight into religion, or those with the noble deeds and honorable sciences. So he used hands to refer to deeds because most of them are directly performed, and used sight to refer to knowledge because it is the strongest of its principles. In it is an allusion to the ignorant and the weak, that they are like the lazy and the blind.

Surat Sad 38:46

Indeed, We purified them with a pure remembrance of the home.

Tafsir al-Jalalayn

46 - **Indeed, We purified them with a pure purity** which is **the remembrance of the home** of the Hereafter, meaning remembrance of it and working for it. And in a reading with the addition, it is for clarification.

Tafsir al-Suyuti

Tafsir al-Tabari

And the Almighty's saying, **Indeed, We have purified them with a pure purpose**. God Almighty says: Indeed, We have singled them out with a pure purpose, the remembrance of the abode.

The reciters differed in reading his statement **with the pure remembrance of the abode**. The majority of the reciters of Medina read it with the pure remembrance of the abode, adding purely to the remembrance of the abode, meaning that they were sincere with the pure remembrance. Remembrance, when read in this way, is not pure, just as the arrogant, when read on every arrogant heart, is added to the arrogant heart, meaning he is the one who has the heart and not the heart. The majority of the reciters of Iraq read it with the pure remembrance of the abode, with the tanween of his statement *purely* and returning remembrance to it, on the basis that the abode is the pure, so they returned the remembrance, which is definite, to purely, which is indefinite, just as it is said: The worst destination is Hell, so they returned Hell, which is definite, to the destination, which is indefinite.

The correct thing to say about this, in my opinion, is that they are two widely used readings in the readings of the regions, so whichever one the reader reads, he is correct.

The commentators have differed in their interpretation of this. Some of them said: It means: We have purified them with a pure purpose, which is the remembrance of the home. That is, they remind people of the Hereafter and call them to obey God and work for the Hereafter.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, We purified them with the pure remembrance of the Home**. He said: With this, God purified them. They called to the Hereafter and to God.

Others said: This means that He made them sincere in their work for the Hereafter and reminded them of it.

Who said that?

Ali bin Al-Hasan Al-Azdi told me: Yahya bin Yaman told me, on the authority of Ibn Jurayj, on the authority

of Mujahid, regarding his statement, **Indeed, We purified them with a pure remembrance of the home**, he said: With the remembrance of the Hereafter, so they have no concern other than it.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **Indeed, We purified them with a pure remembrance of the home**. He said: By their remembrance of the Hereafter and their work for the Hereafter.

Others said: The meaning of this is: We have purified them with the best of what is in the Hereafter. This interpretation is based on the reading of those who read it with the addition. As for the first two opinions, they are based on the interpretation of the reading of those who read it with the tanween.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, We have purified** with the pure remembrance of the abode, he said: With the best of what is in the Hereafter, We purified them with it, and gave it to them. He said: And the abode is Paradise. And he recited, "That is the home of the Hereafter. We assign it to those who do not desire exaltation upon the earth" (al-Qasas 28:83), he said: Paradise. And he recited, **And what an excellent home for the righteous** (al-Nahl 16:30), he said: All of this is Paradise. And he said: We purified them with the best of the Hereafter.

Others said: Rather, the meaning of this is: purely the afterlife.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Sharik, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, **In the pure remembrance of the abode**, he said: The afterlife of the abode.

Others said: Rather, the meaning of this is: with the purest people of the house.

Who said that?

It was narrated on the authority of Ibn Abi Zaydah, on the authority of Ibn Jurayj, who said: Ibn Abi Nujayh narrated to me that he heard Mujahid say: **In the pure remembrance of the house** they are the people of the house, and the one who owns the house, like you say: Dhu al-Kala', and Dhu Yazan.

Some of the Basran scholars of Arabic language interpreted this as reading with the tanween *khalisa* as an act of remembering the Hereafter.

The most correct of the sayings on this, according to the reading of those who read it with the tanween, is to say: Its meaning is: Indeed, We purified them with a pure remembrance of the Hereafter, so they worked for it in this world, so they obeyed God and feared Him. This description of them may also include the fact that among their characteristics is supplication to God and to the Hereafter, because that is part of obeying God and working for the Hereafter, but the meaning of the word is what I mentioned. According to the reading of

Indeed, We purified them with a pure remembrance of the home.

those who read it with the addition, it may be said that its meaning is: Indeed, We purified them with a pure remembrance of the Hereafter, so since it was not mentioned in the remembrance, the remembrance was added to the Hereafter, as we explained before in the meaning of the saying, **Man does not tire of supplicating for good, and his saying, by asking your ewe to be with his ewes.**

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, We purified them with a pure remembrance of the home.** The general reading is <bhalisa>with a tanween, and this is the choice of Abu Ubaid and Abu Hatim. Nafi', Shaibah, Abu Ja'far, and Hisham on the authority of Ibn 'Amir read <bhalisa dhikr al-darak>with the addition of a nun. So from the nun of khalisa, <dhikr al-darak>is a substitute for it. The meaning is: Indeed, We purified them by making them remember the home of the Hereafter and prepare for it, and desire it and make people desire it. It is possible that <bhalisa>is a verbal noun for khalisa and <dhikr>is in the nominative case as it is the subject, and the meaning is: We purified them by making the remembrance of the home pure for them, i.e., the remembrance of the home of the Hereafter. It is also possible that <bhalisa>is a verbal noun for ikhlas, but the extra letter was deleted, so <dhikr>on this basis is in the accusative case, the meaning is: by making the remembrance of the home pure. The abode may refer to this world, i.e. so that they remember this world and renounce it, and so that they may be sincerely praised for it, as God the Almighty says: **And We have made for them a high reputation for truth Maryam 19:50.** It may also refer to the Hereafter and reminding people of it. Whoever adds *khalisa* to *abode*, it is a verbal noun meaning sincerity, and *dhikra* is the object to which the verbal noun is added, i.e. by making them sincere in remembering this abode. It may also be that the verbal noun is added to the subject, and *khalisa* is a verbal noun meaning purity, i.e. by making the remembrance of this abode sincere for them, which is the abode of the Hereafter or this world, as mentioned above. Ibn Zayd said: The meaning of *akhlahum* is by mentioning the Hereafter, i.e. so that they remember the Hereafter, desire it, and renounce this world. Mujahid said: The meaning is that We made them sincere by mentioning Paradise to them.

Tafsir Ibn Kathir

God the Almighty says, informing us of the virtues of His servants, the messengers and His worshipping prophets: **And remember Our servants Abraham, Isaac, and Jacob - possessors of strength and sight.** Meaning by that righteous deeds, beneficial knowledge, strength in worship, and penetrating insight. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both: Those of strength** means those with strength and worship. **And**

sight means understanding of the religion. Mujahid said: **Those of strength** means strength in obeying God the Almighty, and sight means sight in the truth. Qatada and As-Suddi said: They were given strength in worship and sight in the religion.

God the Almighty said: **Indeed, We purified them with a sincere remembrance of the home.** Mujahid said: It means We made them work for the hereafter, for them nothing else. Al-Suddi said the same about their remembrance of the hereafter and their work for it. Malik ibn Dinar said: God the Almighty removed from their hearts the love of this world and its remembrance and purified them with the love and remembrance of the hereafter. Ata' al-Khurasani said the same. Saeed ibn Jubayr said: By the home, he means Paradise. He said: We purified it for them by their remembrance of it. In another narration, he said: The remembrance of the home is the afterlife. Qatadah said: They used to remind people of the hereafter and work for it. Ibn Zayd said: He made for them in particular the best thing in the hereafter.

And the Almighty says: **And indeed, they are among the chosen and best with Us.** That is, they are among the chosen and selected and best, so they are the chosen and best.

God Almighty says: **And mention Ishmael, Elisha, and Dhul-Kifl, and all were among the best.** We have already discussed their stories and accounts in detail in Surat Al-Anbiya, peace and blessings be upon them, so there is no need to repeat it here.

And the Almighty said: **This is a reminder,** meaning this is a chapter in which there is a reminder for those who remember. Al-Suddi said: It means the Great Qur'an.

Fath al-Qadir

And sentence 46 - **Indeed, We purified them with the pure remembrance of the home** is an explanation of what they were described with. The majority read with **pureness** with tanween and without addition as a verbal noun meaning sincerity, so remembrance would be accusative, or with meaning of sincerity, so remembrance would be accusative, or with meaning of purity, so remembrance would be nominative, or pureness would be an active participle in its proper form, and remembrance is a substitute for it or an explanation for it or with the omission of **I mean** or nominative with the omission of a subject, and the home may be the object of remembrance or an adverbial: either by extension, or by dropping the preposition, and in any case pure is an attribute of a deleted description and the ba' is for causality: that is, because of a pure characteristic. Nafi' , Shaiba, Abu Ja'far and Hisham on the authority of Ibn 'Amir read it by adding khalasa to dhikr, on the basis that the addition is for clarification, because khalasa can be dhikr or not, or that khalasa is a verbal noun added to its object and the subject is omitted. That is, that they purified the remembrance of the abode, or a verbal noun meaning purity added to its subject. Mujahid said: The meaning of the verse is: We purified them by the

remembrance of the Hereafter, so We purified them by its remembrance. Qatadah said: They used to call to the Hereafter and to God. As-Suddi said: They purified themselves by fearing the Hereafter. Al-Wahidi said: Whoever reads it with the tanween in khalasa, the meaning is: We made them pure for Us by making the remembrance of the Abode pure for them. khalasa is a verbal noun meaning purity, and dhikr means remembrance: that is, the remembrance of the Abode was pure for them, which is that they remember preparing for it and renounce this world, and that is the way of the prophets. As for whoever added it, the meaning is: We purified them by making the remembrance of the Abode pure for them. khalasa is a verbal noun added to the subject, and dhikr according to this meaning is remembrance.

Tafsir al-Baghawi

46. **Indeed, We have purified them**, that is, We have chosen them, **with the pure remembrance of the home**. The people of Madinah read: **(with the pure)** with an addition, while others read it with the tanween. So whoever added it, its meaning is: We purified them with the remembrance of the hereafter, and that they should work for it, and the remembrance means the mention. Malik ibn Dinar said: We removed from their hearts the love of this world and its remembrance, and We purified them with the love of the hereafter and its remembrance.

Qatada said: They called to the Hereafter and to God Almighty.

Al-Suddi said: Be sincere in fear of the Hereafter.

It was said: It means the best of what is in the hereafter.

Ibn Zayd said: Whoever reads it with the tanween, its meaning is: pure miserliness, which is the remembrance of the house, so *remembrance* is a substitute for pureness.

It was said: **We made them sincere**, meaning, we made them sincere, by what we told them about the mention of the afterlife.

Tafsir al-Baidawi

46- **Indeed, We purified them with a pure characteristic**. We made them pure for Us with a pure characteristic that is free from any blemish, which is: **The remembrance of the abode**. The abode of the Hereafter is always remembered by them, for their purity in obedience is due to it, and that is because the goal of their vision in what they do and leave is the proximity of God and the success of meeting Him, and that is in the Hereafter. The use of **the abode** is to indicate that it is the true abode and the world is expressive. Nafi' and Hisham added **with a pure characteristic** to *remembrance* for clarification, or because it is a source meaning purity, so it was added to its agent.

Surat Sad 38:47

And indeed, they are among Our chosen and best.

Surat Sad 38:47

And indeed, they are among Our chosen and best.

Tafsir al-Jalalayn

47 - **And indeed, they are among the chosen ones with Us** the chosen ones **the good ones** the plural of good with emphasis

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And indeed, they are among the chosen and best with Us**, means: Indeed, these whom We have mentioned are among those whom We have chosen for the remembrance of the Hereafter. The best: those whom We have chosen for Our obedience and Our message to Our creation.

Tafsir al-Qurtubi

God Almighty says: **And indeed, they are among the chosen and best in Our sight**.

Tafsir Ibn Kathir

God the Almighty says, informing us of the virtues of His servants, the messengers and His worshipping prophets: **And remember Our servants Abraham, Isaac, and Jacob - possessors of strength and sight**. Meaning by that righteous deeds, beneficial knowledge, strength in worship, and penetrating insight. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both: Those of strength** means those with strength and worship. **And sight** means understanding of the religion. Mujahid said: **Those of strength** means strength in obeying God the Almighty, and sight means sight in the truth. Qatada and As-Suddi said: They were given strength in worship and sight in the religion.

God the Almighty said: **Indeed, We purified them with a sincere remembrance of the home**. Mujahid said: It means We made them work for the hereafter, for them nothing else. Al-Suddi said the same about their remembrance of the hereafter and their work for it. Malik ibn Dinar said: God the Almighty removed from their hearts the love of this world and its remembrance and purified them with the love and remembrance of the hereafter. Ata' al-Khurasani said the same. Saeed ibn Jubayr said: By the home, he means Paradise. He said: We purified it for them by their remembrance of it. In another narration, he said: The remembrance of the home is the afterlife. Qatadah said: They used to remind people of the hereafter and work for it. Ibn Zayd said: He made for them in particular the best

thing in the hereafter.

And the Almighty says: **And indeed, they are among the chosen and best with Us**. That is, they are among the chosen and selected and best, so they are the chosen and best.

God Almighty says: **And mention Ishmael, Elisha, and Dhul-Kifl, and all were among the best**. We have already discussed their stories and accounts in detail in Surat Al-Anbiya, peace and blessings be upon them, so there is no need to repeat it here.

And the Almighty said: **This is a reminder**, meaning this is a chapter in which there is a reminder for those who remember. Al-Suddi said: It means the Great Qur'an.

Fath al-Qadir

47- **And indeed, they are among the chosen and best with Us**. Choosing means choosing, and the best is the plural of good with emphasis and without emphasis, like dead is the plural of dead with emphasis and without emphasis, and the meaning is: Indeed, they are among the chosen ones with Us from among the best of their kind.

Tafsir al-Baghawi

47. **And indeed, they are among the chosen and best in Our sight**.

Tafsir al-Baidawi

47- **And indeed, they are among Our chosen and best**. Among those chosen from among their peers, chosen for goodness. The plural of good is evil and wicked. And it was said that it is the plural of good or goodness, lightening it, like dead people in the plural of dead or dead.

Surat Sad 38:48

And mention Ishmael, Elisha, and Dhul-Kifl, and all were among the best.

Tafsir al-Jalalayn

48 - **And mention Ishmael and Elisha** who is a prophet and the lam is redundant **and Dhul-Kifl** there is disagreement about his prophethood. It was said that he took care of one hundred prophets who fled to him from being killed **and all** all of them **were among the best** the plural of good with the heavy letter

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: "And remember, O Muhammad, Ishmael, Elisha, and Dhul-Kifl, and how they did in obeying God, so take them as an example and follow their path in being patient with what befalls you for the sake of God and in striving to convey His message." We have already mentioned the stories of Ishmael, Elisha, and Dhul-Kifl in the past of this book, so there is no need to repeat them here. *Kifl* in Arabic means *fortune* and *grandfather*.

Tafsir al-Qurtubi

God Almighty says: **And mention Ishmael, Elisha, and Dhul-Kifl**. Elisha was mentioned in <Al-An'am> and Dhul-Kifl was mentioned in <Al-Anbiya'>. **And all of them were among the best**, meaning among those chosen for prophethood.

Tafsir Ibn Kathir

God the Almighty says, informing us of the virtues of His servants, the messengers and His worshipping prophets: **And remember Our servants Abraham, Isaac, and Jacob - possessors of strength and sight**. Meaning by that righteous deeds, beneficial knowledge, strength in worship, and penetrating insight. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both: Those of strength** means those with strength and worship. **And sight** means understanding of the religion. Mujahid said: **Those of strength** means strength in obeying God the Almighty, and sight means sight in the truth. Qatada and As-Suddi said: They were given strength in worship and sight in the religion.

God the Almighty said: **Indeed, We purified them with a sincere remembrance of the home**. Mujahid said: It means We made them work for the hereafter, for them nothing else. Al-Suddi said the same about their remembrance of the hereafter and their work for it. Malik ibn Dinar said: God the Almighty removed from

their hearts the love of this world and its remembrance and purified them with the love and remembrance of the hereafter. Ata' al-Khurasani said the same. Saeed ibn Jubayr said: By the home, he means Paradise. He said: We purified it for them by their remembrance of it. In another narration, he said: The remembrance of the home is the afterlife. Qatadah said: They used to remind people of the hereafter and work for it. Ibn Zayd said: He made for them in particular the best thing in the hereafter.

And the Almighty says: **And indeed, they are among the chosen and best with Us**. That is, they are among the chosen and selected and best, so they are the chosen and best.

God Almighty says: **And mention Ishmael, Elisha, and Dhul-Kifl, and all were among the best**. We have already discussed their stories and accounts in detail in Surat Al-Anbiya, peace and blessings be upon them, so there is no need to repeat it here.

And the Almighty said: **This is a reminder**, meaning this is a chapter in which there is a reminder for those who remember. Al-Suddi said: It means the Great Qur'an.

Fath al-Qadir

48- **And mention Ishmael**. It was said that the reason for mentioning him alone after mentioning his father, brother, and nephew is to indicate that he was deeply rooted in patience, which is what is meant by the mention here. **And Elisha and Dhul-Kifl**. The mention of Elisha and the discussion of him has already been mentioned in Al-An'am, and the mention of Dhul-Kifl and the discussion of him has already been mentioned in Surat Al-Anbiya. What is meant by mentioning these people is that they are among a group of the prophets who were patient and endured hardships for the sake of God's religion. God commanded His Messenger, may God's prayers and peace be upon him, to mention them so that he might follow their path in patience. **And all of them were among the best**, meaning those whom God chose for His prophethood and selected from among His creation.

Tafsir al-Baghawi

48. **And mention Ishmael, Elisha, and Dhul-Kifl, and all were among the best**.

Tafsir al-Baidawi

48- **And mention Ishmael and Elisha** He is the son of Akhtoo, whom Elijah appointed as his successor over the Children of Israel, then he became a prophet. The lam in it is as in his saying:

I saw Al-Walid bin Al-Yazid blessed

Hamzah and Al-Kisa'i read *wa-lyasa'* as a resemblance to what is transmitted from *lyasa'* from *lyasa'*: "And Dhul-Kifl" is the cousin of Yasa' or Bishr bin Ayyub. There is disagreement about his prophethood

Surat Sad 38:48

And mention Ishmael, Elisha, and Dhul-Kifl, and all were among the best.

or his nickname. It was said that one hundred prophets from the Children of Israel fled to him from being killed, so he sheltered them and took charge of them. It was also said that he took charge of the work of a righteous man who used to pray one hundred prayers every day.

And all means he took charge of them. **From the good ones.**

Surat Sad 38:49

This is a reminder, and indeed, for the righteous is an excellent place of return.

Tafsir al-Jalalayn

49 - **This is a reminder** to them with beautiful praise here **and indeed, for the righteous** who include them **there is an excellent place of return** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **This is a reminder**, God Almighty says: This Qur'an that was revealed to you, O Muhammad, is a reminder for you and your people. We reminded you of them through it.

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

Who said that?

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, **This is a reminder**, he said: the Qur'an.

And His statement, **And indeed, for the righteous is a good place of return**, means: Indeed, for the righteous who feared God and feared Him by performing His obligations and avoiding His disobedience, there is a good place of return to Him in the Hereafter, and a place of destiny to which they will return. Then the Most High informed us about the good place of return that He promised them, saying: **Gardens of Eden, with their gates open to them**.

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And indeed, for the righteous is a good place of return**, he said: to a good place of return.

Tafsir al-Qurtubi

This is a reminder meaning this is a beautiful reminder in this world and an honor that they will be remembered for in this world forever. **And indeed, for the righteous is a good place of return** meaning that along with this beautiful reminder in this world, they will have a good place of return on the Day of Resurrection.

Tafsir Ibn Kathir

God the Almighty informs us about His happy believing servants that they will have a good place of return in the Hereafter, which is the final destination and return.

Then He explained it by saying: **Gardens of Eden**, meaning gardens of residence with open doors for them. The definite article here means addition, as if He is saying **with its doors open for them**, meaning that when they come to it, its doors will be opened for them. Ibn Abi Hatim said: Muhammad ibn Thawaab al-Hibari told us: Abdullah ibn Numayr told us: Abdullah ibn Muslim told us, meaning Ibn Hormuz, on the authority of Ibn Sabit, on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a palace called Eden, surrounded by towers and meadows. It has five thousand doors, and at each door are five thousand harems. None will enter it or inhabit it except a prophet, a truthful person, a martyr, or a just leader." Many hadiths have been reported from various sources about the eight gates of Paradise.

And the Almighty's saying: **Reclining therein** It was said that they are sitting cross-legged on couches under curtains **They will call therein for many fruits** meaning whatever they ask for they will find and it will be brought to them as they wished **and drink** meaning whatever kind they wished the servants will bring it to them **in cups and pitchers and a cup from a flowing spring** "And with them will be women restraining their glances" meaning from other than their husbands so they will not look at anyone other than their husbands **of equal age** meaning equal in age and status. This is the meaning of the saying of Ibn Abbas **may God be pleased with him**, Mujahid, Sa'id ibn Jubayr, Muhammad ibn Ka'b, and al-Suddi: **This is what you are promised for the Day of Reckoning** meaning what we have mentioned of the description of Paradise is what He has promised to His righteous servants, which they will go to after their resurrection and rising from their graves and being saved from the Fire. Then the Blessed and Exalted informed us about Paradise that it will never be empty, disappear, end or terminate. He, the Most High, said: **Indeed, this is Our provision; it will never be exhausted**. This is like His, the Most High, saying: **Whatever you have will be exhausted, but what is with God is everlasting**. This is like His, the Most High, saying: **A gift uninterrupted**. This is like His, the Most High, saying: **For them is a reward uninterrupted**. This is like His, the Most High, saying: "Its food is eternal and so is its shade. That is the outcome of those who fear God. And the outcome of the disbelievers is the Fire." There are many verses about this.

Fath al-Qadir

49- **This is a reminder** refers to what was mentioned previously of their descriptions: meaning this is a beautiful reminder in this world and an honor that they will be remembered for forever. **And indeed, for the righteous is a good place of return** meaning that along with this beautiful reminder, they will have a good place of return in the Hereafter. The place of return is the return, and the meaning is that they will return in the Hereafter to God's forgiveness, His pleasure, and the bliss of His Paradise.

Surat Sad 38:49

This is a reminder, and indeed, for the righteous is an excellent place of return.

Tafsir al-Baghawi

49. **This is a reminder**, meaning: what is being recited to you is a reminder, meaning: an honor, and a beautiful reminder by which you will be reminded. **And indeed, for the righteous is an excellent destination.**

Tafsir al-Baidawi

49- *This* refers to what preceded their affairs.

Reminder is an honor for them, or a type of remembrance, which is the Qur'an. Then He began to explain what has been prepared for them and their likes, saying: **And indeed, for the righteous is an excellent place of return.**

Surat Sad 38:50

Gardens of Eden, whose gates will be open to them.

Tafsir al-Jalalayn

50 - **Gardens of Eden** a substitute or an apposition to the good place of return **their gates are open** from it

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty's saying, **Gardens of Eden**: This is a statement about the good place to return to, and a translation of it. Its meaning is: gardens of residence. We have explained the meaning of this with supporting evidence, and we have mentioned the differences that have arisen in what has preceded, so there is no need to repeat it here.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Gardens of Eden**, he said: Umar asked Ka'b, **What is Eden?** He said: **O Commander of the Faithful, palaces in Paradise made of gold inhabited by the prophets, the truthful, the martyrs, and the just imams.**

His saying, **The doors are open for them** means: Its doors are open for them. The definite article was inserted into the doors instead of the addition, as was said, **For Paradise is the abode** (al-Nazi'at 79:41) meaning: It is his abode, and as the poet said:

Malik's daughter did not give birth to you alive out of wedlock, nor were the stories of a liar.

But we see our feet in your shoes and our noses between your beards and eyebrows

Meaning: Between your rulers and your eyebrows. If the doors had been in the accusative case, it would not have been a mistake, and the accusative case would have been to direct the opening in the word to gardens, even if it was in meaning to the doors, and it would have been like the poet's saying:

My people are not like Tha'laba bin Sa'd nor like Fazzara Al-Sha'r Al-Raqaba

Then I added an open nun and put the doors in the accusative case.

If someone were to say to us: What is the benefit of His statement, **The gates will be opened for them**, as a report that even mentioned that? We would say: The benefit of that is that God Almighty informs us that its gates will be opened for them without its inhabitants opening them, by means of a hand or limb, but rather by the command mentioned.

Ahmad bin Al-Waleed Al-Ramli told us, he said: Ibn Nufayl told us, he said: Ibn Duaij told us, on the authority of Al-Hasan, regarding his statement, **The doors will be opened for them**, he said: Doors that

speak, so speak: open, close.

Tafsir al-Qurtubi

Then he explained that with the words of God the Almighty: **Gardens of Eden**. Eden in the language means residence. It is said: **Aden in a place** if one resides. Abdullah bin Amr said: In Paradise there is a palace called Eden, surrounded by towers and meadows. In it are five thousand doors, on each door are five thousand lanterns. None shall enter it except a prophet, a friend, or a martyr. **Open** is a state of **for them are the doors**. The doors were raised because it is a noun that does not have an agent. Al-Zajaj said: That is, the doors of it are open for them. Al-Farra' said: Its doors are open for them. Al-Farra' permitted the word **open for them** in the accusative case. Al-Farra' said: That is, the doors are open. Then you added the tanween and put it in the accusative case.

And Sibawayh recited:

And we take after him the tail of a life that has no hump.

He said: *open* and did not say *opened* because it is opened for them by command, not by touch. Al-Hasan said: Speak: Open and it will open. Close and it will close. It was said: The angels open the doors for them.

Tafsir Ibn Kathir

God the Almighty informs us about His happy believing servants that they will have a good place of return in the Hereafter, which is the final destination and return. Then He explained it by saying: **Gardens of Eden**, meaning gardens of residence with open doors for them. The definite article here means addition, as if He is saying **with its doors open for them**, meaning that when they come to it, its doors will be opened for them. Ibn Abi Hatim said: Muhammad ibn Thawaab al-Hibari told us: Abdullah ibn Numayr told us: Abdullah ibn Muslim told us, meaning Ibn Hormuz, on the authority of Ibn Sabit, on the authority of Abdullah bin Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a palace called Eden, surrounded by towers and meadows. It has five thousand doors, and at each door are five thousand harems. None will enter it or inhabit it except a prophet, a truthful person, a martyr, or a just leader." Many hadiths have been reported from various sources about the eight gates of Paradise.

And the Almighty's saying: **Reclining therein** It was said that they are sitting cross-legged on couches under curtains **They will call therein for many fruits** meaning whatever they ask for they will find and it will be brought to them as they wished **and drink** meaning whatever kind they wished the servants will bring it to them **in cups and pitchers and a cup from a flowing spring** "And with them will be women restraining their glances" meaning from other than their husbands so they will not look at anyone other than their husbands **of equal age** meaning equal in age and status. This is

Gardens of Eden, whose gates will be open to them.

the meaning of the saying of Ibn Abbas **may God be pleased with him**, Mujahid, Sa'id ibn Jubayr, Muhammad ibn Ka'b, and al-Suddi: **This is what you are promised for the Day of Reckoning** meaning what we have mentioned of the description of Paradise is what He has promised to His righteous servants, which they will go to after their resurrection and rising from their graves and being saved from the Fire. Then the Blessed and Exalted informed us about Paradise that it will never be empty, disappear, end or terminate. He, the Most High, said: **Indeed, this is Our provision; it will never be exhausted**. This is like His, the Most High, saying: **Whatever you have will be exhausted, but what is with God is everlasting**. This is like His, the Most High, saying: **A gift uninterrupted**. This is like His, the Most High, saying: **For them is a reward uninterrupted**. This is like His, the Most High, saying: "Its food is eternal and so is its shade. That is the outcome of those who fear God. And the outcome of the disbelievers is the Fire." There are many verses about this.

Fath al-Qadir

Then he explained the good reference, saying: 50- **Gardens of Eden** The majority read *Jannat* in the accusative case instead of **Hasan Ma'ab**, whether **Jannat Eden** is definite or indefinite, because definiteness can be replaced by indefiniteness and vice versa. It is permissible for *Jannat* to be an apposition if it is indefinite, but it is not permissible if it is definite according to the majority of grammarians, and some of them have permitted it. It is permissible for *Jannat* to be in the accusative case by implying a verb. *Eden* originally means residence, it is said **Aden in a place**: if one resides in it, and it is said that it is the name of a palace in Paradise, and it is read in the nominative case *Jannat* as a subject. Its predicate is open, or it is the predicate of a deleted subject: meaning they are the Gardens of Eden. His saying, **Their doors are open for them** is a state of Gardens, and the factor in it is what is in the righteous of the meaning of the verb, and the doors are raised by the name of the active participle: like his saying, **And its doors were opened**, and the link between the state and its owner is an understood pronoun, meaning from it, or the alif and lam because it takes the place of the pronoun, since the original is its doors. It was said that the raising of the doors is a substitute for the pronoun in openness referring back to Gardens, and Abu Ali al-Farisi said the same: meaning the doors are open. Al-Farra' said: The meaning is its doors are open, and the Arabs make the alif and lam a successor of the addition. Al-Zajjaj said: The meaning is the doors are open for them from it. Al-Hasan said: The doors are said to: Open up, and they open; close, and they close. It was said that the angels open the doors for them.

Tafsir al-Baidawi

50- **Gardens of Eden** is an apposition to **a good place of return** and it is one of the most common proper nouns, as in His statement **Gardens of Eden which the Most Gracious has promised to His servants in the unseen** and it is in the accusative case. **With doors open for them** is in the state and the factor in it is what is in the righteous of the meaning of the verb, and they were read in the nominative case as the subject and predicate or that they are two predicates of something omitted.

Tafsir al-Baghawi

50. **Gardens of Eden, with their gates open to them:** meaning their gates [are open to them].

Surat Sad 38:51

Reclining therein, they will call therein for abundant fruit and drink.

Tafsir al-Jalalayn

51 - **Reclining therein** on couches **calling therein for abundant fruit and drink**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Reclining therein, calling therein for abundant fruit and drink**, means: Reclining in the Gardens of Eden, on couches, calling therein for fruit, meaning for many fruits of Paradise, and a drink from its drink.

Tafsir al-Qurtubi

The Almighty's statement: **Reclining therein** is a state that precedes the verb in it, which is His statement: **They call therein** meaning they call in the gardens, reclining therein. **For many fruits** meaning various types of fruits. **And drink** meaning and many drinks. So it was deleted because the statement indicates it.

Tafsir Ibn Kathir

God the Almighty informs us about His happy believing servants that they will have a good place of return in the Hereafter, which is the final destination and return. Then He explained it by saying: **Gardens of Eden**, meaning gardens of residence with open doors for them. The definite article here means addition, as if He is saying **with its doors open for them**, meaning that when they come to it, its doors will be opened for them. Ibn Abi Hatim said: Muhammad ibn Thawaab al-Hibari told us: Abdullah ibn Numayr told us: Abdullah ibn Muslim told us, meaning Ibn Hormuz, on the authority of Ibn Sabit, on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a palace called Eden, surrounded by towers and meadows. It has five thousand doors, and at each door are five thousand harems. None will enter it or inhabit it except a prophet, a truthful person, a martyr, or a just leader." Many hadiths have been reported from various sources about the eight gates of Paradise.

And the Almighty's saying: **Reclining therein** It was said that they are sitting cross-legged on couches under curtains **They will call therein for many fruits** meaning whatever they ask for they will find and it will be brought to them as they wished **and drink** meaning whatever kind they wished the servants will bring it to them **in cups and pitchers and a cup from a flowing**

spring "And with them will be women restraining their glances" meaning from other than their husbands so they will not look at anyone other than their husbands **of equal age** meaning equal in age and status. This is the meaning of the saying of Ibn Abbas **may God be pleased with him**, Mujahid, Sa'id ibn Jubayr, Muhammad ibn Ka'b, and al-Suddi: **This is what you are promised for the Day of Reckoning** meaning what we have mentioned of the description of Paradise is what He has promised to His righteous servants, which they will go to after their resurrection and rising from their graves and being saved from the Fire. Then the Blessed and Exalted informed us about Paradise that it will never be empty, disappear, end or terminate. He, the Most High, said: **Indeed, this is Our provision; it will never be exhausted**. This is like His, the Most High, saying: **Whatever you have will be exhausted, but what is with God is everlasting**. This is like His, the Most High, saying: **A gift uninterrupted**. This is like His, the Most High, saying: **For them is a reward uninterrupted**. This is like His, the Most High, saying: "Its food is eternal and so is its shade. That is the outcome of those who fear God. And the outcome of the disbelievers is the Fire." There are many verses about this.

Fath al-Qadir

51- **reclining therein** is in the accusative case as a state of the pronoun for them, and the operator is a fat-ha. It was also said that it is a state of **they call** which was placed before the operator **in it**, meaning they call in the gardens while they are reclining, as the first indicates it, and as *reclining* is made a state of the pronoun for them, and the operator is a fat-ha. Thus, the sentence **they call** is renewed to explain their state. It was also said that **they call** is in the accusative case as a state of the pronoun for *reclining*.

Tafsir al-Baghawi

51. **Reclining therein, they will call therein for abundant fruit and drink.**

Tafsir al-Baidawi

51- **Reclining therein, calling therein for abundant fruit and drink**. Two successive or overlapping states of the pronoun in **for them** and not of the righteous for the sake of separation. It is more apparent that they call is a resumption of explaining their state therein. *Reclining* is a state of the pronoun, and restricting it to the fruit is to indicate that their food is for pure enjoyment, since nourishment is for the sake of dissolution and there is no dissolution there.

Surat Sad 38:52

And with them will be maidens limiting their glances, of equal age.

Surat Sad 38:52

And with them will be maidens limiting their glances, of equal age.

Tafsir al-Jalalayn

52 - **And with them are girls restraining their glances** who restrain their eyes from their husbands **of equal age** their teeth being the same, and they are girls of thirty-three years old.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: With these righteous people whom God has honored with what He described in this verse of their dwelling in the Gardens of Eden, **they will restrain their glances**, meaning: women who restrain their glances from their husbands, so they do not desire anyone other than them, nor do they extend their eyes to anyone other than them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And with them are women limiting their glances**. He said: They limit their glances to their husbands, and do not desire anyone other than them.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Those who restrain their gaze** he said: They restrained their sight, their hearts, and their hearing to their husbands, and they did not desire anyone other than them.

His saying **of the same age** means: of the same age.

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

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, **Lining their glances, of equal age**. He said: Similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: *Atrab* means one year.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: *Atrab* means **of equal levels**. He said: Some of them said: **They are brothers who do not hate each other, are not hostile to each other, are not jealous of each other, and are not envious of each other.**

Tafsir al-Qurtubi

The Almighty said: **And with them will be girls restricting their glances** meaning, from their husbands, they do not look at anyone other than them. This has been mentioned previously in <As-Saffat>. *Atrab* means of the same age. And the birth of one woman, and they are equal in beauty and youth, girls of thirty-three years. Ibn Abbas said: He means human beings. *Atrab* is the plural of *Turub* and it is an adjective for *Qasirat*, because *Qasirat* is indefinite even if it is added to a definite noun. The evidence for that is that the definite article enters it, as he said:

Of the minors, if a creeping thing happened to her, then it would have affected her.

Tafsir Ibn Kathir

God the Almighty informs us about His happy believing servants that they will have a good place of return in the Hereafter, which is the final destination and return. Then He explained it by saying: **Gardens of Eden**, meaning gardens of residence with open doors for them. The definite article here means addition, as if He is saying **with its doors open for them**, meaning that when they come to it, its doors will be opened for them. Ibn Abi Hatim said: Muhammad ibn Thawaab al-Hibari told us: Abdullah ibn Numayr told us: Abdullah ibn Muslim told us, meaning Ibn Hormuz, on the authority of Ibn Sabit, on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a palace called Eden, surrounded by towers and meadows. It has five thousand doors, and at each door are five thousand harems. None will enter it or inhabit it except a prophet, a truthful person, a martyr, or a just leader." Many hadiths have been reported from various sources about the eight gates of Paradise.

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High, saying: **Whatever you have will be exhausted, but what is with God is everlasting.** This is like His, the Most High, saying: **A gift uninterrupted.** This is like His, the Most High, saying: **For them is a reward uninterrupted.** This is like His, the Most High, saying: "Its food is eternal and so is its shade. That is the outcome of those who fear God. And the outcome of the disbelievers is the Fire." There are many verses about this.

Fath al-Qadir

52- And with them will be women limiting their glances to their husbands, of equal age. That is, they will limit their glances to their husbands and will not look at anyone else. This has been explained in Surah As-Saffat. *Atrab* means those who are modest in age, or of equal beauty. Mujahid said: The meaning of *Atrab* is that they will be close friends, neither hating nor being jealous of one another. It has also been said that *Atrab* refers to husbands. *Atrab* is the plural of *Turub*, which is derived from *dirt* because it touches them at the same time due to their being born together.

Tafsir al-Baghawi

52. And with them will be girls of equal age, of equal height, of equal in age, girls of thirty-three years of age, singular: *tarb*. Mujahid said: They will be kindred spirits, neither hating one another nor being jealous of one another.

Tafsir al-Baidawi

52- And with them will be girls restraining their gaze who will not look at anyone but their husbands. *Atrab* for their pleasures, for love between peers is more established, or some of them for each other, with no old woman or young girl among them. Its derivation is from the dust, for it touches them all at the same time.

Surat Sad 38:53

This is what you are promised on the Day of Reckoning.

Surat Sad 38:53

This is what you are promised on the Day of Reckoning.

Tafsir al-Jalalayn

53 - *This* mentioned **is what you are promised** in the absence and the address is a shift **for the Day of Reckoning** meaning for its sake

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **This is what you are promised on the Day of Judgment**, God Almighty says, "Remember it: This is what God promises you in this world, O believers in Him, of honor for whoever among you God admits to Paradise in the Hereafter."

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **This is what you are promised on the Day of Reckoning**. He said: It is in this world until the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty says: **This is what you are promised on the Day of Reckoning**. That is, this is the reward that you have been promised. The general reading is with the letter ta', meaning, what you are promised, O believers. Ibn Kathir, Ibn Muhaisin, Abu Amr, and Ya'qub read it with the letter ba' as a predicate, which is the reading of As-Salami and the choice of Abu Ubaid and Abu Hatim, because the Almighty says: **And indeed, for the righteous is a good destination**. It is a predicate for <the Day of Reckoning>, that is, on the Day of Reckoning.

Al-A'sha said:

The humiliated ones have no patience for the bad times, so when they wake up they wake up

In bad times.

Tafsir Ibn Kathir

God the Almighty informs us about His happy believing servants that they will have a good place of return in the Hereafter, which is the final destination and return. Then He explained it by saying: **Gardens of Eden**, meaning gardens of residence with open doors for them. The definite article here means addition, as if He is saying **with its doors open for them**, meaning that when they come to it, its doors will be opened for them. Ibn Abi Hatim said: Muhammad ibn Thawaab al-Hibari told us: Abdullah ibn Numayr told us: Abdullah ibn

Muslim told us, meaning Ibn Hormuz, on the authority of Ibn Sabit, on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a palace called Eden, surrounded by towers and meadows. It has five thousand doors, and at each door are five thousand harems. None will enter it or inhabit it except a prophet, a truthful person, a martyr, or a just leader." Many hadiths have been reported from various sources about the eight gates of Paradise.

And the Almighty's saying: **Reclining therein** It was said that they are sitting cross-legged on couches under curtains **They will call therein for many fruits** meaning whatever they ask for they will find and it will be brought to them as they wished **and drink** meaning whatever kind they wished the servants will bring it to them **in cups and pitchers and a cup from a flowing spring** "And with them will be women restraining their glances" meaning from other than their husbands so they will not look at anyone other than their husbands **of equal age** meaning equal in age and status. This is the meaning of the saying of Ibn Abbas **may God be pleased with him**, Mujahid, Sa'id ibn Jubayr, Muhammad ibn Ka'b, and al-Suddi: **This is what you are promised for the Day of Reckoning** meaning what we have mentioned of the description of Paradise is what He has promised to His righteous servants, which they will go to after their resurrection and rising from their graves and being saved from the Fire. Then the Blessed and Exalted informed us about Paradise that it will never be empty, disappear, end or terminate. He, the Most High, said: **Indeed, this is Our provision; it will never be exhausted**. This is like His, the Most High, saying: **Whatever you have will be exhausted, but what is with God is everlasting**. This is like His, the Most High, saying: **A gift uninterrupted**. This is like His, the Most High, saying: **For them is a reward uninterrupted**. This is like His, the Most High, saying: "Its food is eternal and so is its shade. That is the outcome of those who fear God. And the outcome of the disbelievers is the Fire." There are many verses about this.

Fath al-Qadir

53- **This is what you are promised on the Day of Reckoning**. That is, this is the reward you have been promised for the Day of Reckoning. The reckoning is the cause for arriving at the reward, or the meaning is on the Day of Reckoning. The majority of scholars read **what you are promised** with the superlative as an address. Ibn Kathir, Abu Amr, Ibn Muhaisin, and Ya'qub read it with the subjunctive as a predicate. Abu Ubaid and Abu Hatim chose this reading because of His statement, **And indeed, for the righteous**, which is a predicate.

Tafsir al-Baghawi

53. **This is what you are promised**. Ibn Kathir read: **they are promised** with the letter ya here, and in *Qaf*

meaning: what the righteous are promised. Abu Amr agreed here, and the rest read with the letter *ta* in both of them, meaning: say to the believers: this is what you are promised, **for the Day of Reckoning** [i.e. on the Day of Reckoning].

Tafsir al-Baidawi

53- **This is what you are promised on the Day of Reckoning** for its appointed time, for the reckoning is the reason for arriving at the reward. Ibn Kathir and Abu Amr read it with the letter *ya* to agree with what preceded it.

Surat Sad 38:54

Indeed, this is Our provision; it will never run out.

Surat Sad 38:54

Indeed, this is Our provision; it will never run out.

Tafsir al-Jalalayn

54 - **Indeed, this is Our provision; it will never run out** interruption and the sentence is a state of Our provision or a second piece of report because meaning always or constantly

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, this is Our provision, which will never run out**, the Most High says: Indeed, this - which We gave to these righteous people in the Gardens of Eden, of abundant fruit and drink, and chaste gazes, and enabled them therein to attain pleasures and whatever their souls desired therein - is Our provision, We provided them therein as an honor from Us for them. **It will never run out**, meaning: It will never cease for them nor will it cease. That is because whenever they take a fruit from one of its trees and eat it, another like it will take its place. So that is permanent for them forever. It will never cease, just as what the people of this world were given in this world ceased to exist and was exhausted by being exhausted.

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

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **This is our provision; it will never run out**. He said: The provision of Paradise. Whenever something is taken from it, something like it will return to its place. The provision of this world will run out.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It has no end**: meaning it has no interruption.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, this is Our provision; it will never be exhausted** is evidence that the bliss of Paradise is everlasting and will never end, as He said: **A gift uninterrupted** (Hud 11:108) and He said: **For them is a reward uninterrupted** (al-Inshiqaq 84:25).

Tafsir Ibn Kathir

God the Almighty informs us about His happy believing servants that they will have a good place of return in

the Hereafter, which is the final destination and return. Then He explained it by saying: **Gardens of Eden**, meaning gardens of residence with open doors for them. The definite article here means addition, as if He is saying **with its doors open for them**, meaning that when they come to it, its doors will be opened for them. Ibn Abi Hatim said: Muhammad ibn Thawaab al-Hibari told us: Abdullah ibn Numayr told us: Abdullah ibn Muslim told us, meaning Ibn Hormuz, on the authority of Ibn Sabit, on the authority of Abdullah ibn Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a palace called Eden, surrounded by towers and meadows. It has five thousand doors, and at each door are five thousand harems. None will enter it or inhabit it except a prophet, a truthful person, a martyr, or a just leader." Many hadiths have been reported from various sources about the eight gates of Paradise.

And the Almighty's saying: **Reclining therein** It was said that they are sitting cross-legged on couches under curtains **They will call therein for many fruits** meaning whatever they ask for they will find and it will be brought to them as they wished **and drink** meaning whatever kind they wished the servants will bring it to them **in cups and pitchers and a cup from a flowing spring** "And with them will be women restraining their glances" meaning from other than their husbands so they will not look at anyone other than their husbands **of equal age** meaning equal in age and status. This is the meaning of the saying of Ibn Abbas **may God be pleased with him**, Mujahid, Sa'id ibn Jubayr, Muhammad ibn Ka'b, and al-Suddi: **This is what you are promised for the Day of Reckoning** meaning what we have mentioned of the description of Paradise is what He has promised to His righteous servants, which they will go to after their resurrection and rising from their graves and being saved from the Fire. Then the Blessed and Exalted informed us about Paradise that it will never be empty, disappear, end or terminate. He, the Most High, said: **Indeed, this is Our provision; it will never be exhausted**. This is like His, the Most High, saying: **Whatever you have will be exhausted, but what is with God is everlasting**. This is like His, the Most High, saying: **A gift uninterrupted**. This is like His, the Most High, saying: **For them is a reward uninterrupted**. This is like His, the Most High, saying: "Its food is eternal and so is its shade. That is the outcome of those who fear God. And the outcome of the disbelievers is the Fire." There are many verses about this.

Fath al-Qadir

54- **This is indeed Our provision** meaning that this mentioned blessing and bounty is Our provision that We have bestowed upon you. **It will never run out** meaning it will never end and will never be exhausted. Similar to this is His statement: **A gift that is never cut off** so the blessings of Paradise will never be cut off from its people.

Ahmad, Ibn Abi Hatim, and Ibn Asakir narrated in Az-Zuhd on the authority of Ibn Abbas that he said:

Satan ascended to the heavens and said: O Lord, give me power over Job. God said: I have given you power over his wealth and children, but I have not given you power over his body. So he descended and gathered his soldiers and said to them: I have given power over Job, so show me your power. So they became fire and then they became water. While they were in the east, they were in the west, and while they were in the west, they were in the east. So he sent a group of them to his crops, a group to his family, a group to his cows, and a group to his sheep. He said: He does not seek protection from you except through what is good. So they brought him calamities one after the other. Then the owner of the crops came and said: O Job, did you not see that your Lord sent a fire upon your crops and it burned them? Then the owner of the camels came and said: O Job, did you not see that your Lord sent an enemy to your camels and took them? Then the owner of the sheep came to him and said, **O Job, have you not seen that your Lord sent an enemy against your sheep and took them away?** He separated himself with his sons and gathered them in the house of the eldest of them. While they were eating and drinking, a wind blew and grabbed the pillars of the house and threw it on them. If only you had seen them when their blood and flesh mingled with their food and drink. Job said to him, **Then where were you?** He said, **I was with them.** He said, **Then how did you escape?** He said: He got away. He said: Job, you are the devil. Then Job said: Today I am as the day my mother bore me. So he got up, shaved his head, and stood up to pray. Iblis let out a cry that was heard by the people of heaven and earth. Then he ascended to heaven and said: O Lord, he has held fast, so give me power over him, for I cannot do anything to him except with Your power. He said: I have given you power over his body, but I have not given you power over his heart. So his wife was urging him on until she said to him: Do you not see, O Job, that by God I have been afflicted with such hardship and poverty that I was not able to send my horns with a loaf of bread and I fed you, so ask God to heal you and give you comfort? He said: Woe to you, we were in bliss for seventy years, so be patient until we are in distress for seventy years. So he was in distress for seven years and he called out. Then Gabriel came one day and called out with his hand, then he said: Get up. So he got up and moved him from his place and said: Strike with your foot, this is a place for washing and drinking. So he struck with his foot and a spring gushed out. He said: Wash. So he washed from it. Then he came again and said: Strike with your foot and another spring gushed out. He said: He said: **Strike with your foot; this is a spring of cool water to wash and drink.** And God clothed him in a garment from Paradise. Job moved aside and sat in a corner. His wife came and did not recognize him, so she said: **O servant of God, where is the afflicted one who was here? Perhaps the dogs or the wolves took him.** And she kept talking to him for an hour. He said: "Woe to you, I am Job. God has restored my body to me, and restored to him his wealth and his children clearly, and the same number with them. And He rained down upon him golden locusts." So he began to take the locusts in his hand, then put them in his garment, then spread out his cloak and took them and put them in it. Then God revealed to him: **O Job, have you not had your fill?** He said: **O Lord, who is there**

who can be satisfied with Your grace and mercy? And in this is great reprehensibility, for God, the Exalted, does not give Satan power over any of His prophets and impose this great power over him.

Ahmad narrated in Az-Zuhd, Abd ibn Humayd, Ibn Abi Hatim and Ibn Asakir on the authority of Ibn Abbas who said: "Iblis sat on the road carrying a coffin to treat people. Ayyub's wife said: 'O servant of God, there is a man here who is afflicted with such and such a condition. Would you like to treat him?'" He said: 'Yes, on the condition that if I cure him, he says, 'You cured me. I do not want any reward from him other than that.' So she went to Ayyub and mentioned that to him. He said: 'Woe to you, that is Satan. I swear by God that if God cures me, I will flog you one hundred lashes.' When God cured him, He ordered him to take a bunch of dates and strike her with it. So he took a bunch of dates with one hundred date palm fronds and struck her with it once. Abd ibn Humayd, Ibn Jarir and Ibn Al-Mundhir narrated on his authority regarding the verse: "And take in your hand a bunch," that it means the root. Ibn Al-Mundhir also narrated on his authority that he said: 'A bunch is a handful of fresh pasture.' Ibn Jarir and Ibn Abi Hatim also narrated on his authority that he said: 'A bunch is a bundle.'" Abd ibn Humayd, Ibn Jarir, At-Tabarani and Ibn Asakir narrated on the authority of Abu Umamah ibn Sahl ibn Hunaif who said: A slave girl from Banu Sa'idah became pregnant as a result of adultery. She was asked, **Who became pregnant with you?** She said, **From so-and-so, the cripple.** The cripple was asked and he said, **You have spoken the truth.** This was reported to the Messenger of God (peace and blessings of God be upon him), who said, **Take a stick with a hundred date palm fronds and strike him with it once.** Abd ibn Humayd, Ibn Jarir, At-Tabarani and Ibn Asakir narrated something similar on the authority of Abu Umamah ibn Sahl ibn Hunaif on the authority of Sa'id ibn Sa'd ibn Ubadah. At-Tabarani narrated something similar on the authority of Sahl ibn Sa'd. Ibn Asakir narrated on the authority of Ibn Mas'ud who said, **Ayyub will be the head of the patient ones on the Day of Resurrection.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud regarding the statement, **those with strength,** he said, **strength in worship and sight,** he said, **understanding in religion.** Ibn Abi Hatim narrated on his authority, **those with strength,** he said, **blessing.** Ibn Abi Hatim also narrated on his authority regarding his statement: **Indeed, We purified them with a pure remembrance of the home,** he said: They purified themselves with the remembrance of the home of the Hereafter, so that they would work for it.

Tafsir al-Baghawi

54. **This is Our provision; it will never run out.** Ending and cessation.

Tafsir al-Baidawi

54- **This is indeed Our provision; it will never run out.** Interruption.

Surat Sad 38:54

Indeed, this is Our provision; it will never run out.

Surat Sad 38:55

This is so. And indeed, for the transgressors is the worst destination.

Tafsir al-Jalalayn

55 - *This* is mentioned for the believers **and indeed for the transgressors** is a new chapter **an evil destination**

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty means by His saying, *This*: that which He described to her as being full of the righteous. Then He, the Majestic and Almighty, resumed the story about the disbelievers in Him who transgressed against Him and were unjust, saying, **And indeed, for the transgressors** - and they are those who rebelled against their Lord, so they disobeyed His command despite His kindness to them - **is an evil place of return** meaning: an evil place of return and destination to which they will go in the Hereafter after they leave this world, as:

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **And indeed, for the transgressors is an evil place of return.** He said: An evil place of return.

Tafsir al-Qurtubi

The Almighty said: "This. And indeed, for the transgressors is an evil place of return." When He mentioned what is for the righteous, He mentioned what is for the transgressors. Al-Zajaj said: <This>is the predicate of a deleted beginning, meaning this is the matter, so stop at <This>. Ibn Al-Anbari said: <This>is a good stop, then you begin <And indeed, for the transgressors>- who are those who denied the messengers - **is an evil place of return**, meaning a place to which they will go.

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable

due to its intense and painful coldness.

That is why God the Almighty said: **And the last of those who are like it are pairs** meaning and things of this kind: the thing and its opposite with which they are punished. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: **If a bucket of pus were poured out in this world, the people of this world would stink.** And Al-Tirmidhi narrated it on the authority of Suwayd bin Nasr, on the authority of Ibn Al-Mubarak, on the authority of Rashdin bin Sa'd, on the authority of Amr bin Al-Harith, on the authority of Diraj, with this chain of transmission. Then he said: We do not know it except from the hadith of Rashdin. This is what he said, and it has been mentioned previously in a hadith other than his. And Ibn Jarir narrated it on the authority of Yunus bin Abdul A'la, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, with this chain of transmission.

Ka'b al-Ahbar said: Ghasaq is a spring in Hell into which flows the hot stench of every kind of creature, such as a snake, scorpion, and the like. It becomes stagnant and a human being is brought and dipped in it once, and he emerges with his skin and flesh having fallen off his bones, and his skin and flesh clinging to his ankles and heels, and all of his flesh is dragged as a man drags his garment. Narrated by Ibn Abi Hatim. Al-Hasan al-Basri said about the verse: **And other than them there are pairs**, that it is various types of torment. Others said: Such as freezing cold, poisonous winds, drinking boiling water, eating Zaqqum, ascending and descending, and other different and opposite things, all of which are among the things with which they are tormented and humiliated.

And the Almighty's saying: "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." This is information from God the Almighty about what the people of Hell will say to one another, as God the Almighty said: **Whenever a nation enters, it curses its sister.** That is, instead of greeting each other, they will curse each other, lie, and disbelieve in each other. So the group that enters before the other will say, when the one after them comes with the guards of the guardian angels, "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment from the Fire.'** **He will say, 'For each is double, but you do not know.'** That is, for each of you is a punishment according to his condition. **And they will say, 'Why do we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our**

This is so. And indeed, for the transgressors is the worst destination.

eyes turned away from them? This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

transgressors meaning the disbelievers, **is an evil place of return** meaning a reference.

Tafsir al-Baidawi

55- *This* means the matter is this or this as mentioned or this is taken. **And indeed, for the transgressors is an evil destination.**

Fath al-Qadir

His saying: 55- *This* Al-Zajjaj said: This is the predicate of a deleted subject: meaning the matter is this, so one stops at this. Ibn Al-Anbari said: This is a good stop, then he begins: **And indeed, for the transgressors**, and it is permissible for this to be a subject and its predicate deleted: meaning this is as mentioned, or this was mentioned. Then the Almighty mentioned what is for the people of evil after mentioning what is for the people of good, so He said: **And indeed, for the transgressors is an evil place of return**, meaning those who transgressed against God and denied His messengers will have an evil place of return, an evil place of return to which we will be returned.

Tafsir al-Baghawi

55. *This* meaning this matter **and indeed for the**

Surat Sad 38:56

Hell they will burn in it, and wretched is the resting place.

Tafsir al-Jalalayn

56 - **Hell they will burn in it** they will enter it **so wretched is the resting place** the bed

Tafsir al-Suyuti

Tafsir al-Tabari

Then the Almighty explained what they will return to and go to in the Hereafter, saying, **Hell, they will burn in it.** He translated Hell with **the worst place of return.** The meaning of the statement is: The unbelievers will have the worst destination that they will go to on the Day of Resurrection, because their destination is Hell, and it is their return after their death. **So evil is the resting place.** The Almighty says: So evil is the bed that they have spread for themselves: Hell.

Tafsir al-Qurtubi

Then he explained that by saying: **Hell, they will burn in it, so wretched is the resting place.** Meaning, wretched is what they have prepared for themselves, or wretched is the bed for them. From this comes the word **cradle of a child.** It was said that there is an omission in it, meaning, wretched is the place of rest. It was said that it means, this is what was described to these righteous people. Then he said, **And indeed, for the transgressors is an evil place to return.** So the pause is on <this>also.

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable due to its intense and painful coldness.

That is why God the Almighty said: **And the last of those who are like it are pairs** meaning and things of this kind: the thing and its opposite with which they are

punished. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: **If a bucket of pus were poured out in this world, the people of this world would stink.** And Al-Tirmidhi narrated it on the authority of Suwayd bin Nasr, on the authority of Ibn Al-Mubarak, on the authority of Rashdin bin Sa'd, on the authority of Amr bin Al-Harith, on the authority of Diraj, with this chain of transmission. Then he said: We do not know it except from the hadith of Rashdin. This is what he said, and it has been mentioned previously in a hadith other than his. And Ibn Jarir narrated it on the authority of Yunus bin Abdul A'la, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, with this chain of transmission.

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And the Almighty's saying: "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." This is information from God the Almighty about what the people of Hell will say to one another, as God the Almighty said: **Whenever a nation enters, it curses its sister.** That is, instead of greeting each other, they will curse each other, lie, and disbelieve in each other. So the group that enters before the other will say, when the one after them comes with the guards of the guardian angels, "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment from the Fire.'** He will say, **'For each is double, but you do not know.'** That is, for each of you is a punishment according to his condition. **And they will say, 'Why do we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our eyes turned away from them?'** This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is

Surat Sad 38:56

Hell they will burn in it, and wretched is the resting place.

what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

Then he explained that by saying: 56- **Hell they will enter it.** The accusative case of Hell is in place of **the worst place of return**, or it is accusative with **I mean**. It is permissible for it to be an explanatory apposition to what some have said, as mentioned earlier. It is permissible for it to be accusative of concern: that is, they will enter Hell, and the meaning of **they will enter it** is that it is in the accusative case as a circumstantial case. **So wretched is the resting place**, that is, wretched is what they have prepared for themselves, which is the bed, taken from the cradle of a child. It is permissible for what is meant by **the cradle** to be the place, and what is specifically condemned is omitted: that is, wretched is the resting place, as in His statement: **For them is a resting place from Hell.** God Almighty likened what is beneath them of the fire of Hell to a resting place.

Tafsir al-Baidawi

56- *Hell* is parsed as before. **They will enter it** is a state of Hell. **What an evil resting place** is the cradle and the one lying on it, borrowed from the bed of the sleeper. The one specifically condemned is omitted, which is *Hell*, because of His saying, **For them is a resting place from Hell.**

Tafsir al-Baghawi

56. **They will enter Hell**, "so wretched is the resting place."

Surat Sad 38:57

This, let them taste it: scalding water and purulent filth.

Tafsir al-Jalalayn

57 - *This* torment understood from what follows it **so let them taste it - scalding water** hot, burning water **and pus** with the emphasis on what flows from the pus of the people of Hell.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **This, let them taste it, scalding water and boiling water**, the Most High says: This is scalding water, which is that which has been boiled until its heat is at its peak, and boiling water, let them taste it. So boiling water is raised by this, and His statement, **Let them taste it**, means to delay it, because the meaning of the statement is what I mentioned, which is: This is scalding water and boiling water, let them taste it. It may be that this is sufficient with His statement, let them taste it, then it is started and it is said: scalding water and boiling water, meaning: From it is scalding water and from it is boiling water? As the poet said:

Even if the morning light shines in the darkness and the greenery is twisted and harvested

If it is directed to this meaning, then both the accusative and nominative cases are permissible. The accusative case: provided that a noun precedes it, as the poet said:

Increase us, Na'man, do not deprive us. Fear God in us and recite the Book.

The nominative case with the letter ha' in the phrase **so let them taste it** is like saying: the night, so rush to it, and the night, so rush to it.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: "This, let them taste it: scalding water and pus." He said: The scalding water is that which has reached its peak heat.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said: The boiling water is the tears of their eyes, collected in the pools of Hell and they are given it to drink.

As for his statement, **and Ghasaq**, the reciters differed in their reading of it. The majority of the reciters of Hijaz and Basra, and some of the reciters of Kufa and Ash-Sham read it with a light *ghassaq* and they said: It is a fabricated noun. The majority of the reciters of Kufa read it as *ghassaq* with a shaddah, and they explained it as an adjective from their saying: *ghassaq* *yaghssaq* *ghassaqan*, meaning it flows. They said: It means that they are given to drink boiling water and what flows from their pus.

The correct thing to say about this, in my opinion, is that they are two readings, each of which has been recited by scholars among the reciters. So, if the reciter recites either of them, he is correct, because the emphasis on the seen is more complete in our view, because that is what is known in speech, even if the other is not proven to be correct.

The interpreters differed about the meaning of this. Some of them said: It is the pus and blood that flows from their skin.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: "This, let them taste it: scalding water and pus." He said: We were told that pus is what flows from between his skin and flesh.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Al-Ghasaq is what flows from their eyes from their tears, which they give to drink with boiling water.

Ibn Hamid told us: Jarir told us, on the authority of Mansour, on the authority of Ibrahim, who said: Al-Ghasaq is what flows from their scrotum and what falls from their skins.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And Ghasaq** is the pus that is collected from their skins when the fire melts them in pools where it collects and they drink it.

Yahya bin Othman bin Saleh Al-Sahmi told me: My father told me: Ibn Lahi'ah told us: Abu Qabil told me that he heard Abu Hubayrah Al-Ziyadi say: I heard Abdullah bin Amr say: What is Ghasaq? They said: Abdullah knows best. Abdullah bin Amr said: It is thick pus. If a drop of it were to be spilled in the West, it would make the people of the East stink, and if it were to be spilled in the East, it would make the people of the West stink.

Yahya bin Othman said: My father said: Ibn Lahi'ah told us another time, and he said: Abu Qabil told us, on the authority of Abdullah bin Hubayrah, and he did not mention Abu Hubayrah to us.

Ibn Auf told us: Abu Al-Mughira told us: Safwan told us: Abu Yahya Atiyya Al-Kila'i told us that Ka'b used to say: **Do you know what Ghasaq is?** They said: **No, by God.** He said: "It is the spring of Hell into which flows the hot stench of every poisonous creature, whether snake, scorpion, or anything else. It pools and a human being is brought and dipped in it once, and he emerges with his skin and flesh falling off his bones, until his skin clings to his ankles and heels, and his flesh is dragged like a man dragging his garment."

Others said: It is the cold that cannot be tolerated.

Who said that?

It was narrated on the authority of Yahya bin Abi Zaidah, on the authority of Ibn Jurayj, on the authority of Mujahid, **and Ghasaq** he said: It is cold and unbearable, or he said: It is cold and unbearable.

Alif bin Abdul A'la told me, he said: Al-Maharibi told us, on the authority of Juwaybir, on the authority of

This, let them taste it: scalding water and purulent filth.

Al-Dahhak: "This, let them taste it: scalding water and ghassaq." He said: It is said: ghassaq is the coldest of cold water, and others say: No, rather it is the most foul-smelling.

Others said: Rather, it is the stinking one.

Who said that?

It was narrated on the authority of Al-Musayyab, on the authority of Ibrahim Al-Nakri, on the authority of Salih bin Hayyan, on the authority of his father, on the authority of Abdullah bin Buraidah, who said: Al-Ghasaq is the stinking one, and it is in Al-Takhariyyah.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me, on the authority of Diraj, on the authority of Abu al-Haym, on the authority of Abu Sa'id al-Khudri, that the Prophet, may God bless him and grant him peace, said: **If a bucket of pus were poured out into the world, the people of the world would stink.**

The first and most correct of the sayings in this regard, in my opinion, is the one that says: It is what flows from their pus, because that is the most likely meaning of *ghusl*, because the other side has a correct meaning.

Tafsir al-Qurtubi

The Almighty said: "This, so let them taste it: scalding water and ghasaq." <This>is in the nominative case as a subject and its predicate is <Hameem>as a forward and backward sentence, meaning this is scalding water and ghasaq, so let them taste it. There is no stopping at <Falaydhaquhu>. It is permissible for <This>to be in the nominative case as a subject and <Falaydhaquhu>to be in the predicate, and the fa' was added for emphasis in <This>, so one stops at <Falaydhaquhu>and <Hameem>is raised on the assumption that this is scalding water. An-Nahhas said: It is permissible for the meaning to be this, and <Hameem>and ghasaq if you do not make them predicates, then raising them to the meaning it is scalding water and ghasaq. Al-Farra' raises them with the meaning of it being scalding water and it being ghasaq, and he recited:

Even if the morning light shines in the darkness and the greenery is twisted and harvested

Another said:

It has its own equipment and helpers who will help it with its saddlebags and saddlebags. When it is emptied, it is crushed.

It is permissible for <this>to be in the accusative case with an implied verb that explains <falaythiquhu>, as you say, hit Zayd. However, the half form in this case is better, so you stop at <falaythiquhu>and begin <hameem wa ghassaq>with the assumption of the command, hameem wa ghassaq. The reading of the people of Medina, Basra and some of the Kufians is with a light sin in <wa ghassaq>. Yahya ibn Watthab, al-A'mash, Hamzah and al-Kisa'i read <wa

ghassaq>with a shaddah, and they are two dialects with the same meaning according to al-Akhqash. It was said that their meanings are different. Whoever lightens it, it is a noun like 'adhab and jawab and sawab. Whoever stresses it says: It is an active participle that has been transferred to fa'al for emphasis, like darrab and qital, which is fa'al from ghassaq yaghssaq, so it is ghassaq and ghassaq. Ibn Abbas said: It is the freezing cold that frightens them with its cold. Mujahid and Muqatil said: It is the cold snow that has reached its peak. Others said: It burns with its cold as the scalding heat burns with its heat. Abdullah bin Amr said: It is thick pus. If any of it were to fall in the East, it would putrid more than what is in the West. If any of it were to fall in the West, it would putrid more than what is in the East. Qatada said: It is what flows from the private parts of adulterers and from the stench of the flesh and skin of the infidels from pus, purulence, and stench. Muhammad bin Kaab said: It is the juice of the people of Hell. This statement is more similar to the language. It is said: The wound ghusks if yellow water comes out of it. The poet said:

If I remember life and its goodness, tears flow from the dark night

Any cold. It is said: a dark night, because it is colder than the day. Al-Suddi said: Al-Ghasaq is what flows from their eyes and their tears which they give to drink with the boiling water. Ibn Zayd said: The boiling water is the tears of their eyes, it is collected in the pools of Hell and they give it to drink, and the pus that comes out of their skin. The preferred form on this is <and Ghasaq>so that it is like a flowing stream. Ka'b said: Al-Ghasaq is a spring in Hell into which flows the poison of every poisonous thing, from scorpions to snakes. It was said: it is taken from darkness and blackness. Al-Ghasaq is the first darkness of the night, and the night has become dark when it becomes pitch black. In Al-Tirmidhi, "From the hadith of Abu Sa'id Al-Khudri, from the Prophet (peace and blessings of God be upon him): If a bucket of Ghasaq were to be poured into this world, the people of this world would stink."

I said: This is more similar to the first derivation, as we explained, except that it is possible that the flowing ghassaq is black and dark, in which case both derivations are correct. And God knows best.

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will

enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable due to its intense and painful coldness.

That is why God the Almighty said: **And the last of those who are like it are pairs** meaning and things of this kind: the thing and its opposite with which they are punished. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: **If a bucket of pus were poured out in this world, the people of this world would stink.** And Al-Tirmidhi narrated it on the authority of Suwayd bin Nasr, on the authority of Ibn Al-Mubarak, on the authority of Rashdin bin Sa'd, on the authority of Amr bin Al-Harith, on the authority of Diraj, with this chain of transmission. Then he said: We do not know it except from the hadith of Rashdin. This is what he said, and it has been mentioned previously in a hadith other than his. And Ibn Jarir narrated it on the authority of Yunus bin Abdul A'la, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, with this chain of transmission.

Ka'b al-Ahbar said: Ghasaq is a spring in Hell into which flows the hot stench of every kind of creature, such as a snake, scorpion, and the like. It becomes stagnant and a human being is brought and dipped in it once, and he emerges with his skin and flesh having fallen off his bones, and his skin and flesh clinging to his ankles and heels, and all of his flesh is dragged as a man drags his garment. Narrated by Ibn Abi Hatim. Al-Hasan al-Basri said about the verse: **And other than them there are pairs**, that it is various types of torment. Others said: Such as freezing cold, poisonous winds, drinking boiling water, eating Zaqqum, ascending and descending, and other different and opposite things, all of which are among the things with which they are tormented and humiliated.

And the Almighty's saying: "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." This is information from God the Almighty about what the people of Hell will say to one another, as God the Almighty said: **Whenever a nation enters, it curses its sister.** That is, instead of greeting each other, they will curse each other, lie, and disbelieve in each other. So the group that enters before the other will say, when the one after them comes with the guards of the guardian angels, "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment**

from the Fire.' He will say, 'For each is double, but you do not know.' That is, for each of you is a punishment according to his condition. **And they will say, 'Why do we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our eyes turned away from them?'** This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?'" They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

57- "This, so let them taste it: scalding water and ghasag." This is in the nominative case as a subject, and its predicate is **scalding water** and *scalding* as an implied and delayed sentence: meaning, this is scalding water and ghasag, so let them taste it. Al-Farra' and Al-Zajaj said: The meaning of the verse is: This is scalding water and ghasag, so let them taste it: or this statement will be said to them on that day. Scalding water is the hot water that has reached its peak, and ghasag is what flows from the skins of the people of Hell from pus and blood, from their saying **ghasaqat 'aynuhu** when it pours out, and ghasaqan means pouring out. An-Nahhas said: It is permissible for the meaning to be this command, and for **scalding water** and *scalding* to be raised as predicates of a deleted subject: meaning, it is scalding water and

This, let them taste it: scalding water and purulent filth.

ghasag. It is also permissible for this to be in the accusative case with an implied verb explained by what follows: meaning, so let them taste this, so let them taste it. It is permissible for **scalding water** to be raised as a subject, and its predicate is implied before it: meaning, from it is scalding water and from it is ghasag. Similar to this is the saying of the poet:

Even if lightning flashes in the dark and the green leaves are twisted and chopped

Any of it is twisted and some of it is twisted. It was said that ghasaq is that which kills with its cold, and from it the night is called ghasaq, because it is colder than the day. It was said that it is the freezing cold, and it was said that ghasaq is the stinking, and it was said that ghasaq is a spring in Hell from which flows every kind of creature, snake and scorpion. Qatada said: It is what flows from the vaginas of adulterous women and from the stench of flesh that flows from the tears of the people of Hell who give it to drink with scalding water. Ibn Zayd said the same. Mujahid and Muqatil said: It is the cold snow that has completely cooled down. The interpretation of ghasaq as cold is more appropriate to what the Arabic language requires, and from it the saying of the poet:

If I remember life and its goodness, tears flow from the dark night

Any cold, and it is also more appropriate as a counterpart to hot. The people of Medina, Basra and some of the Kufians read it with a soft seen from ghasaq, while Yahya ibn Watthab, Al-A'mash and Hamza read it with a shaddah. They are two dialects with one meaning, as Al-Akhfash said. It was also said that their meanings are different. Whoever reads it with a light saw, it is a noun like 'Adhab *torment*, Jawab *jawwab*, and Sawab *correction*. Whoever reads it with a hardened saw says it is an active participle of exaggeration, like Darab *daraba* and Qital *fighting*.

Tafsir al-Baghawi

57. *This*, meaning this torment, **they shall taste it, scalding water and boiling water**. Al-Farra' said: meaning this is scalding water and boiling water, so they shall taste it. The scalding water is the hot water that has reached its peak.

(**And Ghasaq**): Hamzah, Al-Kisa'i and Hafs read it as (*Ghasaq*) whenever it was with emphasis, while others made it light. Whoever made it heavy made it a noun on the pattern Fa'al, such as Al-Khabbaz and Al-Tabbakh, and whoever made it light made it a noun on the pattern Fa'al, such as Al-A'dhab.

They differed about the meaning of *Ghasaq*. Ibn Abbas said: It is the freezing cold that burns them with its cold, just as we burn them with the heat of fire.

Muqatil and Mujahid said: He is the one who ended up rejecting it.

It was said: It is the stinking thing in the Turkish language.

Qatada said: It is what gushes, meaning: what flows of pus and blood from the skins of the people of Hell, their flesh, and the private parts of the fornicators, from his saying: **his eye gushes** if it pours, and ghasqan means pouring.

Tafsir al-Baidawi

57- **This, so let them taste it** meaning let them taste this, so let them taste it, or this torment, so let them taste it. It is permissible for it to be a subject and its predicate: **Boiling water and ghasaq**, and according to the first two it is a deleted predicate, meaning it is **Boiling water**, and ghasaq is what is poured from the pus of the people of Hell from the word *ghassaqat* when its tears flow. Hafs, Hamza, and Al-Kisa'i read *ghassaq* with a shaddah on the *seen*.

Surat Sad 38:58

And another of its kind, pairs.

Tafsir al-Jalalayn

58 - **And another** in the plural and singular **of its form** such as the mentioned of the boiling water and the pus-filled water *pairs* of the types of their punishment of different kinds.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement, **And another of its like pairs**, the reciters differed in their recitation of that, so the majority of the reciters of Medina and Kufa recited it, **And another of its like pairs**, in the singular, meaning: This is scalding water and ghassag, so let them taste it. And another torment similar to scalding water has colors and types, just as one says: You have a torment from so-and-so of various kinds and types. It may be possible that what is meant by *pairs* is the report about the scalding water and ghassag, and another of its like, and those are three, so it was said *pairs*, meaning that those three things are described by *pairs*. Some of the people of Mecca and some of Basra recited that as a plural, and another as a collective. Whoever recited that as **for you** thought it was not appropriate for pairs, which is a plural, to be a description of one, so he made another plural, so that pairs would be a description of it. The Arabs do not prevent a noun from being described if it is a verb with many, few, or two, as we have explained, so you say: The torment of so-and-so is types, and two different types.

The two readings that I like the most is the one that reads *wa-akhir* with the singular, even though the other reading is correct due to the prevalence of this reading among the reciters of the regions. We chose the singular reading because it is more correct in Arabic, and in the interpretation it means the singular. It was also said that it is the freezing cold.

Who said that?

Muhammad bin Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi, on the authority of Marra, on the authority of Abdullah, **And the last of his likeness are spouses**, al-Zumharir said.

Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah, similarly.

Abu Kuraib told us: Muawiyah told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of someone who told him on the authority of Abdullah something similar, except that he said: The torment of freezing cold.

Muhammad told us: Ahmad told us: Asbat told us, on

the authority of Al-Suddi, on the authority of Marra Al-Hamadani, on the authority of Abdullah bin Masoud, who said: It is the freezing cold.

It was narrated on the authority of Yahya bin Abi Zaida, on the authority of Mubarak bin Fadala, on the authority of Al-Hasan, who said: God mentioned the punishment, then He mentioned the chains and shackles, and what will be in this world, then He said: **And another of his likeness will be pairs**. He said: And another will not be seen in this world.

As for his saying **of his form**, its meaning is: of his beating or the like. A man reads to a man: **You are not of my form**, meaning: **You are not of my beating**, with the opening of the sheen. As for the form, it is what a woman wears to adorn herself, and it also means humiliation on her part.

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 the statement, **And the last of his kind are wives**, meaning something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And another of its forms are pairs**, similar to it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And other than his likeness are pairs**, he said: From every likeness is that punishment which God has named, pairs which God has not named. He said: And the likeness is the resemblance.

His saying *pairs* means: colors and types.

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

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **And the last of them are pairs**, he said: Different types of torment.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: *pairs* pair by pair of torment.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, *pairs*, he said: Pairs of torment in the Fire.

Tafsir al-Qurtubi

The Almighty said: **And another of its kind, pairs**. Abu Amr read: <and another> is the plural of another, like al-kubra and al-kubr. The rest read: <and another> is singular masculine. Abu Amr rejected <and another> because the Almighty said: *pairs*, meaning that one does not narrate a group by name. Asim al-Jahdary rejected <and another> and said: If it were

<and another>, it would have been of its kind. Both responses are not necessary and both readings are correct. <and another> means another torment other than the scalding water and the pus-filled sand. <of its kind> Qatadah said: similar. Ibn Masoud said: it is the freezing cold. <and another> is raised by the beginning, and <pairs> is a second subject, and <of its kind> is its predicate, and the sentence is the predicate of <and another>. It is permissible for <and another> to be the subject and the predicate implied, indicated by **This, so let them taste it, scalding water and pus-filled,** because it indicates that it is for them. It is as if he said: And for them is another. And **of its form, spouses** is an attribute of another, so the subject is specific to the attribute, and <pairs> is raised by the circumstance. Whoever reads <and another> means **and other types of torment**, and whoever pluralizes, meaning freezing cold, then based on this, he made freezing cold into types, so he pluralized because of the difference in types. Or based on this, he made each part of it a freezing cold, then pluralized, as they said: his partings have become gray. Or based on this, it is a plural because of the indication in the speech of the permissibility of pluralization, because he made freezing cold, which is the extreme cold, opposite the plural in his statement: **This, so let them taste it, scalding water and pus-filled,** and the pronoun in <its form> can refer to either boiling hot or pus-filled. Or it means: <And another of its kind> what we mentioned, and raising <another> on the plural reading as a subject and <of its kind> is an attribute of it and in it is a mention that returns to the subject and <pairs> is the predicate of the subject. And it is not permissible to carry it on the assumption that they have another and <of its kind> is an attribute of another and <pairs> is raised by the circumstance as it is permissible in the singular, because the attribute does not have a pronoun in it from where <pairs> is raised singular, Abu Ali said. And <pairs> means kinds and colors of torment. And Yaqub said: The shape with the fatha is the example and with the kasra the guide.

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable due to its intense and painful coldness.

That is why God the Almighty said: **And the last of**

those who are like it are pairs meaning and things of this kind: the thing and its opposite with which they are punished. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: **If a bucket of pus were poured out in this world, the people of this world would stink.** And Al-Tirmidhi narrated it on the authority of Suwayd bin Nasr, on the authority of Ibn Al-Mubarak, on the authority of Rashdin bin Sa'd, on the authority of Amr bin Al-Harith, on the authority of Diraj, with this chain of transmission. Then he said: We do not know it except from the hadith of Rashdin. This is what he said, and it has been mentioned previously in a hadith other than his. And Ibn Jarir narrated it on the authority of Yunus bin Abdul A'la, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, with this chain of transmission.

Ka'b al-Ahbar said: Ghasaq is a spring in Hell into which flows the hot stench of every kind of creature, such as a snake, scorpion, and the like. It becomes stagnant and a human being is brought and dipped in it once, and he emerges with his skin and flesh having fallen off his bones, and his skin and flesh clinging to his ankles and heels, and all of his flesh is dragged as a man drags his garment. Narrated by Ibn Abi Hatim. Al-Hasan al-Basri said about the verse: **And other than them there are pairs**, that it is various types of torment. Others said: Such as freezing cold, poisonous winds, drinking boiling water, eating Zaqqum, ascending and descending, and other different and opposite things, all of which are among the things with which they are tormented and humiliated.

And the Almighty's saying: "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." This is information from God the Almighty about what the people of Hell will say to one another, as God the Almighty said: **Whenever a nation enters, it curses its sister.** That is, instead of greeting each other, they will curse each other, lie, and disbelieve in each other. So the group that enters before the other will say, when the one after them comes with the guards of the guardian angels, "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment from the Fire.'** He will say, 'For each is double, but you do not know.' That is, for each of you is a punishment according to his condition. **And they will say, 'Why do we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our eyes turned away from them?'** This is information

about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhail, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

58- **And another of its shape** The majority read **and another** as a singular masculine, and Abu Amr read **and another** with a damma on the hamza as a plural, and he rejected the reading of the majority because it said pairs, and Asim Al-Jahdary rejected the reading of Abu Amr and said: If it were as he read it, he would have said **of its shape**, and the raising of *other* as a subject and its predicate pairs, and it is possible for **of its shape** to be an advanced predicate and pairs to be a delayed subject and the sentence the predicate of another, and it is possible for the predicate of another to be understood: i.e. and another for them, and **of its shape pairs** is an independent sentence, and the meaning of the verse according to the reading of the majority is: and another torment or another taste, or another type of the shape of that taste or the previous type. The singular pronoun in its shape is based on the interpretation of the mentioned: i.e. of the shape of the mentioned, and the meaning of *pairs* is kinds, types and similarities. The meaning of the verse in summary is: that for the people of Hellfire there is scalding water and pus and types of torment such as scalding water

and pus. Al-Wahidi said: The commentators said: It is the freezing cold. What he narrated from the commentators is not complete unless we assume that the freezing cold is of different types and different kinds to match the meaning of pairs, or we assume that every individual of the people of Hell has a freezing cold.

Tafsir al-Baghawi

58. **And another**, the people of Basra read: **And another** with a damma on the alif, as a plural of another, like: al-kubra and al-kubr, and Abu Ubaidah chose it because he described it as plural, so he said: pairs, and the others read it with a fatha on the hamza, full on the singular, **from its shape**, like it, meaning: like the hot water and the pus, *pairs* meaning: other types of torment.

Tafsir al-Baidawi

58- **And another** meaning another taste or torment. The two Basrans read **and another** meaning other tastes or types of torment. **Of its form** is like this taste or torment in severity. The pronoun is singular as for what was mentioned or for the drink that includes scalding water and pus-filled water or for pus-filled water. It was read with a kasra and this is linguistically. *Applications* are types of report for *another* or an attribute of it or of the three, or raised by the preposition and the report is omitted like for them.

Surat Sad 38:59

This is a group that has attacked you. No welcome to them. They will burn in the Fire.

Surat Sad 38:59

This is a group that has attacked you. No welcome to them. They will burn in the Fire.

Tafsir al-Jalalayn

59 - And it will be said to them when they enter the Fire, **This is a group a group** (storming) into the Fire with you forcefully. Then the followers will say, **No welcome to them no respite for them** (for they have entered the Fire).

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **This is a group storming with you**, means that the Most High, by His statement, **This is a group**, this is a faction and a group storming with you, O tyrants, into the Fire. This is the entry of one nation of disbelieving nations after another. **No welcome to them**. This is report from God about what the tyrants who had entered the Fire before this storming group said to the group storming into it upon them. **No welcome to them**. But the speech was connected so that it became as if it were one statement, just as it was said, **He wants to expel you from your land, so what do you command?** So the statement of Pharaoh was connected to the statement of his chiefs. This is like what the Most High, the Most High, said, informing about the people of the Fire, **Whenever a nation enters, it curses its sister**.

What they mean by saying **No welcome to them** is that their entrances are not spacious enough for them, as Abu Al-Aswad said:

No welcome, your valley is not narrow

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **This is a group storming with you** into the Fire, "No welcome to them. Indeed, they will burn in the Fire." They said: **Rather, no welcome to you**. Until he reached: **Then wretched is the resting place**. He said: These followers say to the leaders.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "This is a group that has stormed in with you. No welcome to them," he said: The group: the people who enter group after group. And he recited, **Whenever a nation enters, it curses its sister** the one who was before it. And His statement, **Indeed, they will roast in the Fire**, he says: They will come to the Fire and enter it.

Tafsir al-Qurtubi

The Almighty said: **This is a group storming in with you**. Ibn Abbas said: It means that when the leaders leave the Fire and the followers enter after them, the keepers will say to the leaders: <This is a group>meaning the followers, and the group is the group <storming in with you>meaning entering the Fire with you. So the leaders will say: **No welcome to them** meaning may their homes in the Fire not be spacious. And spaciousness and breadth, and from this comes the spaciousness of the mosque and others. It is in the doctrine of supplication, and that is why it is accusative. An-Nabigha said:

No welcome to tomorrow, no welcome to it, if the separation of loved ones is tomorrow

Abu Ubaidah said: The Arabs say: **Lam Marhaba bika**, meaning the earth is not welcoming to you nor spacious. **They have entered the Fire**. It was said: This is from the words of the leaders, meaning they have entered the Fire as we have entered it. It was also said: This is from the words of the angels, connected to their words: **This is a group storming in with you**.

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable due to its intense and painful coldness.

That is why God the Almighty said: **And the last of those who are like it are pairs** meaning and things of this kind: the thing and its opposite with which they are punished. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id may **God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: **If a bucket of pus were poured out in this world, the people of this world would stink**. And Al-Tirmidhi narrated it on the authority of Suwayd bin Nasr, on the authority of Ibn Al-Mubarak, on the authority of Rashdin bin Sa'd, on the authority of Amr bin Al-Harith, on the authority of Diraj, with this chain of transmission. Then he said: We do not know it except from the hadith of Rashdin. This is what he said, and it has been mentioned previously in a hadith other than his. And Ibn Jarir narrated it on the authority of Yunus

bin Abdul A'la, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, with this chain of transmission.

Ka'b al-Ahbar said: Ghasaq is a spring in Hell into which flows the hot stench of every kind of creature, such as a snake, scorpion, and the like. It becomes stagnant and a human being is brought and dipped in it once, and he emerges with his skin and flesh having fallen off his bones, and his skin and flesh clinging to his ankles and heels, and all of his flesh is dragged as a man drags his garment. Narrated by Ibn Abi Hatim. Al-Hasan al-Basri said about the verse: **And other than them there are pairs**, that it is various types of torment. Others said: Such as freezing cold, poisonous winds, drinking boiling water, eating Zaqqum, ascending and descending, and other different and opposite things, all of which are among the things with which they are tormented and humiliated.

And the Almighty's saying: "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." This is information from God the Almighty about what the people of Hell will say to one another, as God the Almighty said: **Whenever a nation enters, it curses its sister**. That is, instead of greeting each other, they will curse each other, lie, and disbelieve in each other. So the group that enters before the other will say, when the one after them comes with the guards of the guardian angels, "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment from the Fire.'** He will say, **'For each is double, but you do not know.'** That is, for each of you is a punishment according to his condition. **And they will say, 'Why do we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our eyes turned away from them?'** This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what

our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.' And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

59- **This is a group storming in with you.** A group is a group, and storming in is entering. This is a narration of the words of the angels who are the keepers of Hellfire. That is, when the leaders and chiefs enter Hellfire and then the followers enter after them, the keepers will say to the leaders: This is a group **meaning the followers** storming in with you: meaning entering with you into Hellfire. His statement: **No welcome to them** is from the words of the leaders and chiefs when the keepers said that to them. They said: No welcome to them: meaning their dwellings in Hellfire will not be spacious. Spaciousness means wideness, and the meaning is: No honor for them. This is report from God, the Exalted, that the affection between the disbelievers has been severed, and that the affection that was between them will turn into enmity. The phrase **No welcome to them** is a supplication with no syntactic function, or an attribute of the group, or a state of it, or by estimating the saying: meaning said about them: No welcome to them. It was said that it is part of the saying of the keepers. The first is more appropriate, as indicated by the following answer of the followers. The phrase **they will burn in the Fire** is an explanation from those who say they are not welcome: that is, they will burn in the Fire as we burned in it and they deserve it as we deserve it.

Tafsir al-Baghawi

59. **This is a group storming into the Fire with you**, Ibn Abbas said: "This is when the leaders enter the Fire and then the followers enter after them. The keepers will say to the leaders, "This means the followers." A group is a group storming into the Fire with you, meaning: They will enter it as you entered it. A group is a herd of people, the plural of which is *afwaaj*. Storming is entering something by throwing oneself into it. Al-Kalbi said: They will be struck with whips until they throw themselves into the Fire, out of fear of

Surat Sad 38:59

This is a group that has attacked you. No welcome to them. They will burn in the Fire.

those whips. The leaders will say: **No welcome to them**, meaning the followers, **They have entered the Fire**, meaning: They will enter it as we have entered it.

Tafsir al-Baidawi

59- **This is a group storming with you.** A story of what is said to tyrannical leaders when they enter the Fire and a group that followed them in misguidance storms with them. Storming means riding the hardship and entering it. **No welcome to them.** A prayer from the leaders against their followers, or an attribute of *group*, or a state, meaning that it is said of them, **No welcome**, meaning they did not come with ease and spaciousness. **Indeed, they have entered the Fire.** They will enter the Fire because of their deeds, just like us.

Surat Sad 38:60

They said, "Rather, you are not welcome. You have brought him to us, so what an evil settlement it is."

Tafsir al-Jalalayn

60 - **They said** the followers (Rather, you are not welcome. You brought it upon us) meaning disbelief **so evil is the settlement** for us and for you is the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

They said, 'Rather, you are not welcome.' He says: The group entering Hell said to the transgressors whose description God Almighty described to them: **Rather, you, O people, are not welcome.** That is, your places are not spacious enough for you. **You have brought it forward for us.** They mean: You have brought us residence in this place and the fire by leading us astray and calling us to disbelief in God and to denying His messengers, until we were led astray by following you, and thus deserved to reside in Hell today. That is their bringing forward for them what they brought forward in this world of God's punishment for them in the Hereafter. **So evil is the resting place.** He says: So evil is the place in which Hell will remain.

Tafsir al-Qurtubi

And **They said, 'Rather, you are not welcome,'** is from the saying of the followers. Al-Naqqash narrated: The first group were the leaders of the polytheists and their feeders on the day of Badr, and the second group were their followers at Badr. It appears from the verse that it is general and applies to every follower and the one being led. **You brought it forward for us,** meaning you called us to disobey. **So what an evil resting place** for us and for you.

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable

due to its intense and painful coldness.

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Surat Sad 38:60

They said, "Rather, you are not welcome. You have brought him to us, so what an evil settlement it is."

eyes turned away from them? This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

And sentence 60 - **They said, 'Rather, you are not welcome'** is a resumption of the answer to an implied question: that is, the followers said upon hearing what the leaders said to them, 'Rather, you are not welcome': that is, no honor for you. Then they explained that by saying, **You brought it upon us**, that is, you brought the torment or the burning upon us and caused us to fall into it and called us to it by what you were telling us, that the truth is what you are upon and that the prophets were not truthful in what they brought. **What an evil resting place**, that is, what an evil abode, Hell, for us and for you.

Tafsir al-Baghawi

60. **They said**, so the followers said to the leaders:

Rather, you are not welcome, and welcome and spaciousness means spaciousness. The Arabs say: Welcome and welcome, meaning: you have come with spaciousness and ease, and they say: No welcome to you, meaning: the earth is not welcoming to you. **You brought it upon us**, so the followers say to the leaders: You started with disbelief before us, and you legislated and imposed it upon us. And it was said: You brought this punishment upon us, by calling us to disbelief, **so evil is the settlement**, meaning: so evil is the abode of settlement, Hell.

Tafsir al-Baidawi

60- They said, meaning the followers of the leaders. **Rather, you are not welcome**, rather, you are more deserving of what you said, or what was said to us, because of your misguidance and your leading others astray, as they said. **You brought it upon us**, you brought the torment or punishment upon us by tempting and seducing us for what you brought forth of false beliefs and ugly deeds. **So evil is the resting place**, so evil is the resting place, Hell.

Surat Sad 38:61

They said, **Our Lord, whoever has brought this upon us, increase for him a double punishment in the Fire.**

Tafsir al-Jalalayn

61 - **They said also Our Lord, whoever brought this to us, then increase for him a double punishment** like his punishment for his disbelief **in the Fire**

Tafsir al-Suyuti

Tafsir al-Tabari

This is also the statement of the group that stormed the tyrants, and they were the followers of the tyrants in this world. God the Most High says: And the followers said: **Our Lord, who has presented this to us?** They mean: who has presented this to them in this world by calling them to the action that would cause them to enter the Fire, which they entered, and to reside in the home in which they resided. And by their statement *this* they mean: the punishment that we have brought, **so increase for him double the punishment in the Fire.** They say: double the punishment for him in the Fire, in addition to the punishment he is in there. This is also from the supplication of the followers for those led.

Tafsir al-Qurtubi

They said meaning the followers **Our Lord, who brought this to us?** Al-Farra' said: Who made this permissible for us and made it lawful. Another one said: Who brought this punishment to us by calling us to sins? **Then increase for him a double punishment in the Fire** and a punishment by calling us, so that became double. Ibn Mas'ud said: The meaning of a double punishment in the Fire is snakes and vipers. Similar to this verse is the saying of God the Almighty: **Our Lord, these misled us, so give them a double punishment in the Fire** (al-A'raf 7:38).

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot

and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable due to its intense and painful coldness.

That is why God the Almighty said: **And the last of those who are like it are pairs** meaning and things of this kind: the thing and its opposite with which they are punished. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: **If a bucket of pus were poured out in this world, the people of this world would stink.** And Al-Tirmidhi narrated it on the authority of Suwayd bin Nasr, on the authority of Ibn Al-Mubarak, on the authority of Rashdin bin Sa'd, on the authority of Amr bin Al-Harith, on the authority of Diraj, with this chain of transmission. Then he said: We do not know it except from the hadith of Rashdin. This is what he said, and it has been mentioned previously in a hadith other than his. And Ibn Jarir narrated it on the authority of Yunus bin Abdul A'la, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, with this chain of transmission.

Ka'b al-Ahbar said: Ghasaq is a spring in Hell into which flows the hot stench of every kind of creature, such as a snake, scorpion, and the like. It becomes stagnant and a human being is brought and dipped in it once, and he emerges with his skin and flesh having fallen off his bones, and his skin and flesh clinging to his ankles and heels, and all of his flesh is dragged as a man drags his garment. Narrated by Ibn Abi Hatim. Al-Hasan al-Basri said about the verse: **And other than them there are pairs**, that it is various types of torment. Others said: Such as freezing cold, poisonous winds, drinking boiling water, eating Zaqqum, ascending and descending, and other different and opposite things, all of which are among the things with which they are tormented and humiliated.

And the Almighty's saying: "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." This is information from God the Almighty about what the people of Hell will say to one another, as God the Almighty said: **Whenever a nation enters, it curses its sister.** That is, instead of greeting each other, they will curse each other, lie, and disbelieve in each other. So the group that enters before the other will say, when the one after them comes with the guards of the guardian angels, "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment from the Fire.'** He will say, 'For each is double, but you do not know.' That is, for each of you is a punishment according to his condition. **And they will say, 'Why do**

Surat Sad 38:61

They said, "Our Lord, whoever has brought this upon us, increase for him a double punishment in the Fire."

we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our eyes turned away from them? This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

Then he narrated from the followers that they followed up this statement with another statement, which is 61- **They said, 'Our Lord, whoever presented this to us, then increase for him a double punishment in the Fire.'** That is, increase for him a double punishment. Doubt means adding something like it to it. The meaning of whoever presented this to us is the one who called us to it and permitted it to us. Al-Farra' said: The meaning is the one who permitted this to us and made it lawful for us. It was said that its meaning is: He presented to us this punishment by calling us to disbelief, so increase for him a double punishment in the Fire. That is, a punishment for his disbelief and a punishment for calling us, so that became double. Similar to it is the statement of the Most High: **Our Lord, these have led**

us astray, so give them a double punishment from the Fire. And His statement: **Our Lord, give them double the punishment.** It was said that what is meant by double here are snakes and scorpions.

Tafsir al-Baghawi

61. **They said**, meaning the followers, **Our Lord, who presented this to us?** meaning, legislated it and prescribed it for us, **then increase for him a double punishment in the Fire.** Meaning, double the punishment for him in the Fire. Ibn Masoud said: He meant snakes and vipers.

Tafsir al-Baidawi

61-**They said** meaning the followers as well. **Our Lord, whoever brought this to us, increase for him double the punishment in the Fire.** Doubled meaning double, that is, by adding to his punishment something like it, so it becomes double, like his saying, **Our Lord, give them double the punishment.**

Surat Sad 38:62

And they said, **Why do we not see men whom we used to count among the wicked?**

Tafsir al-Jalalayn

62 - **And they said** the infidels of Mecca while they are in the Fire **Why do we not see men whom we used to count** in this world **among the wicked**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The tyrants, whom He, the Most High, described in these verses, and who are, as He mentioned, Abu Jahl, Al-Walid bin Al-Mughira, and their relatives, said, **Why do we not see men?** He says: Why do we not see men with us in the Fire? **We used to count them among the wicked.** He says: We used to consider them among our wicked ones in this world. And by that, as He mentioned, they meant Suhayb, Khabbab, Bilal, and Salman.

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

Who said that?

Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Layth, on the authority of Mujahid, regarding his statement: **Why do we not see men whom we used to count among the wicked?** He said: That is Abu Jahl ibn Hisham and Al-Walid ibn Al-Mughira, and he mentioned people like Suhaib, Ammar, and Khabbab, whom we used to count among the wicked in this world.

Abu Al-Sa'ib told us: Ibn Idris told us: I heard Layth mention on the authority of Mujahid regarding the statement, **And they said, 'Why do we not see men whom we used to count among the wicked?'** He said: They said, **Where is Salman? Where is Khabbab? Where is Bilal?**

Tafsir al-Qurtubi

God the Almighty said: **And they said** meaning the leaders of the polytheists **Why do we not see men whom we used to count among the wicked?** Ibn Abbas said: They mean the companions of Muhammad, may God bless him and grant him peace. Abu Jahl said: Where is Bilal? Where is Suhaib? Where is Ammar? They are in Paradise! How strange is Abu Jahl! Poor thing! His son Ikrimah and his daughter Juwayriyah embraced Islam, his mother embraced Islam, his brother embraced Islam, and he disbelieved. He said:

And a light that illuminated the earth, east and west, and the place where my feet were, was black and dark.

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable due to its intense and painful coldness.

That is why God the Almighty said: **And the last of those who are like it are pairs** meaning and things of this kind: the thing and its opposite with which they are punished. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: **If a bucket of pus were poured out in this world, the people of this world would stink.** And Al-Tirmidhi narrated it on the authority of Suwayd bin Nasr, on the authority of Ibn Al-Mubarak, on the authority of Rashdin bin Sa'd, on the authority of Amr bin Al-Harith, on the authority of Diraj, with this chain of transmission. Then he said: We do not know it except from the hadith of Rashdin. This is what he said, and it has been mentioned previously in a hadith other than his. And Ibn Jarir narrated it on the authority of Yunus bin Abdul A'la, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, with this chain of transmission.

Ka'b al-Ahbar said: Ghasaq is a spring in Hell into which flows the hot stench of every kind of creature, such as a snake, scorpion, and the like. It becomes stagnant and a human being is brought and dipped in it once, and he emerges with his skin and flesh having fallen off his bones, and his skin and flesh clinging to his ankles and heels, and all of his flesh is dragged as a man drags his garment. Narrated by Ibn Abi Hatim. Al-Hasan al-Basri said about the verse: **And other than them there are pairs**, that it is various types of torment. Others said: Such as freezing cold, poisonous winds, drinking boiling water, eating Zaqqum, ascending and descending, and other different and opposite things, all of which are among the things with which they are tormented and humiliated.

And the Almighty's saying: "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." This is information from God the Almighty about what the people of Hell will say to one another, as God the Almighty said: **Whenever a nation enters, it curses its sister.** That is, instead of greeting each other, they will curse each other, lie, and disbelieve in each other. So the group that enters before the other will say, when the one after them comes with the guards of the guardian angels, "This is

And they said, "Why do we not see men whom we used to count among the wicked?"

a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment from the Fire.'** He will say, **'For each is double, but you do not know.'** That is, for each of you is a punishment according to his condition. **And they will say, 'Why do we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our eyes turned away from them?'** This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

62- And they will say, 'Why do we not see men whom

we used to count among the wicked?' It was said that this is from the words of the leaders, and it was said that it is from the words of the tyrants mentioned previously. Al-Kalbi said: They will look into the fire and will not see those of the believers who used to oppose them in it with them, so at that point they will say, 'Why do we not see men whom we used to count among the wicked?' It was said that they meant the poor believers such as Ammar, Khabbab, Suhayb, Bilal, Salim, and Salman. It was also said that they meant the companions of Muhammad in general.

Tafsir al-Baghawi

62. **And they said**, meaning the leaders of Quraysh who were in Hell, **Why do we not see men whom we used to count**, in this world, **among the wicked**, meaning the poor believers: Ammar, Khabbab, Suhayb, Bilal, and Salman, may God be pleased with them. Then they mentioned that they used to mock these people,

Tafsir al-Baidawi

62- **And they said**, meaning the tyrant. **Why do we not see men whom we used to consider among the wicked?** They meant the poor Muslims who were despised and mocked.

Surat Sad 38:63

Did we take them in mockery, or did their eyes turn away from them?

Tafsir al-Jalalayn

63 - **We took them in mockery** with the damma and kasra of the seen, we used to mock them, and the ya is for the relation. Are they missing? **Or have the eyes turned away from them** so they did not see them, and they are the poor Muslims, like Ammar, Bilal, Suhaib, and Salman.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement **We took them in mockery** the reciters differed in their recitation of it, so the majority of the reciters of Medina and Ash-Sham and some of the reciters of Kufa read it **We took them in mockery** with a fat-ha on the alif of atakhadhnahum and a severing it as a question. The majority of the reciters of Kufa and Basra and some of the reciters of Mecca read it with a severing the alif of atakhadhnahum. We have previously explained that every question has the meaning of amazement and rebuke, so the Arabs sometimes ask questions about it and sometimes they bring it out as a statement.

The more correct of the two readings is the one that reads it with a connected sound, other than as a question, because the question came before it in his saying, **Why do we not see men whom we used to be?** So his saying, **We took them** as a statement is more appropriate, even though the question has a clear meaning, as I described before, that it means astonishment.

Since the correct reading in this regard is what we have chosen for what we have described, the meaning of the statement is: And the tyrant said: Why do we not see Salman, Bilal, and Khabbab, whom we used to consider evil in this world? Did we take them as a mockery in it, mocking them with us in the Fire today?

Some of the scholars of Arabic from Basra used to say: Whoever breaks the seen in the word *sakhri* means to mock, to ridicule. Whoever closes it, means to humiliate them. Our eyes turned away from them while they were with us.

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

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Layth, on the authority of Mujahid: **Did we take them in mockery, or did their eyes turn away from them?** He said: Are they in the Fire and we do not know their place?

And it was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of

Ad-Dahhak, **And they said, 'Why do we not see men whom we used to consider among the wicked?'** He said: They were people who used to mock Muhammad and his companions, so he went with him and his companions to Paradise, and he went with them to Hell, so **They said, 'Why do we not see men whom we used to consider among the wicked? Have we taken them in mockery, or has our eyes turned away from them?'** They said: Has our eyes turned away from them, so we do not know where they are?

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, **Did we take them in mockery?** He said: Did we miss them? **Or did their eyes turn away from them?** and we do not see them?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they said, 'Why do we not see men whom we used to count among the wicked?'** He said: They missed the people of Paradise. **Have we taken them in ridicule?** in this world. **Or have their eyes turned away from them?** while they are with us in Hell.

Tafsir al-Qurtubi

We took them in mockery. Mujahid said: We took them in mockery in this world and made a mistake. **Or did their eyes turn away from them?** We did not know their place. Al-Hasan said: They did all of that. They took them in mockery, and their eyes turned away from them in this world, belittling them. It was said that the meaning of **Or did their eyes turn away from them** is that they are with us in the Fire, so we do not see them. Ibn Kathir, Al-A'mash, Abu Amr, Hamzah, and Al-Kisa'i used to read **From the evil ones we took them** without the alif in the connected sentence. Abu Ja'far, Shaybah, Nafi', Asim, and Ibn Amir used to read **We took them** without the alif in the interrogative sentence, and the alif in the connected sentence was dropped because it was no longer needed. Whoever reads it without the alif does not stop at **the evil ones** because **We took them** is a state. An-Nahhas and Al-Sijistani said: It is an adjective for men. Ibn Al-Anbari said: This is a mistake, because the adjective can neither be past nor future tense. Whoever reads <We have taken them>with the alif cut off stops at <the wicked>. Al-Farra' said: The question here means rebuke and amazement. <Or have the sights swerved away from them>if it is read with the question then it is for equality, and if it is read without the question then it means rather. Abu Ja'far, Nafi', Shaibah, Al-Mufaddal, Hubayrah, Yahya, Al-A'mash, Hamzah and Al-Kisa'i read <sakhriya>with the seen pronounced with a damma. The rest read it with a kasra. Abu Ubaidah said: Whoever reads with a kasra makes it from mockery and whoever reads with a damma makes it from subjugation. This has been mentioned before.

Did we take them in mockery, or did their eyes turn away from them?

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable due to its intense and painful coldness.

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before the other will say, when the one after them comes with the guards of the guardian angels, "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment from the Fire.'** He will say, 'For each is double, but you do not know.' That is, for each of you is a punishment according to his condition. **And they will say, 'Why do we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our eyes turned away from them?'** This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode, **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

63- **Did we take them in mockery, or did our eyes turn away from them?** Mujahid said: The meaning is, did we take them in mockery in this world and make a mistake, or did our eyes turn away from them so we did not know where they were? The denial implied by the question is directed to each of the two matters. Al-Hasan said: They did both: they took them in mockery, and their eyes turned away from them. Al-Farra' said: The question here has the meaning of rebuke and amazement. Abu Amr, Hamzah, Al-Kisa'i, Ibn Kathir and Al-A'mash read the word without the hamza of **We have made them** in the connected sentence. This reading could mean that the sentence is purely a statement, and the sentence is in the accusative case as a second description of *men*, or that what is meant is a question, and its particle was deleted because of the indication of *am*, so in the first reading *am* is disconnected and means *rather*, and the hamzah is: **rather, their eyes turned away from them**, meaning that they were rebuking themselves for mocking, then the transition and transition from it to rebuking them for disdain and contempt. In the second reading *am* is connected. The rest read it with a question hamzah, because of which the hamzah was dropped, and the sentence has no place in that case, and it contains rebuking themselves for both matters because *am* in this reading is for equalization. Abu Jaafar, Nafi', Shaiba, Al-Mufaddal, Hubayrah, Yahya bin Waththab, Al-A'mash, Hamza, and Al-Kisa'i read *Sakhriya* with a damma on the *seen*, while the rest read it with a kasra. Abu Ubaidah said: Whoever reads it with a kasra makes it from *al-haz'u*, and whoever reads it with a damma makes it from *al-taskhir*.

Tafsir al-Baghawi

63. They said: **We took them in mockery**. The people of Basra, Hamza, and Al-Kisa'i read: **(From the evil ones We took them)**, connecting and breaking the alifs at the beginning, and the others read them by cutting the alifs and opening them for questioning.

English: The scholars of semantics said: The first reading is better, because they knew that they had taken them in mockery, so the question is not correct. In this reading, (*Umm*) has the meaning of (*Rather*), and whoever opens the alif said: It is according to the wording, not according to the meaning, to be equivalent to (*Umm*) in His statement, **Or have the eyes turned away from them?** Al-Farra' said: This is from the question whose meaning is rebuke and astonishment. (**Umm zaaghat**) means: the eyes turned away from them. The metaphor of the verse is: Why do we not see that these whom we took in mockery did not enter the Fire with us? Or did they enter it, so Our eyes turned away from them, so We did not see them when they entered it?

It was said: They are in Hell, but they are hidden from our sight?

Ibn Kaysan said: Or were they better than us, but we do not know, so our sight was lost on them in this

world, so we did not consider them anything?

Tafsir al-Baidawi

63- **We took them in mockery** is another description of *men* and the two Hijazis, Ibn Amir and Asim read it with the question mark as a denial of themselves and a rebuke to them for mocking them. Nafi', Hamza and Al-Kisa'i read *sakhriya* with the dammah and a similar example has been mentioned before in Al-Mu'minun. **Or have their eyes turned away** has deviated. **Anhum Al-Absar** so we do not see them. *Or* is equivalent to **Why do we not see** meaning that what is meant is the denial of seeing them due to their absence as if they said: Are they not here or have our eyes turned away from them? Or we would have taken them according to the second reading meaning which of the two things did we do to them, mocking them or belittling them? The turning of the eyes is a metaphor for it meaning that they denied them both, or it is disconnected and what is meant is that their being deemed base and mocked was due to the turning of their eyes and the shortcomings of their vision in light of their wretched state.

Surat Sad 38:64

Indeed, that is the truth. The dispute of the people of the Fire.

Surat Sad 38:64

Indeed, that is the truth. The dispute of the people of the Fire.

Tafsir al-Jalalayn

64 - **Indeed, that is the truth** that must happen, and it is **the quarrel of the people of the Fire** as mentioned above.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, that is the truth**, God Almighty says: Indeed, what I have informed you of, O people, about the people of Hell arguing, cursing one another, and praying against one another in Hell is the certain truth, so do not doubt it, but be certain of it. **The people of Hell will quarrel**, and His statement, **will quarrel**, is a response to His statement, **is the truth**. The meaning of the statement is: Indeed, the quarrel of the people of Hell that I have informed you about is the truth.

Some of the Arab scholars from Basra interpreted the meaning of his statement, **Or have their eyes turned away from them?** as meaning, **Rather, they turned away from them**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, that is the truth**, the dispute of the people of the Fire, so he recited, **By God, we were indeed in manifest error *** **When we made you equal to the Lord of the worlds**, and he recited, **The Day We shall gather them all together**, until he reached, **Indeed, we were unaware of your worship**, he said: If you worship Us as you say, then we are unaware of your worship, we neither hear nor see, he said: And these idols, he said: This is the dispute of the people of the Fire, and he recited, **And lost from them is that which they used to invent**, he said: And lost from them on the Day of Resurrection is that which they used to invent in this world.

Tafsir al-Qurtubi

"Indeed, that is the truth. The people of the Fire will dispute." <the truth>is the predicate of *indeed*, and <they will dispute>is the predicate of a deleted subject meaning **he disputed**. It may be a substitute for **the truth**. It may be a predicate after a predicate. It may be a substitute for that in place. That is, the dispute of the people of the Fire in the Fire is the truth. Meaning their saying: **No welcome to you**, the verse, and similar sayings of the people of the Fire.

Tafsir Ibn Kathir

When God, the Blessed and Exalted, mentioned the destination of the happy ones, He followed it up by mentioning the state of the wretched ones, their return and their final destination in the House of Resurrection and their judgment. God, the Almighty, said: "This is it. And indeed, for the transgressors" - those who disobey God, the Almighty, and oppose the Messengers of God, may God bless him and grant him peace - **is an evil destination** meaning an evil ending and return. Then He explained it by saying, the Almighty, the Exalted: **Hell they will burn in it** - meaning they will enter it and it will engulf them from all sides. "How evil is the resting place! So let them taste it: scalding water and purulent *ghasag*." As for scalding water, it is hot and its heat has reached its peak, while purulent *ghasag* is its opposite, which is cold and unbearable due to its intense and painful coldness.

That is why God the Almighty said: **And the last of those who are like it are pairs** meaning and things of this kind: the thing and its opposite with which they are punished. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id may **God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), that he said: **If a bucket of pus were poured out in this world, the people of this world would stink**. And Al-Tirmidhi narrated it on the authority of Suwayd bin Nasr, on the authority of Ibn Al-Mubarak, on the authority of Rashdin bin Sa'd, on the authority of Amr bin Al-Harith, on the authority of Diraj, with this chain of transmission. Then he said: We do not know it except from the hadith of Rashdin. This is what he said, and it has been mentioned previously in a hadith other than his. And Ibn Jarir narrated it on the authority of Yunus bin Abdul A'la, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, with this chain of transmission.

Ka'b al-Ahbar said: Ghasaq is a spring in Hell into which flows the hot stench of every kind of creature, such as a snake, scorpion, and the like. It becomes stagnant and a human being is brought and dipped in it once, and he emerges with his skin and flesh having fallen off his bones, and his skin and flesh clinging to his ankles and heels, and all of his flesh is dragged as a man drags his garment. Narrated by Ibn Abi Hatim. Al-Hasan al-Basri said about the verse: **And other than them there are pairs**, that it is various types of torment. Others said: Such as freezing cold, poisonous winds, drinking boiling water, eating Zaqqum, ascending and descending, and other different and opposite things, all of which are among the things with which they are tormented and humiliated.

And the Almighty's saying: "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." This is information from God the Almighty about what the people of Hell will say to one another, as God the Almighty said: **Whenever a nation enters, it curses its sister**. That is, instead of greeting each other, they will curse each other, lie, and disbelieve in each other. So the group that enters

before the other will say, when the one after them comes with the guards of the guardian angels, "This is a group storming in with you. No welcome for them. They have indeed been drawn to the Fire." That is, because they are from the people of Hell. **They will say, 'Rather, you are not welcome.'** That is, those who enter will say to them, "Rather, you are not welcome. You brought this to us." That is, you invited us to what has led us to this fate. **So wretched is the settlement.** That is, wretched is the home, the settled place, and the destination. **They will say, 'Our Lord, whoever brought this to us, then increase for him a double punishment in the Fire.'** As God the Almighty said: **The last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment from the Fire.'** He will say, **'For each is double, but you do not know.'** That is, for each of you is a punishment according to his condition. **And they will say, 'Why do we not see men whom we used to count among the wicked? Have we taken them in ridicule, or have our eyes turned away from them?'** This is information about the disbelievers in the Fire, that they will miss men whom they believed were astray, but they are the believers in their opinion. They will say, **Why do we not see them with us in the Fire?** Mujahid said: This is what Abu Jahl said, saying, **Why do I not see Bilal, Ammar, Suhaib, so-and-so, and so-and-so?** This is an example. Otherwise, all the disbelievers are in this state, believing that the believers will enter Hell. So when the disbelievers entered Hell, they missed them and did not find them, so they said, **Why do we not see men whom we used to count among the wicked? Have we taken them in mockery?** That is, in this worldly abode. **Or have our eyes failed to see them?** They ask themselves the impossible, saying, **Perhaps they are with us in Hell, but our sight did not fall upon them.** Then they will know that they are in the highest degrees, and this is the saying of the Almighty: "And the companions of Paradise will call out to the companions of the Fire, 'We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of God is upon the wrongdoers, * Who avert [people] from the way of God and seek to make it crooked while they are disbelievers in the Hereafter.' And between them is a veil. And on the heights are men who recognize each by their mark. And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were yearning. And when their eyes are turned toward the companions of the Fire, they will say, 'Our Lord, no.'" And the companions of the A'raf will call out to men they will recognize by their mark, "Your multitude and your arrogance have availed you nothing. Are these the ones you swore would not be shown mercy by God? Enter Paradise; no fear will there be concerning you, nor will you grieve." And the Almighty said: "Indeed, that is the truth. The people of the Fire will dispute among themselves." That is, what We have informed you of, O Muhammad, of the people of the Fire quarreling among themselves and cursing one another, is the truth, there is no doubt about it.

Fath al-Qadir

And the reference in His saying: 64- *That* is to what

came before of the narration of their condition, and the report of *that* is His saying: **is true** meaning it is a fixed reality in the Hereafter that does not change at all, and **the people of Hell will quarrel** is the report of a deleted subject, and the sentence is an explanation of that, and it was said an explanation of the truth, and it was said a substitute for it, and it was said a substitute for the place of that, and it is possible for it to be report after report, and this is according to the reading of the majority by raising takhasama, and the meaning is: That which God narrated about them is true that they will inevitably speak about, and it is the quarrel of the people of Hell in it, and what the leaders said to the followers, and what the followers said to them. Ibn Abi Ubla read takhasama in the accusative as a substitute for that or by implying **I mean**. Ibn al-Samee'fa' read takhasama in the past tense, so it is a renewed sentence.

Tafsir al-Baghawi

64. *That*, which I mentioned, **is true**, then he explained and said: **The people of Hell will quarrel**, meaning: the people of Hell will quarrel in Hell, which is true.

Tafsir al-Baidawi

64- *That* which we have narrated from them **is the truth** and they must speak about it. Then he explained what it is and said: **The people of the Fire will quarrel** and it is a substitute for the truth or a deleted predicate, and it was read in the accusative as a substitute for that.

Surat Sad 38:65

Say, "I am only a warner, and there is no god except God, the One, the Prevailing."

Surat Sad 38:65

Say, I am only a warner, and there is no god except God, the One, the Prevailing.

Tafsir al-Jalalayn

65 - Say O Muhammad to the infidels of Mecca, I am only a warner frightened by the Fire and there is no god but God, the One, the Prevailing to His creation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say O Muhammad to the polytheists of your al-Nas 114: I am only a warner to you, O people of Quraysh, before a severe punishment. I warn you of the punishment of God and His wrath that will befall you because of your disbelief in Him, so beware of it and hasten to let it befall you with repentance. **And there is no god but God, the One, the Prevailing.** He says: There is no deity worthy of worship and worthy of Lordship except God, to whom everything submits and whom all creation worships, the One who should not have a partner in His kingdom, nor should He have a female companion, the Prevailing over all that is beneath Him by His power, Lord of the heavens and the earth. He says: Owner of the heavens and the earth and all that is between them of creation. He says: This one with this description is the god besides whom there is no god, not the one who does not own anything, who does not harm, nor does he benefit.

Tafsir al-Qurtubi

God Almighty says: Say, 'I am only a warner.' That is, one who frightens those who disobey Him with God's punishment, as has been mentioned previously. **And there is no god** That is, one who is worshipped **except God, the One, the Prevailing** Who has no partner.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the unbelievers in God, the polytheists who deny His Messenger, "I am only a warner; I am not as you claim. "And there is no god but God, the One, the Prevailing." That is, He alone has subdued and overcome everything. **Lord of the heavens and the earth and whatever is between them.** That is, He is the Owner of all that and controls it. **The Exalted in Might, the Forgiving.** That is, the Forgiving, despite His greatness and might. **Say, 'It is a tremendous report.'** That is, a tremendous report and a significant matter, which is

that God the Almighty has sent me to you. **You are turning away from it.** That is, heedless. Mujahid, Shuraih al-Qadi, and al-Suddi said regarding His Almighty's statement, **Say, 'It is a tremendous report.'** He means the Qur'an.

God Almighty says: **I had no knowledge of the highest assembly when they disputed.** That is, if it were not for revelation, how would I have known about the disagreement of the highest assembly? Meaning, regarding Adam, peace be upon him, and Iblis' refusal to prostrate to him and his argument with his Lord about preferring him over Him. As for the hadith narrated by Imam Ahmad, where he said: Abu Saeed, the client of Banu Hisham, told us, Jahdam Al-Yamami told us, on the authority of Yahya bin Abi Katheer, on the authority of Zaid bin Abi Salam, on the authority of Abi Salam, on the authority of Abd Al-Rahman bin Aish, on the authority of Malik bin Yakhmar, on the authority of Muadh, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, was delayed from us one morning after the dawn prayer until we could almost see the sun's zenith. Then he, may God bless him and grant him peace, came out quickly, dressed in prayer, and prayed, but he continued his prayer. When he had finished, he, may God bless him and grant him peace, said: **As you are.** Then he came to us and said: "I got up at night and prayed as much as was decreed for me, then I dozed off in my prayer until I woke up and there I was with my Lord, the Mighty and Sublime, in the most beautiful form. He said: 'O Muhammad, do you know about what the highest assembly disputes?' I said: 'I do not know, O Lord.' He repeated it three times. Then I saw Him placing His hand between my shoulders until I felt the coolness of His fingers between my chest. Then everything was revealed to me and I knew. Then he said: 'O Muhammad, about what the highest assembly disputes?' I said: 'About expiations.' He said: 'And what are expiations?' I said: Moving the feet in congregation, sitting in the mosques after prayers, and performing ablution properly when experiencing unpleasant situations. He said: What are the degrees? I said: Feeding the poor, speaking kindly, and praying while people are asleep. He said: Ask. I said: O God, I ask You to do good deeds, leave evil deeds, love the poor, forgive me, and have mercy on me. If You want to test a people, let me die before they are tested. I ask You for Your love, the love of those who love You, and the love of deeds that bring me closer to Your love. The Messenger of God (peace and blessings of God be upon him) said: It is true, so study it and learn it. This is the famous hadith about dreams. Whoever attributes it to being awake has made a mistake, and it is in the Sunan through various chains of narration. This same hadith was narrated by al-Tirmidhi from the hadith of Jahdam ibn Abdullah al-Yamami, and al-Hasan said: It is authentic. This dispute is not the dispute mentioned in the Qur'an, for that has been explained. As for the dispute in the Qur'an, it has been explained after this, and it is in the words of God the Almighty:

Fath al-Qadir

Then God Almighty commanded His Messenger, may God bless him and grant him peace, to say a statement that combined intimidation and guidance to monotheism, saying: 65- "Say, 'I am only a warner,' meaning one who frightens you of God's punishment and torment. 'And there is no god,' who deserves worship, 'except God, the One,' who has no partner, 'the Subduer,' of everything besides Him.

Tafsir al-Baghawi

65. "Say," O Muhammad, to the polytheists of Mecca, **I am only a warner**, a frightener, **and there is no god but God, the One, the Prevailing.**

Tafsir al-Baidawi

65- *Say* O Muhammad to the polytheists, **I am only a warner** I warn you of the punishment of God **and there is no god but God, the One** Who does not accept partnership or multiplicity in His Essence. **The Subduer** of everything He wants to subdue.

Surat Sad 38:66

Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Forgiving.

Surat Sad 38:66

Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Forgiving.

Tafsir al-Jalalayn

66 - **Lord of the heavens and the earth and whatever is between them, the Exalted in Might** over His affair **the Forgiving** of His friends.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **The Mighty, the Forgiving**, means: The Mighty in His vengeance against the people who disbelieve in Him, who claim with Him a god other than Him, the Forgiving of the sins of those who repent from their disbelief and sins among them and others, and turn to faith in Him and obedience to Him by adhering to His commands and prohibitions.

Tafsir al-Qurtubi

Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Forgiving. The word is in the nominative case as an attribute, and if you place the first word in the accusative case, you place it in the accusative case. It is permissible to place the first word in the nominative case and what comes after it in the accusative case as an expression of praise. <The Exalted in Might> means the invincible, who has no equal. <The Forgiving> is the one who conceals the sins of His creation.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the unbelievers in God, the polytheists who deny His Messenger, "I am only a warner; I am not as you claim. "And there is no god but God, the One, the Prevailing." That is, He alone has subdued and overcome everything. **Lord of the heavens and the earth and whatever is between them.** That is, He is the Owner of all that and controls it. **The Exalted in Might, the Forgiving.** That is, the Forgiving, despite His greatness and might. **Say, 'It is a tremendous report.'** That is, a tremendous report and a significant matter, which is that God the Almighty has sent me to you. **You are turning away from it.** That is, heedless. Mujahid, Shuraih al-Qadi, and al-Suddi said regarding His Almighty's statement, **Say, 'It is a tremendous report.'** He means the Qur'an.

God Almighty says: **I had no knowledge of the highest**

assembly when they disputed. That is, if it were not for revelation, how would I have known about the disagreement of the highest assembly? Meaning, regarding Adam, peace be upon him, and Iblis' refusal to prostrate to him and his argument with his Lord about preferring him over Him. As for the hadith narrated by Imam Ahmad, where he said: Abu Saeed, the client of Banu Hisham, told us, Jahdam Al-Yamami told us, on the authority of Yahya bin Abi Katheer, on the authority of Zaid bin Abi Salam, on the authority of Abi Salam, on the authority of Abd Al-Rahman bin Aish, on the authority of Malik bin Yakhmar, on the authority of Muadh, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, was delayed from us one morning after the dawn prayer until we could almost see the sun's zenith. Then he, may God bless him and grant him peace, came out quickly, dressed in prayer, and prayed, but he continued his prayer. When he had finished, he, may God bless him and grant him peace, said: **As you are.** Then he came to us and said: "I got up at night and prayed as much as was decreed for me, then I dozed off in my prayer until I woke up and there I was with my Lord, the Mighty and Sublime, in the most beautiful form. He said: 'O Muhammad, do you know about what the highest assembly disputes?' I said: 'I do not know, O Lord.' He repeated it three times. Then I saw Him placing His hand between my shoulders until I felt the coolness of His fingers between my chest. Then everything was revealed to me and I knew. Then he said: 'O Muhammad, about what the highest assembly disputes?' I said: 'About expiations.' He said: 'And what are expiations?' I said: Moving the feet in congregation, sitting in the mosques after prayers, and performing ablution properly when experiencing unpleasant situations. He said: What are the degrees? I said: Feeding the poor, speaking kindly, and praying while people are asleep. He said: Ask. I said: O God, I ask You to do good deeds, leave evil deeds, love the poor, forgive me, and have mercy on me. If You want to test a people, let me die before they are tested. I ask You for Your love, the love of those who love You, and the love of deeds that bring me closer to Your love. The Messenger of God (peace and blessings of God be upon him) said: It is true, so study it and learn it. This is the famous hadith about dreams. Whoever attributes it to being awake has made a mistake, and it is in the Sunan through various chains of narration. This same hadith was narrated by al-Tirmidhi from the hadith of Jahdam ibn Abdullah al-Yamami, and al-Hasan said: It is authentic. This dispute is not the dispute mentioned in the Qur'an, for that has been explained. As for the dispute in the Qur'an, it has been explained after this, and it is in the words of God the Almighty:

Fath al-Qadir

66- "Lord of the heavens and the earth and what is between them" of the creations, **the Mighty** who is not overcome by anyone, **the Forgiving** of those who obey Him. It was said that the meaning of the Mighty is the invincible who has no equal, and the meaning of the

Forgiving is the concealer of the sins of His creation.

Tafsir al-Baghawi

66. Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Forgiving.

Tafsir al-Baidawi

66- Lord of the heavens and the earth and whatever is between them From Him is their creation and to Him is their command. **The Exalted in Might** Who cannot be defeated when He punishes. **The Forgiving** Who forgives whatever sins He wills for whomever He wills. In these descriptions is a confirmation of monotheism and a promise and a threat to monotheists and polytheists, and the dualization of what indicates the threat and its presentation because what is called for is the warning.

Surat Sad 38:67

Say, "It is a great news."

Surat Sad 38:67

Say, **It is a great report.**

Tafsir al-Jalalayn

67 - Say to them **that it is a great report**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to your people who deny you what you have brought them from God of this Qur'an, who say to you about it: This is nothing but a fabrication, **It is a tremendous report.** He says: This Qur'an is a tremendous report.

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

Who said that?

Abdul-A'la bin Wasil Al-Asadi told me: Abu Usamah told us, on the authority of Shibl bin Ibad, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: "Say: It is a momentous report. You are turning away from it." He said: The Qur'an.

Yaqub ibn Ibrahim told me: Hisham told us: Hisham told us, on the authority of Ibn Sirin, on the authority of Shuraih, that a man said to him: Will you pass judgment on me regarding the report? Shuraih said to him: Is not the Qur'an report? He recited this verse: "Say: It is a momentous report." And he passed judgment on him.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, "Say, 'It is a momentous report. You are turning away from it.'" He said: The Qur'an.

Tafsir al-Qurtubi

God the Almighty says: **Say, 'It is a momentous report.'** That is, say to them, O Muhammad: **It is a momentous report.** That is, what I have warned you of regarding the reckoning, reward, and punishment is a matter of great importance, so it should not be taken lightly. Qatada said its meaning is similar to the words of God the Almighty: **About what are they asking one another? * About the momentous report.** (An-Naba' 78:1-2) Ibn Abbas, Mujahid, and Qatada said: It means the Qur'an that has informed you of a momentous report. It was also said: of great benefit.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the unbelievers in God, the polytheists who deny His Messenger, "I am only a warner; I am not as you claim. "And there is no god but God, the One, the Prevailing." That is, He alone has subdued and overcome everything. **Lord of the heavens and the earth and whatever is between them.** That is, He is the Owner of all that and controls it. **The Exalted in Might, the Forgiving.** That is, the Forgiving, despite His greatness and might. **Say, 'It is a tremendous report.'** That is, a tremendous report and a significant matter, which is that God the Almighty has sent me to you. **You are turning away from it.** That is, heedless. Mujahid, Shuraih al-Qadi, and al-Suddi said regarding His Almighty's statement, **Say, 'It is a tremendous report.'** He means the Qur'an.

God Almighty says: **I had no knowledge of the highest assembly when they disputed.** That is, if it were not for revelation, how would I have known about the disagreement of the highest assembly? Meaning, regarding Adam, peace be upon him, and Iblis' refusal to prostrate to him and his argument with his Lord about preferring him over Him. As for the hadith narrated by Imam Ahmad, where he said: Abu Saeed, the client of Banu Hisham, told us, Jahdam Al-Yamami told us, on the authority of Yahya bin Abi Katheer, on the authority of Zaid bin Abi Salam, on the authority of Abi Salam, on the authority of Abd Al-Rahman bin Aish, on the authority of Malik bin Yakhmar, on the authority of Muadh, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, was delayed from us one morning after the dawn prayer until we could almost see the sun's zenith. Then he, may God bless him and grant him peace, came out quickly, dressed in prayer, and prayed, but he continued his prayer. When he had finished, he, may God bless him and grant him peace, said: **As you are.** Then he came to us and said: "I got up at night and prayed as much as was decreed for me, then I dozed off in my prayer until I woke up and there I was with my Lord, the Mighty and Sublime, in the most beautiful form. He said: 'O Muhammad, do you know about what the highest assembly disputes?' I said: 'I do not know, O Lord.' He repeated it three times. Then I saw Him placing His hand between my shoulders until I felt the coolness of His fingers between my chest. Then everything was revealed to me and I knew. Then he said: 'O Muhammad, about what the highest assembly disputes?' I said: 'About expiations.' He said: 'And what are expiations?' I said: Moving the feet in congregation, sitting in the mosques after prayers, and performing ablution properly when experiencing unpleasant situations. He said: What are the degrees? I said: Feeding the poor, speaking kindly, and praying while people are asleep. He said: Ask. I said: O God, I ask You to do good deeds, leave evil deeds, love the poor, forgive me, and have mercy on me. If You want to test a people, let me die before they are tested. I ask You for Your love, the love of those who love You, and the love of deeds that bring me closer to Your love. The Messenger of God (peace and blessings of God

be upon him) said: It is true, so study it and learn it. This is the famous hadith about dreams. Whoever attributes it to being awake has made a mistake, and it is in the Sunan through various chains of narration. This same hadith was narrated by al-Tirmidhi from the hadith of Jahdam ibn Abdullah al-Yamami, and al-Hasan said: It is authentic. This dispute is not the dispute mentioned in the Qur'an, for that has been explained. As for the dispute in the Qur'an, it has been explained after this, and it is in the words of God the Almighty:

Fath al-Qadir

Then He, the Almighty, commanded him to exaggerate in his warning to them and to explain to them the enormity and majesty of the matter, saying: 67- "Say, 'It is a momentous report.'" That is, what I have warned you of of punishment and what I have explained to you of monotheism is a momentous and sublime report, which should be given attention, glorified, and not taken lightly. An example of this verse is His statement:

About what are they asking one another? * About the momentous report. Mujahid, Qatadah, and Muqatil said: It is the Qur'an, for it is momentous report because it is the word of God. Al-Zajaj said: Say, **The report that I have informed you of from God is momentous report**, meaning what he informed them of of the stories of the ancients, and that is evidence of his truthfulness and prophethood because he did not know that except through revelation from God.

Tafsir al-Baghawi

67. *Say*, O Muhammad, **it is**, meaning the Qur'an, **a great report**, as Ibn Abbas, Mujahid, and Qatada said. It was also said that it means the Resurrection, as in His statement: **About what are they asking one another? * About the great report** An-Naba' 1:2.

Tafsir al-Baidawi

67- "Say, 'It is' - meaning, what I have informed you of, that I am a warner of the punishment of one of these qualities and that he is One in his divinity. And it was said that what comes after it of the report of Adam is 'great report.'"

Surat Sad 38:68

You are turning away from it.

Surat Sad 38:68

You are turning away from it.

Tafsir al-Jalalayn

68 - **You are turning away from it** meaning the Qur'an that I informed you about and brought to you in it what is not known except by revelation, which is His saying:

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **You are turning away from it**, means: You are turning away from it, not acting upon it, and not believing in the proofs and signs of God that it contains.

Tafsir al-Qurtubi

You are turning away from it.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the unbelievers in God, the polytheists who deny His Messenger, "I am only a warner; I am not as you claim. "And there is no god but God, the One, the Prevailing." That is, He alone has subdued and overcome everything. **Lord of the heavens and the earth and whatever is between them.** That is, He is the Owner of all that and controls it. **The Exalted in Might, the Forgiving.** That is, the Forgiving, despite His greatness and might. **Say, 'It is a tremendous report.'** That is, a tremendous report and a significant matter, which is that God the Almighty has sent me to you. **You are turning away from it.** That is, heedless. Mujahid, Shuraih al-Qadi, and al-Suddi said regarding His Almighty's statement, **Say, 'It is a tremendous report.'** He means the Qur'an.

God Almighty says: **I had no knowledge of the highest assembly when they disputed.** That is, if it were not for revelation, how would I have known about the disagreement of the highest assembly? Meaning, regarding Adam, peace be upon him, and Iblis' refusal to prostrate to him and his argument with his Lord about preferring him over Him. As for the hadith narrated by Imam Ahmad, where he said: Abu Saeed, the client of Banu Hisham, told us, Jahdam Al-Yamami told us, on the authority of Yahya bin Abi Katheer, on the authority of Zaid bin Abi Salam, on the authority of Abi Salam, on the authority of Abd Al-Rahman bin Aish, on the authority of Malik bin Yakhamar, on the authority of Muadh, may God be pleased with him, who said: The Messenger of God, may God bless him

and grant him peace, was delayed from us one morning after the dawn prayer until we could almost see the sun's zenith. Then he, may God bless him and grant him peace, came out quickly, dressed in prayer, and prayed, but he continued his prayer. When he had finished, he, may God bless him and grant him peace, said: **As you are.** Then he came to us and said: "I got up at night and prayed as much as was decreed for me, then I dozed off in my prayer until I woke up and there I was with my Lord, the Mighty and Sublime, in the most beautiful form. He said: 'O Muhammad, do you know about what the highest assembly disputes?' I said: 'I do not know, O Lord.' He repeated it three times. Then I saw Him placing His hand between my shoulders until I felt the coolness of His fingers between my chest. Then everything was revealed to me and I knew. Then he said: 'O Muhammad, about what the highest assembly disputes?' I said: 'About expiations.' He said: 'And what are expiations?' I said: Moving the feet in congregation, sitting in the mosques after prayers, and performing ablution properly when experiencing unpleasant situations. He said: What are the degrees? I said: Feeding the poor, speaking kindly, and praying while people are asleep. He said: Ask. I said: O God, I ask You to do good deeds, leave evil deeds, love the poor, forgive me, and have mercy on me. If You want to test a people, let me die before they are tested. I ask You for Your love, the love of those who love You, and the love of deeds that bring me closer to Your love. The Messenger of God (peace and blessings of God be upon him) said: It is true, so study it and learn it. This is the famous hadith about dreams. Whoever attributes it to being awake has made a mistake, and it is in the Sunan through various chains of narration. This same hadith was narrated by al-Tirmidhi from the hadith of Jahdam ibn Abdullah al-Yamami, and al-Hasan said: It is authentic. This dispute is not the dispute mentioned in the Qur'an, for that has been explained. As for the dispute in the Qur'an, it has been explained after this, and it is in the words of God the Almighty:

Fath al-Qadir

And the sentence 68 - "You are turning away from it" is a rebuke and a reprimand to them for turning away from it and not thinking about it, so as to know its truth and use it as evidence for what they denied regarding the resurrection.

Tafsir al-Baghawi

68. **You are turning away from it.**

Tafsir al-Baidawi

68- **You are turning away from it** due to your continued negligence. A wise person does not turn away from such a thing, how can it be when clear arguments have been established against him? As for monotheism, what was mentioned, and as for

prophethood, his saying:

Surat Sad 38:69

I had no knowledge of the highest assembly when they disputed.

Surat Sad 38:69

I had no knowledge of the highest assembly when they disputed.

Tafsir al-Jalalayn

69 - **I had no knowledge of the highest assembly** the angels **when they disputed** about Adam when God said, **Indeed, I will place a successive authority on earth.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **I had no knowledge of the highest assembly**, is saying to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the polytheists of your people, **I had no knowledge of the highest assembly when they disputed**, concerning Adam before my Lord revealed to me and taught me that. He says: In my informing you of that, there is clear evidence that this Qur'an is revelation from God and a revelation from Him, because you know that I did not have knowledge of that before the revelation of this Qur'an, nor is it something that I witnessed and witnessed, but I learned that through God informing me of it.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **I had no knowledge of the highest assembly when they disputed**. He said: The highest assembly was the angels when they were consulted about the creation of Adam, and they disputed about him and said: Do not make a successor on Earth.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **By the highest assembly when they dispute is When your Lord said to the angels, 'Indeed, I am going to place a vicegerent on earth.'**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **I had no knowledge of the highest assembly**, he said: They are the angels. Their dispute was about Adam when your Lord said to the angels, **Indeed, I am going to create a human being from clay**, until he reached *prostrating*, and when He said, **Indeed, I am going to place a successive authority on earth**, until he reached **and shed blood**, so over this the highest assembly disputed.

Tafsir al-Qurtubi

The Almighty said: **I had no knowledge of the highest assembly when they disputed**. The highest assembly is the angels, according to Ibn Abbas and Al-Suddi. They disputed about the matter of Adam when he was created, so **They said, 'Will You place therein one who will cause corruption therein?'** (al-Baqarah 2:30). And Iblis said, **I am better than him**. This is a statement that Muhammad, may God bless him and grant him peace, told the story of Adam and others, and that cannot be imagined except with divine support. The miracle was based on truthfulness, so why did they turn away from contemplating the Qur'an to know its truthfulness? That is why He connected His statement with His statement, **Say, 'It is a momentous report.' You are turning away from it.** "A second statement was narrated by Abu al-Ashhab on the authority of al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: My Lord asked me, saying, O Muhammad, in what do I conclude the highest assembly? I said, In expiations and degrees. He said, What are the expiations? I said, Walking on foot to the congregation, performing ablution perfectly in the open air, and sitting in the mosques waiting for the next prayer after the prayer. He said, What are the degrees? I said, Spreading words, feeding people, and praying at night while people are asleep." At-Tirmidhi narrated it with a similar meaning on the authority of Ibn Abbas, and he said it is a strange hadith. It was also narrated on the authority of Muadh ibn Jabal, who said it is a good and authentic hadith. We have written it in full in the book Al-Asna fi Sharh Asma God al-Husna, and we have clarified its ambiguity, praise be to God. The statement about walking to the mosques has already been mentioned, and that steps expiate sins and raise degrees. It was said: The highest assembly is the angels, and the pronoun in **they dispute** refers to two groups. Meaning the statement of those among them who said that the angels are daughters of God, and those who said that they are deities to be worshipped. It was said: The highest assembly here is the Quraysh, meaning their quarrel among themselves in secret, so God informed His Prophet of that.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the unbelievers in God, the polytheists who deny His Messenger, "I am only a warner; I am not as you claim. "And there is no god but God, the One, the Prevailing." That is, He alone has subdued and overcome everything. **Lord of the heavens and the earth and whatever is between them**. That is, He is the Owner of all that and controls it. **The Exalted in Might, the Forgiving**. That is, the Forgiving, despite His greatness and might. **Say, 'It is a tremendous report.'** That is, a tremendous report and a significant matter, which is that God the Almighty has sent me to you. **You are turning away from it**. That is, heedless. Mujahid, Shuraih al-Qadi, and al-Suddi said regarding His

Almighty's statement, **Say, 'It is a tremendous report.'** He means the Qur'an.

God Almighty says: **I had no knowledge of the highest assembly when they disputed.** That is, if it were not for revelation, how would I have known about the disagreement of the highest assembly? Meaning, regarding Adam, peace be upon him, and Iblis' refusal to prostrate to him and his argument with his Lord about preferring him over Him. As for the hadith narrated by Imam Ahmad, where he said: Abu Saeed, the client of Banu Hisham, told us, Jahdam Al-Yamami told us, on the authority of Yahya bin Abi Katheer, on the authority of Zaid bin Abi Salam, on the authority of Abi Salam, on the authority of Abd Al-Rahman bin Aish, on the authority of Malik bin Yakhamar, on the authority of Muadh, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, was delayed from us one morning after the dawn prayer until we could almost see the sun's zenith. Then he, may God bless him and grant him peace, came out quickly, dressed in prayer, and prayed, but he continued his prayer. When he had finished, he, may God bless him and grant him peace, said: **As you are.** Then he came to us and said: "I got up at night and prayed as much as was decreed for me, then I dozed off in my prayer until I woke up and there I was with my Lord, the Mighty and Sublime, in the most beautiful form. He said: 'O Muhammad, do you know about what the highest assembly disputes?' I said: 'I do not know, O Lord.' He repeated it three times. Then I saw Him placing His hand between my shoulders until I felt the coolness of His fingers between my chest. Then everything was revealed to me and I knew. Then he said: 'O Muhammad, about what the highest assembly disputes?' I said: 'About expiations.' He said: 'And what are expiations?' I said: Moving the feet in congregation, sitting in the mosques after prayers, and performing ablution properly when experiencing unpleasant situations. He said: What are the degrees? I said: Feeding the poor, speaking kindly, and praying while people are asleep. He said: Ask. I said: O God, I ask You to do good deeds, leave evil deeds, love the poor, forgive me, and have mercy on me. If You want to test a people, let me die before they are tested. I ask You for Your love, the love of those who love You, and the love of deeds that bring me closer to Your love. The Messenger of God (peace and blessings of God be upon him) said: It is true, so study it and learn it. This is the famous hadith about dreams. Whoever attributes it to being awake has made a mistake, and it is in the Sunan through various chains of narration. This same hadith was narrated by al-Tirmidhi from the hadith of Jahdam ibn Abdullah al-Yamami, and al-Hasan said: It is authentic. This dispute is not the dispute mentioned in the Qur'an, for that has been explained. As for the dispute in the Qur'an, it has been explained after this, and it is in the words of God the Almighty:

Fath al-Qadir

And His statement: 69- "I had no knowledge of the highest assembly" is a resumption introduced to establish that it is a great report, and the highest assembly is the angels **when they dispute** meaning at the time of their dispute, so His statement: **of the**

highest assembly is related to knowledge, as it includes the meaning of encompassing, and His statement when they dispute is related to something omitted: meaning I had no previous knowledge in any way of the state of the highest assembly at the time of their dispute, and the pronoun in they dispute refers to the highest assembly, and the dispute that took place between them was regarding the matter of Adam, as is indicated by what will come soon.

Tafsir al-Baghawi

69. **I had no knowledge of the highest assembly,** meaning: the angels, **when they disputed,** meaning: about Adam, peace be upon him, when God Almighty said: "Indeed, I will place upon the earth a successive authority. They said, 'Will You place upon it one who will cause corruption therein?'" (al-Baqarah 2:30).

Tafsir al-Baidawi

69- **I had no knowledge of the highest assembly when they disputed.** His telling of the angels' conversation and what happened between them according to what was mentioned in the previous books without hearing or reading a book that cannot be conceived except through revelation, and *when* is related to *knowledge* or to something omitted, since the report is from knowledge of the speech of the highest assembly.

Surat Sad 38:70

It has not been revealed to me except that I am a clear warner.

Surat Sad 38:70

It has not been revealed to me except that I am a clear warner.

Tafsir al-Jalalayn

70 - **It is not** revealed to me except that I am only a clear warner.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **It is not revealed to me except that I am only a clear warner**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the polytheists of Quraysh 106: God does not reveal to me knowledge of that which I have no knowledge of, such as knowledge of the highest assembly and their dispute over the matter of Adam when He wanted to create him, except that I am only a clear warner. So, according to this interpretation, *only* is in the accusative case according to the opinion of those who were of the view that such a letter as we mentioned must have a preposition, so it is the same whether to drop its preposition from it or to keep it. As for the opinion of those who were of the view that such a thing is in the accusative case if the preposition is dropped from it, then according to his view it is in the accusative case, and we have explained that previously in a way that makes it unnecessary to repeat it in this place.

This statement may have another meaning, which is that it could mean: God only reveals to me to warn you. If the statement is directed to this meaning, then *anna* would be in the nominative case, because the statement would then mean: God only reveals to me to warn you.

His statement, **Except that I am only a clear warner**, means: Except that I am a warner to you, so He made His warning to you clear to you. And it was said: Except that I am, and he did not say: Except that you are, and the report is from Muhammad from God, because revelation is a statement, so it became in the sense of a narration, as is said in speech: Inform me that I am a sinner, and inform me that you are a sinner, with one meaning, as the poet said:

Two men from Duba told us that they saw a naked man.

Meaning: They told us that they saw it, and this is permissible because the report is originally a story.

Tafsir al-Qurtubi

It has not been revealed to me except that I am a clear warner. That is, nothing has been revealed to me

except a warning. Abu Ja'far ibn al-Qa'qa' read <except only> with a kasra over the hamza, because revelation is a statement, as if he said: It is said to me, 'You are only a clear warner.' Whoever opens it makes it in the nominative case, because it is the name of a word whose agent is not named. Al-Farra' said: It is as if you said, **It has not been revealed to me except a warning.** An-Nahhas said: It is permissible for it to be in the accusative case meaning except because. And God knows best.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the unbelievers in God, the polytheists who deny His Messenger, "I am only a warner; I am not as you claim. "And there is no god but God, the One, the Prevailing." That is, He alone has subdued and overcome everything. **Lord of the heavens and the earth and whatever is between them.** That is, He is the Owner of all that and controls it. **The Exalted in Might, the Forgiving.** That is, the Forgiving, despite His greatness and might. **Say, 'It is a tremendous report.'** That is, a tremendous report and a significant matter, which is that God the Almighty has sent me to you. **You are turning away from it.** That is, heedless. Mujahid, Shuraih al-Qadi, and al-Suddi said regarding His Almighty's statement, **Say, 'It is a tremendous report.'** He means the Qur'an.

God Almighty says: **I had no knowledge of the highest assembly when they disputed.** That is, if it were not for revelation, how would I have known about the disagreement of the highest assembly? Meaning, regarding Adam, peace be upon him, and Iblis' refusal to prostrate to him and his argument with his Lord about preferring him over Him. As for the hadith narrated by Imam Ahmad, where he said: Abu Saeed, the client of Banu Hisham, told us, Jahdam Al-Yamami told us, on the authority of Yahya bin Abi Katheer, on the authority of Zaid bin Abi Salam, on the authority of Abi Salam, on the authority of Abd Al-Rahman bin Aish, on the authority of Malik bin Yakhamar, on the authority of Muadh, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, was delayed from us one morning after the dawn prayer until we could almost see the sun's zenith. Then he, may God bless him and grant him peace, came out quickly, dressed in prayer, and prayed, but he continued his prayer. When he had finished, he, may God bless him and grant him peace, said: **As you are.** Then he came to us and said: "I got up at night and prayed as much as was decreed for me, then I dozed off in my prayer until I woke up and there I was with my Lord, the Mighty and Sublime, in the most beautiful form. He said: 'O Muhammad, do you know about what the highest assembly disputes?' I said: 'I do not know, O Lord.' He repeated it three times. Then I saw Him placing His hand between my shoulders until I felt the coolness of His fingers between my chest. Then everything was revealed to me and I knew. Then he said: 'O Muhammad, about what the highest

assembly disputes?' I said: 'About expiations.' He said: 'And what are expiations?' I said: Moving the feet in congregation, sitting in the mosques after prayers, and performing ablution properly when experiencing unpleasant situations. He said: What are the degrees? I said: Feeding the poor, speaking kindly, and praying while people are asleep. He said: Ask. I said: O God, I ask You to do good deeds, leave evil deeds, love the poor, forgive me, and have mercy on me. If You want to test a people, let me die before they are tested. I ask You for Your love, the love of those who love You, and the love of deeds that bring me closer to Your love. The Messenger of God (peace and blessings of God be upon him) said: It is true, so study it and learn it. This is the famous hadith about dreams. Whoever attributes it to being awake has made a mistake, and it is in the Sunan through various chains of narration. This same hadith was narrated by al-Tirmidhi from the hadith of Jahdam ibn Abdullah al-Yamami, and al-Hasan said: It is authentic. This dispute is not the dispute mentioned in the Qur'an, for that has been explained. As for the dispute in the Qur'an, it has been explained after this, and it is in the words of God the Almighty:

Fath al-Qadir

And the sentence 70- **It is not revealed to me except that I am a clear warner** is an interruption between their general dispute and its details in His statement: **When your Lord said to the angels.** The meaning is: It is not revealed to me except that I am a clear warner. Al-Farra' said: The meaning is: It is not revealed to me except that I am a clear warner, explaining to you what you do of the obligatory duties and the recommended ones and what you leave out of the forbidden and the disobedient ones. He said: It is as if you said: It is not revealed to me except to warn. Al-Nahhas said: It is permissible for it to be in the accusative case meaning it is not revealed to me except that I am a clear warner. The majority of scholars read the word with a fat-ha on the hamza of *anma*, meaning that it and what is within its scope are in the nominative case because they act as the subject: meaning, nothing is revealed to me except the warning, or except that I be a clear warner, or in the accusative case, or in the genitive case after dropping the lam of the cause, and the subject acts as a narration, as if it were said, "Nothing is revealed to me except this sentence that includes this information, which is that I say to you, I am only a clear warner." It was said that the pronoun in *yastadṣamūn* refers to Quraysh, meaning the statement of those among them who said: The angels are daughters of God, and the meaning is: I had no knowledge of the angels when Quraysh disputed over them, and the first is more appropriate.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And Ghasaq** he said: The freezing cold. **And another of its forms** he said: Similar to it. *Wives* he said: Colors of torment. Ahmad, Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Ba'th narrated on the authority of Abu Sa'id who said: The Messenger of God (blessings and peace of God be upon him) said: **If a bucket of Ghasaq were poured into the world, it**

would stink of the people of the world. Al-Tirmidhi said after narrating it: We do not know it except from the hadith of Rashdin ibn Sa'd. I say: Rashdin is well-known for his criticism. Abd ibn Humayd, Ibn Abi Hatim and Al-Tabarani narrated on the authority of Ibn Mas'ud regarding his statement: **And increase him in torment double in the Fire** he said: Snakes and vipers. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **By the highest assembly** he said: The angels when they consulted about the creation of Adam and they disputed about him and said: Do not make a successor on Earth. Muhammad ibn Nasr narrated in his book, **The Prayer**, as did Ibn al-Mundhir and Ibn Abi Hatim, on his authority regarding his statement, **I had no knowledge of the highest assembly when they dispute**, that he said: It refers to the dispute concerning Adam when they said, **Will You place therein one who will cause corruption therein?** Abd al-Razzaq, Ahmad, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, and Ibn Nasr narrated in his book, **The Prayer**, that the Messenger of God (peace and blessings be upon him) said: "My Lord came to me last night in the best of forms. I think he said in a dream. He said, 'O Muhammad, do you know about what the highest assembly disputes?' I said, 'No.' Then He placed His hand between my shoulders until I felt its coolness between my breasts or on my throat, and I knew what was in the heavens and the earth. Then He said to me, 'O Muhammad, do you know about what the highest assembly disputes?' I said, 'Yes, about expiations.' The expiations are: staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult circumstances." At-Tirmidhi, who authenticated it, Muhammad ibn Nasr, At-Tabarani, Al-Hakim and Ibn Mardawayh narrated a similar, but longer, hadith from Muadh ibn Jabal. He said: **Performing ablution perfectly in cold weather.** At-Tabarani and Ibn Mardawayh narrated a similar, but shorter, hadith from Jabir ibn Samurah. They also narrated a similar hadith from Abu Hurayrah. There are other hadiths on this topic.

Tafsir al-Baghawi

70. **It has not been revealed to me except that I am a clear warner.** Al-Farra' said: If you wish, you can put *anma* in the nominative case, meaning: What has been revealed to me is only a warning. If you wish, you can make the meaning: What has been revealed to me is that I am a clear warner.

Abu Jaafar read: *Innama* with a kasra on the alif, because revelation is a statement.

Abdul Wahid bin Ahmad Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Hisham bin Ammar told us, Sadaqah bin Khalid told us, Abdul Rahman bin Yazid bin Jabir told us, he said: Khalid bin Al-Lajlaj passed by us, and Makhul called him and said: O Ibrahim, tell us the hadith of Abdul Rahman bin A'ish: He said: I heard Abdul Rahman bin A'ish Al-Hadrami say: The Prophet, may God bless him and grant him peace, said: "I saw my Lord, the Mighty and Sublime,

Surat Sad 38:70

It has not been revealed to me except that I am a clear warner.

in the most beautiful form, and he said: 'O Muhammad, about what do the highest assembly dispute?' I said: 'O Lord, you know best,' twice. He said: 'Then he placed his hand between my shoulders and I felt its coolness between my breasts, and I knew what was in the heaven and the earth.' He said: Then he recited this verse: 'And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain [in faith]' (al-An'am 6:75). Then he said: 'O Muhammad, about what do the highest assembly dispute?' I said: 'About expiations?' He said: 'And what are they?' I said: 'Walking to the congregations and sitting in...' The mosques are after the prayers, and performing ablution in its proper place even in times of difficulty. He said: Whoever does that will live well and die well, and will be free from his sins as on the day his mother bore him. Among the degrees are feeding the poor, offering peace, and performing the night prayer while people are asleep. He said: Say: O God, I ask You for good things, and to leave evil things, and to love the poor, and to forgive me, and have mercy on me, and accept my repentance, and if You want to bring trial upon a people, then cause me to die before they are tried. The Messenger of God, may God bless him and grant him peace, said: Learn them, for by the One in Whose Hand is the soul of Muhammad, they are the truth.

Tafsir al-Baidawi

70- **It is not revealed to me except that I am a clear warner.** That is, because it is as if when he allowed that the revelation came to him, he explained with that what was intended by it, in fulfillment of his saying, **I am only a warner.** It is permissible for it to be raised by attributing it to him, and it was read *innama* with a kasra as a narration.

Surat Sad 38:71

When your Lord said to the angels, **Indeed, I am creating a human being from clay.**

Tafsir al-Jalalayn

71 - Remember **when your Lord said to the angels, Indeed, I am going to create a human being from clay** that is Adam.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **When your Lord said**, is connected to His saying, **When they disputed**, and the interpretation of the statement is: I had no knowledge of the highest assembly when they disputed when your Lord said, O Muhammad, **to the angels, 'Indeed, I am going to create a human being from clay,'** meaning by that the creation of Adam.

Tafsir al-Qurtubi

The Almighty said: **When your Lord said to the angels** <when>is connected to <they dispute>meaning, I had no knowledge of the speech of the highest assembly when they disputed when **Your Lord said to the angels, 'Indeed, I am going to create a human being from clay.'** It was said: <when He said>is a substitute for <when they dispute>and <they dispute>is related to something omitted, because the meaning is, I had no knowledge of the speech of the highest assembly at the time of their dispute.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place

of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, I do not ask of you any reward for it, nor am I of the pretenders. It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan

Surat Sad 38:71

When your Lord said to the angels, “Indeed, I am creating a human being from clay.”

Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

through an angel, and that the highest assembly interpreted what included God Almighty and the angels.

Fath al-Qadir

When the Almighty mentioned the angels' dispute in general, as previously mentioned, He mentioned it in detail here, saying: 71- **When your Lord said to the angels** since this is a substitute for **when they dispute** because what is within the scope of this includes the dispute. It was said: It is accusative due to the omission of *remember* and the first is if the angels' dispute was about who will be appointed as a successor on earth. But if it was about something other than what was previously mentioned, then the second is more appropriate **Indeed, I am going to create a human being from clay** meaning I am going to create in the future a human being: that is, a body from the human race taken from his direct contact with the earth, or from his being visible in complexion. And His saying **from clay** is related to something omitted which is an attribute of a human being or of the Creator.

Tafsir al-Baghawi

71. The Almighty said: **When your Lord said to the angels, 'Indeed, I am going to create a human being from clay,'** meaning: Adam, peace be upon him.

Tafsir al-Baidawi

71- **When your Lord said to the angels, 'Indeed, I am going to create a human being from clay,'** instead of **when they dispute**, explaining it, for the story that *when* was included in it included the dispute between the angels and Satan about the creation of Adam, peace be upon him, and his entitlement to the caliphate and prostration, as mentioned in Surat Al-Baqarah. However, it was shortened to be satisfied with that and to limit it to what was intended from it, which is to warn the polytheists about their arrogance towards the Prophet, peace and blessings be upon him, with the same thing that befell Satan for his arrogance towards Adam, peace be upon him. It is possible that God Almighty's dispute with them was

Surat Sad 38:72

Then, when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.

Tafsir al-Jalalayn

72 - **So when I have proportioned him** completed him **and breathed** into him of My spirit) so he became alive. Adding the spirit to him is an honor for Adam, and the spirit is a subtle body by which a person lives through its penetration into him. **Then fall down to him in prostration** a prostration of greeting by bowing.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then when I have proportioned him and breathed into him of My [created] spirit**, God Almighty says: Then when I have proportioned his creation, adjusted his form, and breathed into him of My spirit, it was said: By that he meant: And breathed into him of My power.

Who said that?

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Abu Rawq, on the authority of Al-Dahhak, **And I breathed into him of My spirit**, he said: of My power.

Then fall down in prostration to him. He says: So prostrate to him and fall down in prostration to him.

Tafsir al-Qurtubi

Then when I have proportioned him <if>refers the past to the future, because it is similar to conditional letters and their answer is the same as its answer, i.e. I created him. **And breathed into him of My spirit** i.e. from the spirit that I possess and no one else possesses. This is the meaning of the addition, and this meaning has already been mentioned in detail in <An-Nisa'> in His statement about Jesus, **and a spirit from Him** (An-Nisa': 171). **Then fall down to him in prostration** is in the accusative case as a state. This is a prostration of greeting, not a prostration of worship. This has already been mentioned in <Al-Baqarah>.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they

should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say**. In a narration from him: **The truth is from Me and I say the truth**. Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said**. This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased

Surat Sad 38:72

Then, when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.

with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

My [created] soul and brought him to life by breathing the soul into him, and adding him to Myself for his honor and purity. **Then fall down before him** so fall down before him. *Prostrate* in honor and reverence for him. This has already been discussed in Surat Al-Baqarah.

Fath al-Qadir

The meaning of 72- **Then when I have proportioned him** is I have shaped him in the image of a human being and his parts have become even. **And breathed into him of My [created] soul** meaning from the soul that I possess and no one else possesses. It was said that it is a representation, and there was no breathing or blowing into it. What is meant is making him alive after he had been inanimate with no life in him. We have already discussed this in Surat An-Nisa. **Then fall down to him in prostration** is a command from the verb **to fall**, and the accusative of *prostrating* is in the state of circumstance. Prostration here is the prostration of greeting, not the prostration of worship. This was already explained in Surat Al-Baqarah.

Tafsir al-Baghawi

72. **And when I have proportioned him**, I have completed his creation, **and breathed into him of My [created] soul**, **then fall down to him in prostration**.

Tafsir al-Baidawi

72- **Then when I have proportioned him** I have perfected his creation. **And have breathed into him of**

Surat Sad 38:73

So the angels prostrated, all of them together.

Tafsir al-Jalalayn

73 - **Then the angels prostrated, all of them together**

This contains two confirmations.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So the angels prostrated themselves all together**, means that when they mentioned him, then when God created that human being, who is Adam, and breathed into him of His spirit, all the angels prostrated themselves to him all together. By that, he means: the angels who are in the heavens and the earth.

Tafsir al-Qurtubi

Then the angels prostrated, all of them together. That is, they obeyed the command and prostrated to him in submission to him and to glorify God by glorifying Him.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say**. In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said**. This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and

Surat Sad 38:73

So the angels prostrated, all of them together.

truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

73- **So the angels prostrated themselves**. There is an omission in the speech indicated by the letter *fa*, and the meaning is: So He created him, proportioned him, and breathed into him of His spirit, so the angels prostrated themselves to him. His statement, **All of them**, indicates that they prostrated all together and not one of them remained. His statement, **All together**, indicates that they gathered to prostrate at the same time. The first is for the purpose of encompassing, and the second is for the purpose of gathering.

Al-Kashshaf says: They both indicate that they prostrated to the last one, not a single angel remained who did not prostrate, and that they prostrated all at the same time, not separated at different times. It was said that he emphasized it with two emphasises to exaggerate the generalization.

Tafsir al-Baghawi

73. **Then the angels prostrated, all of them together.**

Tafsir al-Baidawi

73- **Then the angels prostrated, all of them together.**

Surat Sad 38:74

Except Iblis, he was arrogant and was among the disbelievers.

Tafsir al-Jalalayn

74 - **Except Iblis** he is the son of the jinn who was among the angels **he was arrogant and was among the disbelievers** in the knowledge of God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

Except Iblis, he was arrogant. He says: other than Iblis, for he did not prostrate, he was too arrogant to prostrate to Him out of pride and arrogance. **And he was among the disbelievers.** He says: And because of his arrogance towards his Lord and his disobedience to His command, he was among those who disbelieved in God's prior knowledge, so he denied His Lordship and rejected what he was required to acknowledge of Him in terms of submitting to Him in obedience.

As Abu Kuraib told us, he said: Abu Bakr said about **Except Iblis, he was arrogant and was among the disbelievers.** Ibn Abbas said: He was among the disbelievers in the knowledge of God.

Tafsir al-Qurtubi

Except Iblis. He refused to prostrate to him out of ignorance that prostrating to him is an act of obedience to God, and being arrogant about obeying God is disbelief. Therefore, he was among the disbelievers due to his arrogance toward the command of God Almighty. We have already discussed this in detail in <Al-Baqarah>.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam

was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said:

Surat Sad 38:74

Except Iblis, he was arrogant and was among the disbelievers.

It is only a reminder to the worlds, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

74- **Except Iblis** The exception is connected on the assumption that he was described with the attributes of the angels and was included among them, so they overcame him, or it is disconnected based on what is apparent of him not being included among them: that is, but Iblis **was arrogant** that is, he refused to prostrate due to his ignorance that it was an act of obedience to God, *and* his arrogance was the arrogance of disbelief, therefore **he was among the disbelievers** that is, he became one of them due to his disobedience to God's command and his arrogance in refusing to obey Him, or he was among the disbelievers in the knowledge of God, the Most High. We have already discussed this in full in Surat Al-Baqarah, Al-A'raf, Bani Isra'il, Al-Kahf, and Ta-Ha.

Tafsir al-Baghawi

74. **Except Iblis, he was arrogant and was among the disbelievers.**

Tafsir al-Baidawi

74- **Except Iblis, he was arrogant.** He became arrogant. **And he was** and became. **One of the disbelievers** by denying the command of God Almighty and being too arrogant to obey, or he was one of them in the knowledge of God Almighty.

Surat Sad 38:75

He said, **O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant or were you among the haughty?**

Tafsir al-Jalalayn

75 - He said, O Iblis, what prevented you from prostrating to that which I created with My hands? That is, you took charge of creating it. This is an honor for Adam, for God took charge of creating every creature. **Were you too arrogant to prostrate?** Now, this is a question of rebuke. **Or were you among the haughty ones?** The arrogant ones, so you were too arrogant to prostrate because you were among them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **God said** to Iblis, when he did not prostrate to Adam, and disobeyed His command: **O Iblis, what prevented you from prostrating?** He says: What prevented you from prostrating? **When I created with My hands?** He says: To the creation of My hands. God Almighty informs us of this that He created Adam with His hands.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us: Ubayd Al-Maktab told me: I heard Mujahid narrating on the authority of Ibn 'Umar, who said: God created four things with His hand: the Throne, Eden, the Pen, and Adam. Then He said to each thing, *Be*, and it was.

And His saying, **You were too arrogant**, means that He is saying to Satan: You were too proud to prostrate to Adam, so you refrained from prostrating to him out of arrogance towards him, and you were not among the arrogant and lofty ones before that. **Or were you among the lofty ones?** He is saying: Or were you like that before, with arrogance and haughtiness towards your Lord?

Tafsir al-Qurtubi

God the Almighty says: **He said, 'O Iblis, what prevented you from prostrating to what I created with My hands?'** That is, turned you away and obstructed you from prostrating to what I created with My hands. He attributed His creation to Himself to honor Him, even though He is the Creator of everything. This is just as He attributed to Himself the soul, the house, the she-camel, and the mosques. So He addressed people in a manner they recognize in their dealings, for the leader of created beings does not do anything with his hand except out of respect and honor. So the hand is mentioned here with this meaning. Mujahid said: The hand here means confirmation and connection, its metaphor is for what I created, like His statement: **And the Face of your Lord will remain**

(Al-Rahman: 27), meaning your Lord will remain. It was said: The simile of the hand in God's creation is evidence that it does not mean blessing, strength, and power, but rather they are two of His attributes. It was also said: What is meant by the hand is power. It is said: I have no hand in this matter. I have no hands to carry a heavy load. This is indicated by the consensus that creation does not occur except through power. The poet said:

I endured from Afra what neither I nor the mountains could bear.

It was said: **When I created with My hands** when I created without an intermediary. **Were you arrogant** that is, about prostrating, **Or were you among the exalted** that is, the arrogant towards your Lord. Muhammad bin Saleh read on the authority of Shibl on the authority of Ibn Kathir and the people of Mecca, **When I created with My hands, I was arrogant** with the alif connected as a predicate, and *Amm* is disconnected with the meaning of *rather* like: **Or do they say he invented it** and the like. And whoever asks a question, then *Amm* is equivalent to the question mark, and it is a confirmation and a rebuke. That is, were you arrogant with yourself when you refused to prostrate to Adam, or were you among the people who are arrogant, so you were arrogant for this.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You**

He said, "O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant or were you among the haughty?"

have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few. These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say**. In a narration from him: **The truth is from Me and I say the truth**. Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said**. This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and

truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

Then God, the Exalted, asked him about the reason for his abandonment of the prostration that He had commanded him to do, so 75- **He said, 'O Iblis, what prevented you from prostrating to that which I created with My hands?'** That is, what turned you away and prevented you from prostrating to that which I created without an intermediary, and added its creation to Himself as an honor and glorification of it, although He, the Exalted, is the Creator of everything, who added to Himself the soul, the house, the she-camel, and the mosques. Mujahid said: The hand here means emphasis and connection metaphorically, like His saying: **And the Face of your Lord will remain**. It was said that He meant by the hand power, it is said: I have no hand in this matter, and I have no two hands for it: meaning power, and from this is the saying of the poet:

I endured from Dhulfa what I had no hand in, nor did the mountains have the hand in it.

It was said that the dual form of the word *hand* is to indicate that it does not mean strength and power, but rather to indicate that they are two of His attributes, glory be to Him. And what is in His statement **when you created** is the verbal noun or the relative pronoun. Al-Jahdary read *when* with emphasis and a fat-ha on the lam as an adverb meaning when, as Abu Ali Al-Farsi said. And *hand* was read in the singular as *astakbarat* **I became arrogant**. The majority read it with a question mark, which is a question of rebuke and reprimand, and *am* is connected. Ibn Kathir, in a narration from him, and the people of Mecca read it with an alif of connection. It is possible that the question is intended, in which case it agrees with the first reading, as in the saying of the poet:

Do you leave the neighborhood or innovate?

And the other said:

Seven or eight throwing of the coals?

It is possible that it is pure report without the intention of questioning, so it is a disconnected *umm*, and the meaning is: you were too arrogant to prostrate which you were commanded to do, rather **you were among the high ones**, meaning those who deserve to be above obeying God's command and are above that. And it was said that the meaning is: you were too arrogant to prostrate now, or have you always been among the people who are too arrogant to do that?

Tafsir al-Baghawi

75. He said, 'O Iblis, what prevented you from prostrating to that which I created with My hands? You were arrogant.' An interrogative alif that came before the alif of connection. **Or were you among the exalted?** An arrogant question, a question of rebuke and denial. He says: Did you feel arrogant to the point that you refused to prostrate? Or were you among the people who are arrogant, so you were too arrogant to prostrate because you were among them?

Tafsir al-Baidawi

75- He said, O Iblis, what prevented you from prostrating to that which I created with My hands? I created him with Myself without any mediation such as a father or mother, and the call to attention to the additional power and difference in action in His creation. It was read as monotheism and the order of the denial of Him to indicate that He is the one who calls for glorification, or that He is the one who clung to it in abandoning it, and it is not suitable as a deterrent, since the master may use some of His slaves for others, especially since He has additional privilege. **Were you arrogant, or were you among the exalted?** You were arrogant without deserving it, or were you among those who were exalted and deserved superiority. It was said that you were arrogant now, or you have always been among the arrogant. It was read **were arrogant** without the hamza indicating *or* to it, or in the sense of informing.

Surat Sad 38:76

He said, "I am better than him. You created me from fire and created him from clay."

Surat Sad 38:76

He said, "I am better than him. You created me from fire and created him from clay."

Tafsir al-Jalalayn

76 - (He said, "I am better than him. You created me from fire and created him from clay.")

Tafsir al-Suyuti

Tafsir al-Tabari

"He said, 'I am better than him. You created me from fire.'" God Almighty says: Iblis said to his Lord: I did that and did not prostrate to the one you ordered me to prostrate to because I am better than him and you were better because you created me from fire and created him from clay, and fire eats clay and burns it, so fire is better than him. He says: I did not do that out of arrogance towards you, nor because I was among the exalted, but I did it because I am more noble than him. This is a rebuke from God to the polytheists who disbelieved in Muhammad, may God bless him and grant him peace, and refused to submit to him and follow what he brought them from God, out of arrogance to follow a man from among them when they said, **Has the Reminder been sent down to him from among us? And is this not a human being like yourselves?** So God, the Exalted, related to them the story of Iblis and his destruction for his arrogance in refusing to prostrate to Adam, claiming that he was better than him, because he was created from fire, while Adam was created from clay, until he became a cursed devil, and God's curse was justified upon him. He is warning them with this that they deserve, through their arrogance towards Muhammad and their denial of what he brought them from God, out of envy and arrogance, the curse and wrath that Iblis deserved for his arrogance in refusing to prostrate to Adam.

Tafsir al-Qurtubi

The Almighty said: **He said, 'I am better than him.'** Al-Farra' said: Some Arabs say, **I am better than him and more evil than him.** This is the original form, except that it was omitted due to frequent use. **You created me from fire and created him from clay.** He preferred fire over clay, and this was due to his ignorance, because substances are homogeneous, so he drew an analogy and made a mistake in the analogy. This was explained in <Al-A'raf>.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat

Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

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God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty

has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

And sentence 76 - **He said, 'I am better than him'** is a resumption of the answer to an implied question. The accursed one claimed for himself that he is better than Adam, and within his statement is that it is not appropriate for a superior person to prostrate to a inferior person. Then he justified his claim that he is better than him by saying: **You created me from fire and created him from clay**. And in his claim that the element of fire is more noble than the element of clay. And he went on to say that fire is like a servant to the element of clay: if it is needed, it is summoned just as a servant is summoned, and if it is not needed, it is expelled. Also, clay takes over fire and extinguishes it, and also it does not exist except with what originates from the element of earth. In any case, Adam was honored and dignified with a dignity that is unmatched by any of the noble elements, and that is because God created him with His own hands and breathed into him from His spirit, and substances are in themselves homogeneous, but it was only honored by one of their accidents.

Tafsir al-Baghawi

76. He said, "I am better than him. You created me from fire and created him from clay."

Tafsir al-Baidawi

76- **He said, 'I am better than him.'** This is an indication of the obstacle, and his saying, **You created me from fire and created him from clay** is evidence of this, and we have already discussed it.

Surat Sad 38:77

He said, "Then get out of it, for indeed, you are expelled."

Surat Sad 38:77

He said, **Then get out of it, for indeed, you are expelled.**

Tafsir al-Jalalayn

77 - **He said, Then get out of it**, from Paradise, and it was said from the heavens, **for indeed, you are expelled.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to Satan: **Then get out of it**, meaning from Paradise, **for you are expelled.** He says: For you are a criminal to the people, cursed and reviled.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Then get out of it, for you are expelled**, he said: The expelled means the accursed.

It was narrated on the authority of Al-Maharibi, on the authority of Juwaybir, on the authority of Al-Dahhak, with a similar chain of transmission.

Tafsir al-Qurtubi

He said, 'Then get out of it,' meaning from Paradise, **'for you are expelled,'** meaning you are stoned by the stars and meteors.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and

expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds,** meaning the Qur'an is a reminder to all those charged with it from mankind

and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

And the sentence 77 - **He said, 'Then get out of it'** is a new sentence like the one before it, meaning get out of Paradise or from the group of angels. Then he explained his command to get out by saying: **For indeed, you are expelled**, meaning you are stoned by the stars and banished from all good.

Tafsir al-Baghawi

77. "He said, 'Then get out of it,' meaning: from Paradise, and it was said: from the heavens. Al-Hasan and Abu Al-Aaliyah said: meaning from the creation in which you are. Al-Husayn ibn Al-Fadl said: This is a correct interpretation because Iblis acted arrogantly and took pride in his creation, so God changed his creation, so he became black and ugly after having been beautiful, "for indeed, you are expelled, **banished**.

Tafsir al-Baidawi

77- He said, 'Then get out of it'" from Paradise or from the sky, or from the royal image. "For you are expelled" expelled from mercy and the place of honor.

Surat Sad 38:78

And upon you is my curse until the Day of Judgment.

Surat Sad 38:78

And upon you is my curse until the Day of Judgment.

Tafsir al-Jalalayn

78 - **And upon you is My curse until the Day of Judgment** The punishment

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And upon you is my curse**, means: And upon you is my expulsion from Paradise **until the Day of Judgment**, meaning: until the day when the servants are punished and held accountable.

Tafsir al-Qurtubi

And upon you is My curse meaning My expulsion and banishment from My mercy **until the Day of Judgment** is a definition of his persistence in disbelief because the curse is cut off at that time, then with his entering the Fire the fulfillment of the curse becomes clear.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he

rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say**. In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said**. This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you**

with it and whomever it reaches, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

78- **And upon you is My curse until the Day of Judgment.** That is, My expulsion of you from mercy and My distancing you from it, and the Day of Judgment is the Day of Recompense. So God Almighty informed us that this language will continue for him and will be permanent upon him as long as the world exists, then in the Hereafter he will encounter the types of torment, punishment, and wrath of God that he deserves. What is not meant is that the curse will be removed from him in the Hereafter, rather he is cursed forever. However, since he will have in the Hereafter something that will make him forget the curse and be distracted from it when he falls into it, it is as if it did not exist alongside what he will be in.

Tafsir al-Baghawi

78. **And upon you is my curse until the Day of Judgment.**

Tafsir al-Baidawi

78- **And upon you is My curse until the Day of Judgment.**

Surat Sad 38:79

He said, "My Lord, then reprieve me until the Day they are resurrected."

Surat Sad 38:79

He said, **My Lord, then reprieve me until the Day they are resurrected.**

Tafsir al-Jalalayn

79 - He said, **My Lord, then reprieve me until the Day they are resurrected** meaning the people.

Tafsir al-Suyuti

Tafsir al-Tabari

He said, '**My Lord, then respite me until the Day they are resurrected.**' God Almighty says: Ilyas said to his Lord, **My Lord, since You have cursed me and expelled me from Your garden, then respite me,** meaning: then delay my term and do not destroy me, **until the Day they are resurrected,** meaning: until the day You resurrect Your creation from their graves.

Tafsir al-Qurtubi

He said, '**My Lord, then reprieve me until the Day they are resurrected.**' The cursed one wanted not to die, but he did not respond to that, and he postponed it until the appointed time, which is the day on which creation will die, so he postponed it until it was done out of negligence.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and

banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds,** meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata'

Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

79- He said, **'My Lord, then reprieve me until the Day they are resurrected.'** This is a new sentence as was mentioned before it: meaning, give me respite and do not hasten me until the Day they are resurrected: meaning, Adam and his descendants.

Tafsir al-Baghawi

79. He said, **My Lord, then reprieve me until the Day they are resurrected.**

Tafsir al-Baidawi

79- He said, **My Lord, then grant me respite until the Day they are resurrected.**

Surat Sad 38:80

He said, "Then you are among those given respite."

Surat Sad 38:80

He said, **Then you are among those given respite.**

Tafsir al-Jalalayn

80 - **He said, Then you are among those given respite.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God said to Satan: You are one of those whom I have given respite until the appointed time, and that is the time that God has set as the term for his destruction.

Tafsir al-Qurtubi

He said, 'Then you are among those given respite.'

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You**

have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few. These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

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Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

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Fath al-Qadir

80- **He said, 'Then you are among those given respite.'**
That is, those given respite.

Tafsir al-Baghawi

80. **He said, 'Then you are among those given respite.'**

Tafsir al-Baidawi

80- He said, **Then you are among those given respite.**

Surat Sad 38:81
until the Day of the Appointed Time

Surat Sad 38:81

until the Day of the Appointed Time

Tafsir al-Jalalayn

81 - **until the Day of the Appointed Time** the time of the first blast

Tafsir al-Suyuti

Tafsir al-Tabari

I have previously explained the time for that, despite the differences among scholars regarding it.

Tafsir al-Qurtubi

Until the appointed time.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

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the Day of Resurrection, I will surely destroy his descendants, except for a few. These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds,** meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds,** he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches,** and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time,** and His words: **And you will surely know its report,** meaning its information and truthfulness, **after a while,** meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of

Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

81- **Until the Day of the Appointed Time** which God has determined for the annihilation of creation, which is at the last blast, and it was said that it is the first blast. It was said that Satan only asked for respite until the Day of Resurrection in order to escape death, because if he is given respite until the Day of Resurrection, he will not die before the Resurrection, and when the Resurrection comes, he will not die, and at that time he will escape death. So he was answered with something that nullifies his desire and defeats his purpose, which is respite until the Day of the Appointed Time, which is what God knows and no one else knows.

Tafsir al-Baghawi

81. **Until the appointed time**, which is the first blast.

Tafsir al-Baidawi

81- **Until the appointed time**. This was explained in Al-Hijr.

Surat Sad 38:82

He said, "Then, by Your might, I will surely mislead them all."

Surat Sad 38:82

He said, **Then, by Your might, I will surely mislead them all.**

Tafsir al-Jalalayn

82 - **He said, By Your might, I will surely mislead them all.**

Tafsir al-Suyuti

Tafsir al-Tabari

And He said, **By Your might, I will surely mislead them all.** God Almighty says: Iblis said: By Your might, meaning by Your power, authority, and dominance over all of Your creation, **I will surely mislead them all.** He says: I will surely mislead all of the children of Adam.

Tafsir al-Qurtubi

He said, 'By Your glory, I will surely mislead them all.' When he expelled him because of Adam, he swore by the glory of God that he would mislead the children of Adam by beautifying desires and introducing doubts into them. So the meaning of **I will surely mislead them** is that I will call them to sins. And he knew that this would only lead to temptation, and that no one would corrupt except someone who would not be reformed if he had not been tempted.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him

Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds,** meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the

authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

When the accursed one heard God's respite for him until that time 82- **He said, 'By Your might, I will surely mislead them all.'** So he swore by God's might that he would mislead the children of Adam by beautifying desires for them and introducing doubts into them until they all became misguided.

Tafsir al-Baghawi

82. He said, **By Your might, I will surely mislead them all.**

Tafsir al-Baidawi

82- He said, **By Your might** by Your power and might. **I will surely mislead them all.**

Surat Sad 38:83

Except for Your chosen servants among them.

Surat Sad 38:83

Except for Your chosen servants among them.

Tafsir al-Jalalayn

83 - **Except for Your chosen servants among them** the believers

Tafsir al-Suyuti

Tafsir al-Tabari

Except for Your sincere servants among them. He says: Except for those among them whom You have made sincere in Your worship, and whom You have protected from My misguidance, so You have not given me any power over them, for I am not able to misguide or lead them astray.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He said: 'By Your might, I will mislead them all.'" He said: The enemy of God knew that he had no might.

Tafsir al-Qurtubi

That is why He said: **Except for Your chosen servants among them**, meaning those whom You have devoted to Your worship and protected from Me. This has already been explained in <Al-Hijr>.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and

brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan

Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

Then when He knew that his plot would only succeed against his followers and parties from among the people of disbelief and sin, He excepted those whom He was unable to misguide and could not find a way to mislead, saying: 83- **Except Your chosen servants among them**. That is, those whom You have devoted to Your obedience and protected from the accursed Satan. The interpretation of these verses has been presented previously in Surat Al-Hijr and elsewhere. Here He swore by the might of God, and in another place He swore by His saying, **Because You have misled me**. There is no contradiction between the two oaths, for His misleading him is an effect of His might, glory be to Him.

Tafsir al-Baghawi

83. **Except for Your chosen servants among them.**

Tafsir al-Baidawi

83- **Except for Your servants among them, the sincere ones** whom God has made sincere in His obedience and protected from misguidance, or who have made their hearts sincere to God, according to the two readings.

Surat Sad 38:84

He said, "Then the truth, and the truth I say."

Surat Sad 38:84

He said, **Then the truth, and the truth I say.**

Tafsir al-Jalalayn

84 - **He said, The truth is, and the truth I say** by placing both of them in the accusative case and raising the first and placing the second in the accusative case, so he placed it in the accusative case with the verb after it, and placing the first in the accusative case was said to be with the verb mentioned, and it was said to be with the source, meaning the truth is more deserving, and it was said to remove the letter of the oath and raise it as a subject with the predicate deleted, meaning the truth is from me, and it was said the truth is my oath and the answer to the oath

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of the statement, **He said, 'Then the truth, and the truth I say.'** Some of the people of Hijaz and most of the Kufians read it by raising the first *truth* and placing the second in the accusative case. There are two views regarding raising the first *truth*, when it is read in this way: One of them is raising it with the pronoun **God the Truth**, or **I am the Truth and I say the Truth**. The second: That it is raised by interpreting the statement, **I will fill**. In this case, the meaning of the statement would be, **Then the truth is that I will fill Hell with you**, just as one says, **A sincere resolve to come to you**. So, he raised the resolve by interpreting **I will come to you**, because its interpretation is that I will come to you, just as He said, **Then it occurred to them, after they had seen the signs, to imprison him**. So, his statement, **It occurred to them**, must have a raised subject, and it is implied in meaning. This was read by the majority of the reciters of Medina and Basra, and some of the Meccans and Kufians, with both the first and second haqq in the accusative case, meaning, **Indeed, I will fill Hell and I say the truth**. Then the definite article was added to it, and it is in the accusative case, because if they enter the meaning of the statement and leave it, then it is the same, just as it is the same when they say, **Praise be to God**, and praise be to God according to them when it is in the accusative case. It may be possible that it is in the accusative case by way of enticement, meaning, **Adhere to the truth and follow the truth**. The first is more likely because it is an address from God to Satan about what He will do to him and his followers.

The first and most correct of the sayings on this matter, in my opinion, is to say: They are two readings that are widespread in the readings of the regions, so whichever one the reader recites, he is correct, because their two meanings are correct.

As for the second right, there is no difference in its accusative among the readers of all the countries,

meaning: I say the truth.

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

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Al-A'mash, on the authority of Mujahid, regarding His statement, **Then the truth, and the truth I say**, God says: I am the truth, and the truth I say.

It was narrated on the authority of Ibn Abi Zaydah, on the authority of Ibn Jurayj, on the authority of Mujahid: **The truth is from me, and I say the truth**. God says: The truth is from me, and I say the truth.

Ahmad bin Yusuf told us: Al-Qasim told us: Hajjaj told us, on the authority of Harun, who said: Abaan bin Taghlib told us, on the authority of Talha Al-Yami, on the authority of Mujahid, that he read it as **the truth** in the nominative case, and **the truth I say** in the accusative case, and he said: God says: I am the truth, and the truth I say.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Then the truth, and the truth I say**, he said: An oath by which God swore.

Tafsir al-Qurtubi

God the Almighty says: **He said, 'Then the truth, and the truth I say.'** This is the reading of the people of the Two Sacred Sanctuaries, the people of Basra, and Al-Kisa'i. Ibn Abbas, Mujahid, Asim, Al-A'mash, and Hamzah read the first in the nominative case. Al-Farra' allowed the genitive case for it. There is no disagreement regarding the second, as it is accusative because of <I say>. The first is accusative by enticement, meaning, follow the truth and listen to the truth, and the second by making the statement based on it. It was said that it means I will establish the truth, meaning I will do it. Abu Ali said: The first truth is accusative by an implied verb, meaning, God will establish the truth, or by an oath and the preposition was omitted, as you say, **By God, I will do it**. Its meaning is: He said, 'By the truth, which is God the Almighty, he swore by himself. <And the truth I say> is a clause that intervenes between the oath and what is sworn to, and it is to emphasize the story. If the truth is made accusative by an implied verb, then <I will fill> would mean an oath. Al-Farra' and Abu Ubaid permitted the word *al-Haqq* to be in the accusative case with the meaning **indeed, I will fill Hell**, but this is a mistake according to a group of grammarians. It is not permissible to say **Zayd, I will strike** because what follows the lam is cut off from what precedes it, so it does not act on it. The meaning of their statement is **I will fill Hell** indeed. Whoever raises *al-Haqq* raises it by initiation, meaning **I am the truth** or **the truth is from me**. They both narrated from Mujahid. It is permissible for the meaning of **this truth** to be in the accusative case. A third opinion, according to the school of thought of Sibawayh and al-Farra', is that the meaning of **indeed**,

I will fill Hell is indeed, I will fill Hell. There are two opinions regarding the genitive case, which are the readings of Ibn al-Samiq' and Talhah ibn Musarriif. One of them is that it is based on the deletion of the letter of oath. This is the opinion of al-Farra', who said, **God, the Almighty, I will do it.** Sibawayh permitted something like this, but Abu al-Abbas made a mistake in it and did not permit the genitive case because the letters of genitive case are not implied. The other opinion is that the letter *fa* replaces the letter of oath, as they recited:

Like you, I am pregnant and breastfeeding

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them

both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds,** meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds,** he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches,** and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time,** and His words: **And you will surely know its report,** meaning its information and truthfulness, **after a while,** meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while,** Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

Sentence 84 - **He said, 'The truth is, and I say the truth'** is a new sentence like the sentences before it. The majority of scholars have read the word *truth* in the accusative case in both instances as if it were what was sworn by, from which the letter of the oath was deleted, so it was in the accusative case, or they are in

Surat Sad 38:84

He said, "Then the truth, and the truth I say."

the accusative case for the purpose of enticement: i.e.,
adhere to the truth, or they are two sources
emphasizing the content.

Tafsir al-Baghawi

84. **He said, 'Then the truth, and the truth I say.'** Asim, Hamza, and Ya'qub read: **The truth**, raising the qaf as the subject, and its predicate is omitted, meaning: the truth is from me, and the second is in the accusative case, meaning: and I say the truth. This was said by Mujahid. The others read them both in the accusative case, and they differed as to their interpretation. It was said: The first is in the accusative case to encourage, as if he said: adhere to the truth, and the second is to impose the statement upon it, meaning: I say the truth. It was also said: the first is an oath, meaning, 'By the truth, which is God, the Almighty,' so it was in the accusative case by removing the preposition, which is the letter of description, and the second is in the accusative case by imposing the statement upon it. It was also said: the second is a repetition of the oath, God swore by Himself.

Tafsir al-Baidawi

84- **He said, 'Then the truth, and the truth I say.'** That is, the truth is the truth and I say it. It was said that the first truth is the name of God, which was placed in the accusative case by deleting the letter of the oath, as in His saying:

You must pledge allegiance to God

And his answer.

Surat Sad 38:85

I will surely fill Hell with you and those of them who follow you, all together.

Tafsir al-Jalalayn

85 - I will fill Hell with you with your offspring and with those who follow you among them all of mankind all together

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, I will fill Hell with you, means that He is saying to Satan: I will fill Hell with you and with all of the children of Adam who follow you.

Tafsir al-Qurtubi

I will fill Hell with you meaning yourself and your offspring and with those who follow you from among the children of Adam all together.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: By Your might, I will surely mislead them all,

except for Your chosen servants among them. Just as the Almighty said: Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few. These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.' A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that I am the truth and the truth I say. In a narration from him: The truth is from Me and I say the truth. Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore I said. This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'

Say, I do not ask of you any reward for it, nor am I of the pretenders. It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. And I am not of those who pretend. That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: It is only a reminder to the worlds, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: to the worlds, he said: the jinn and mankind. This noble verse is like the words of God Almighty: to warn you with it and whomever it reaches, and like His words: And whoever disbelieves in it from the parties - the Fire is his promised time, and His words: And you will surely know its report, meaning its information and truthfulness, after a while, meaning soon. Qatada said:

I will surely fill Hell with you and those of them who follow you, all together.

after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

His saying: 85- **I will fill Hell**. Ibn Abbas, Mujahid, Al-A'mash, Asim, and Hamzah read the first with a nominative case and the second with a nasb case. The first was raised as a subject and its predicate is understood: i.e., the truth is from me, or the truth is me, or its predicate is to fill, or it is the predicate of a deleted subject. As for the accusative case of the second, it is due to the verb mentioned after it: i.e., and I say the truth. Al-Farra' and Abu Ubaid permitted it to be accusative with the meaning of truly I will fill Hell. It was objected to them that what follows the lam is disconnected from what precedes it. It was narrated from Sibawayh and Al-Farra' also that the meaning is truly that Hell will be filled. It was narrated from Ibn Abbas and Mujahid that they read it with a nasb case. The first was raised as mentioned above, and the second was raised as a subject, and its predicate is the sentence mentioned after it, and the antecedent is deleted. Ibn Al-Sameefa' and Talhah bin Masraf read it with their khaludh, assuming it is a letter of oath. Al-Farra' said: As God Almighty says, **I will surely do such-and-such**. Abu al-Abbas Tha'lab made a mistake and said: The accusative case is not permissible with an implied meter. The phrase **I will fill Hell** is the answer to the oath according to the reading of the majority, and the phrase **and the truth I say** is parenthetical between the oath and its answer. The meaning of **from you** is from your kind of devils, **and from those who followed you among them** means from the descendants of Adam, so they obeyed you when you called them to misguidance and error. **All together** is an emphasis on the conjoined and the conjoined to it: that is, I will fill it with devils and their followers, all of them.

say like his saying: **I did not do all of it**. And in the genitive case with the omission of the letter of the oath in the first and the narration of the word of the oath in the second for emphasis, and it is permissible in it if the first is involved and with the nominative and genitive of the first and the accusative of the second and its derivation is based on what we mentioned, and the pronoun in **from them** is for the people since the speech is about them and what is meant by **from you** is from your kind to include the devils, and it was said for the two heavy things and all together with emphasis for him or for the two pronouns.

Tafsir al-Baghawi

85. **I will fill Hell with you and those who follow you, all together.**

Tafsir al-Baidawi

85- **I will surely fill Hell with you and those who follow you from among them, all together.** And what is between them is an objection, and according to the first, it is an omitted answer, and the sentence is an explanation of **the truth** that is said. Asim and Hamza read the first in the nominative case as the subject, meaning the truth is my right hand or my oath, or the predicate, meaning I am **the truth**. And they read it in the nominative case with the pronoun deleted from I

Surat Sad 38:86

Say, I do not ask of you any reward for it, nor am I of the pretenders.

Tafsir al-Jalalayn

86 - (Say: I do not ask you for it) for conveying the message of reward for making **and I am not of those who fabricate** the Qur'an on my own.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Say, 'I do not ask of you for it any reward,'** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the polytheists of your people, who say to you, **Was the Reminder sent down to him from among us?** I do not ask of you for this Reminder, which is the Qur'an that I have brought to you from God, any reward, meaning a reward and recompense. **And I am not of those who fabricate,** He says: I am not of those who fabricate and invent, so you say, **This is nothing but a lie that he fabricated,** and **This is nothing but an invention.**

Yunus told me, saying: Ibn Wahb told us, saying: Ibn Zayd said, regarding His statement, **Say, 'I do not ask you for any reward for it, nor am I of those who pretend,'** he said: I do not ask you for any reward for the Qur'an that you give me anything, and I am not of those who pretend, guessing and making up things that God has not commanded me to do.

Tafsir al-Qurtubi

The Almighty said: "Say: 'I do not ask of you for it any payment.'" That is, who was appointed to convey the revelation, and he used it as a metaphor for something not mentioned. It was said that it refers to His statement: **Was the Reminder sent down to him from among us?** (Surah Sad: 8) **And I am not of those who pretend.** That is, I do not pretend or conjecture about what I have not been commanded to do. Masruq narrated on the authority of Abdullah ibn Mas'ud who said: "Whoever is asked about something he does not know should say: I do not know, and do not pretend, because saying I do not know is knowledge. And God the Almighty said to His Prophet (peace and blessings of God be upon him): "Say: 'I do not ask of you for it any payment, nor am I of those who pretend.'" And it was narrated on the authority of the Messenger of God (peace and blessings of God be upon him): "The one who pretends has three signs: he disputes with those above him, undertakes what he cannot attain, and says what he does not know." Al-Daraqutni narrated from the hadith of Nafi' from Ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) set out on one of his journeys. He traveled at night and they passed by a man sitting by his

watering place. Umar said to him: O owner of the watering place, did the wild beasts rave in your watering place last night? The Prophet (peace and blessings of God be upon him) said to him: O owner of the watering place, do not tell him, for he is making an effort. They will have what they carry in their bellies, and for us what remains is a drink and purification. In Al-Muwatta', from Yahya ibn Abd al-Rahman ibn Hatib: Umar ibn al-Khattab set out with a group that included Amr ibn al-As until they came to a pool. Amr ibn al-As said: O owner of the pool, do wild beasts come to your pool? Umar said: O owner of the pool, do not tell us, for we come to the wild beasts and they come to us. Water has already been discussed in Surah Al-Furqan.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The**

Say, "I do not ask of you any reward for it, nor am I of the pretenders."

truth is from Me and I say the truth. Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said**. This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

Then God the Almighty commanded His Messenger to inform them that by calling to God he only wants to obey His command, not the fleeting worldly gain. He

said: 86- **Say, 'I do not ask of you for it any reward.'**

The pronoun in **for it** refers to conveying the revelation, which was not mentioned previously, but it is understood from the context. It was also said that it refers to what came before in His statement: **Was the message sent down to him from among us?** It was also said that the pronoun refers to the Quran. It was also said that it refers to calling to God in general, so it includes the Quran and other revelations and the words of the Messenger to God. The meaning is: I do not ask of you any reward that you would give me for it. **And I am not of the pretentious** so that I say what I do not know, as I call you to something other than what God has commanded me to call to. Pretending means affectation.

Tafsir al-Baghawi

86. "Say: I do not ask you for it," for conveying the message, **of reward**, making, **and I am not of those who fabricate**, making up the Qur'an on my own, and everyone who says something on his own is fabricating it.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: We entered upon Abdullah bin Masoud, and he said: O people, whoever knows something should say it, and whoever does not know should say: God knows best, for it is part of knowledge to say about what one does not know: God knows best. God Almighty said to His Prophet: "Say: I do not ask of you for it any reward, nor am I of the pretenders."

Tafsir al-Baidawi

86- **Say, 'I do not ask of you any reward for it.'** That is, for the Qur'an or conveying the revelation. **And I am not of those who pretend** Those who are described as being in a state of which they are not worthy, based on what you know of my condition, so I claim to be a prophet and recite the Qur'an.

Surat Sad 38:87

It is only a reminder to the worlds.

Tafsir al-Jalalayn

87 - /t that is, the Qur'an **is only a reminder** a lesson for the worlds for mankind, the jinn, and rational beings, excluding the angels.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to these polytheists among your al-Nas 114: /t meaning what is this Qur'an **is only a reminder** meaning: only a reminder from God for the worlds of jinn and mankind. Their Lord reminded them with the intention of saving those of them who believed in Him from destruction.

Tafsir al-Qurtubi

It is only a reminder meaning the Qur'an for the worlds of jinn and mankind.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say**. In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said**. This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it. Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds**, meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds**, he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches**, and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time**, and His words: **And you will surely know its report**, meaning its information and

Surat Sad 38:87

It is only a reminder to the worlds.

truthfulness, **after a while**, meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while**, Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

87- **It is only a reminder to the worlds**. That is, this Qur'an, or revelation, or what I am calling you to is only a reminder from God Almighty to the jinn and mankind. Al-A'mash said: **From the Qur'an, there is only an admonition to all of creation**.

Tafsir al-Baghawi

87. His saying, **It is**, what it is, meaning the Qur'an, **only a reminder**, an admonition, **for the worlds**, for all of creation.

Tafsir al-Baidawi

87- **It is only a reminder** a lesson. **For the worlds** for the two kinds of beings.

Surat Sad 38:88

And you will surely know its report after a while.

Tafsir al-Jalalayn

88 - **And you will surely know** O infidels of Mecca **the report of it** the report of his truthfulness **after a while** meaning on the Day of Resurrection. And *know* means **become familiar** and the *lam* is an implied oath lam meaning, by God.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And you will surely know its report after a while**, means: And you, O polytheists of Quraysh, will surely know its report, meaning: the report of this Qur'an, which is its information, meaning the truth of what is in it of promise and threat after a while.

And the people of interpretation said the same as we said about that.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you will surely know his report**, he said: This hadith is true, the report of what they denied. And it was said: His report is the true matter of Muhammad, may God bless him and grant him peace, that he is a prophet.

Then they differed about the duration of the time mentioned by God in this place: What is it, and what is its end? Some of them said: Its end is death.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And you will surely know its report after a while**: meaning after death. Al-Hasan said: O son of Adam, at death the certain report will come to you.

Some of them said: It ended on the day of Badr.

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And you will surely know its report after a while**, he said: The day of Badr.

Some of them said: The Day of Resurrection. Some of them said: Its end is the Resurrection.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you will surely know its report after a while**, he said: On the Day of Resurrection they will know the report of what they denied after a while in this world, which is the Day of Resurrection. And he recited, **For every report there**

is a appointed time, and you are going to know, he said: This is also the Hereafter, in which the truth will be established and falsehood will be nullified.

The most correct of the sayings in this regard is to say: God informed the polytheists who denied this Qur'an that they would know its report after a while, without any limit from Him for that time. He knew its report from among their living ones who lived until its truth became apparent and its authenticity was clear in this world. Some of them knew the truth of that through his destruction at Badr, and before that. And there is no limit for a time among the Arabs, that it does not exceed or fall short of it. So if that is the case, then there is no more correct statement about it than to say it as God said it, without restricting that to a specific time rather than another.

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: Ayoub told us: Ikrimah said: I was asked about a man who swore that he would not do such and such until a certain time. I said: Of the times there is a time that is not attained, and of the times there is a time that is attained. The time that is not attained is His statement, **And you will surely know its report after a while**, and the time that is attained is His statement, **It yields its fruit at all times by permission of its Lord**, and that is from the time the palm tree is cut down until the time it sprouts, and that is six months.

Tafsir al-Qurtubi

And you will surely know its report after a while meaning the report of the Reminder, which is the Qur'an, that it is true. <After a while>Qatadah said: After death. Az-Zajaj also said this. Ibn Abbas, Ikrimah, and Ibn Zayd said: It means the Day of Resurrection. Al-Farra' said: After death and before it. That is, so that the truth of what I say will become clear to you: <After a while>meaning in the new sentence, that is, when the swords of the Muslims take you. As-Suddi said: That was on the Day of Badr. Al-Hasan used to say: O son of Adam, at death the certain report will come to you. Ikrimah was asked about someone who swore that he would do such-and-such for a while. He said: There is a moment that you do not attain, like the statement of God the Almighty: **And you will surely know its report after a while** and there is a moment that you attain, like the statement of God the Almighty: **It yields its fruit at all times by permission of its Lord** (Ibrahim 14:25) from the harvesting of the palm trees until their blossoming is six months. This has been discussed previously in <Al-Baqarah>and <Ibrahim>, and praise be to God.

Tafsir Ibn Kathir

This story was mentioned by God, the Blessed and Exalted, in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, in Surat Al-Hijr, in Surat Al-Kahf, and here. It

And you will surely know its news after a while.

is that God, the Blessed and Exalted, informed the angels before creating Adam, peace be upon him, that he would create a human being from clay from altered black mud. He presented to them the command that when he finished creating and shaping him, they should prostrate to him out of honor, respect, and obedience to the command of God, the Almighty and Majestic. All the angels complied with that except for Iblis, and he was not one of them by race. He was from the jinn, but his nature and disposition betrayed him when he was most in need of it, so he refused to prostrate to Adam and argued with his Lord, the Almighty, about him and claimed that he was better than Adam, for he was created from fire and Adam was created from clay and fire is better than clay in his opinion. He erred in that and disobeyed the command of God, the Almighty, and disbelieved in that, so God, the Almighty, distanced him and humiliated him and expelled him from the door of His mercy and the place of his comfort and His holy presence. He named him Iblis to inform him that he had lost hope in mercy and brought him down from the sky, censured and banished to the earth. He asked God to grant him respite until the Day of Resurrection, so the Forbearing One, who does not hasten against those who disobey Him, granted him respite. But when he was secure from destruction until the Day of Resurrection, he rebelled and transgressed.

He said: **By Your might, I will surely mislead them all, except for Your chosen servants among them.** Just as the Almighty said: **Have you seen this one whom You have honored above me? If You should delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** These are the ones who are excluded in the other verse, which is the Almighty's saying: "Indeed, My servants - over them you have no authority. And sufficient is your Lord as Disposer of affairs."

And the saying of the Most High: **He said, 'Then the truth, and the truth I say, * I will surely fill Hell with you and those who follow you among them, all together.'** A group of them, including Mujahid, read it by raising the first *truth*. Mujahid explained it to mean that **I am the truth and the truth I say.** In a narration from him: **The truth is from Me and I say the truth.** Others read them both by lowering them. Al-Suddi said that it is an oath by which God swore **I said.** This verse is like the saying of the Most High: "But the word from Me will come true: I will surely fill Hell with jinn and people all together." And like the saying of the Most High: **He said, 'Go, and whoever follows you among them, indeed, Hell will be your recompense—an ample recompense.'**

Say, **I do not ask of you any reward for it, nor am I of the pretenders.** It is only a reminder to the worlds. And you will surely know its report after a while.

God the Almighty says: Say, O Muhammad, to these polytheists: I do not ask of you for this message and this advice any reward that you will give me from the goods of this worldly life. **And I am not of those who pretend.** That is, I do not want what God the Almighty has sent me with, nor do I seek any increase in it.

Rather, what I have been commanded to do, I have performed, neither adding to it nor deducting from it. Rather, I seek thereby the face of God the Almighty and the Hereafter. Sufyan al-Thawri said on the authority of al-A'mash and Mansur on the authority of Abu al-Duha on the authority of Masruq, who said: We came to Abdullah ibn Mas'ud, may God be pleased with him, and he said: O people, whoever knows something, let him say it, and whoever does not know, let him say, God knows best. For it is part of knowledge for a man to say, when he does not know, God knows best. God the Almighty said to your Prophet, may God bless him and grant him peace: "Say: I do not ask of you for it any reward, nor am I of those who pretend." They both narrated it from the hadith of al-A'mash, with it. And God the Almighty said: **It is only a reminder to the worlds,** meaning the Qur'an is a reminder to all those charged with it from mankind and jinn. This was said by Ibn Abbas, may God be pleased with them both. Ibn Abi Hatim narrated on the authority of his father on the authority of Abu Ghassan Malik ibn Ismail: Qays told us on the authority of Ata' Ibn Al-Sa'ib, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **to the worlds,** he said: the jinn and mankind. This noble verse is like the words of God Almighty: **to warn you with it and whomever it reaches,** and like His words: **And whoever disbelieves in it from the parties - the Fire is his promised time,** and His words: **And you will surely know its report,** meaning its information and truthfulness, **after a while,** meaning soon. Qatada said: after death. Ikrimah said: meaning on the Day of Resurrection. There is no contradiction between the two statements, for whoever dies has entered into the ruling of the Resurrection. Qatada said regarding the words of God Almighty: **And you will surely know its report after a while,** Al-Hasan said: O son of Adam, at death the certain report will come to you.

Fath al-Qadir

88- **And you will surely know,** O disbelievers, **its report,** that is, what it informed of and told of the call to God and His Oneness, the encouragement to Paradise, and the warning against the Hellfire, **after a while.** Qatada, Al-Zajaj, and Al-Farra' said: after death. Ikrimah and Ibn Zayd said: on the Day of Resurrection. Al-Kalbi said: whoever remains will know that when his matter becomes apparent and prominent, and whoever dies will know it after death. Al-Suddi said: that was on the Day of Badr.

Ibn Mardawayh narrated on the authority of Ibn Abbas, **When they dispute,** that the dispute is: **When your Lord said,** etc. Ibn Jarir, Ibn al-Shaykh in al-Azmah, and al-Bayhaqi narrated on the authority of Ibn Umar, who said: God created four things with His hand: the Throne, the Garden of Eden, the Pen, and Adam. Ibn Abi al-Dunya narrated in Sifat al-Jannah, Abu al-Shaykh in al-Azmah, and al-Bayhaqi in al-Asma' wa'l-Sifat, on the authority of Abd al-Hil ibn al-Harith, who said: The Messenger of God, may God bless him and grant him peace, said: "God created three things with His hand: He created Adam with His hand, wrote

the Torah with His hand, and planted Paradise with His hand." Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of Mujahid, regarding His statement, **Then the truth, and the truth I say**, that he said: I am the truth, I say the truth. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, "Say: 'What reward do I ask of you for it?'" He said: Say, O Muhammad, **What reward do I ask of you for it**, that I call you to, **of worldly goods**. In Bukhari, Muslim and others, it is narrated on the authority of Masruq who said: While a man was speaking in the mosque, he said among other things: **The Day the sky will bring forth a visible smoke**. He said: **A smoke that will be on the Day of Resurrection that will take away the hearing and sight of the hypocrites, and will take away the believers like a cold**. He said: "We got up and entered upon Abdullah while he was in his house. He was reclining, so he sat up straight and said: 'O people, whoever among you has knowledge, let him speak it, and whoever does not know, let him say, "God knows best." For it is part of knowledge for a scholar to say about what he does not know, **God knows best**. God the Almighty said to His Messenger (peace and blessings of God be upon him): **Say, 'I do not ask of you any reward for this, nor am I of the pretenders.'** Al-Bukhari narrated on the authority of Umar who said: **We were forbidden from making an effort**. Al-Tabarani, Al-Hakim and Al-Bayhaqi narrated on the authority of Salman who said: "The Messenger of God (peace and blessings of God be upon him) forbade us from making an effort for a guest."

Tafsir al-Baghawi

88. **And you will surely know**, you infidels of Mecca, **his report**, the report of his truthfulness, **after a while**, Ibn Abbas and Qatada said: after death. Ikrimah said: meaning the Day of Resurrection. Al-Kalbi said: whoever remains will know that when his matter becomes apparent and prominent, and whoever dies will know it after his death. Al-Hasan said: Son of Adam, at death the certain report will come to you.

Tafsir al-Baidawi

88- **And you will surely know its report** which is what it contains of promise and threat, or its truthfulness by doing that. **After a while** after death or on the Day of Resurrection or when Islam appears and it contains a threat.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Sad will have ten good deeds equal to the weight of every mountain that God subjected to David, and God will protect him from persisting in a small or great sin**.

Surat al-Zumar 39:1

The revelation of the Book is from God, the Exalted in Might, the Wise.

Surat al-Zumar 39:1

The revelation of the Book is from God, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

1 - **Download the Book** The Qur'an is the subject **from God** its predicate is **the Almighty** in His kingdom **the Wise** in His creation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **The revelation of the Book** which We sent down to you, O Muhammad, **is from God, the Exalted in Might** in His vengeance against His enemies, **the Wise** in His management of His creation, not from anyone else, so do not be in doubt about that. He raised His statement **the revelation** with His statement **from God**. The interpretation of the statement is: from God, the Exalted in Might, the Wise, the revelation of the Book. It is permissible to raise it by implying this, as it was said: **A Surah We have sent down** (al-Nur 24:1). However, raising it in His statement **the revelation of the Book** with what comes after it is better than raising a surah with what comes after it, because *tanzil* is a verb, but it is closer to being definite, since it is added to a definite noun, so raising it with what comes after it is good, but that is not good in a surah, because it is indefinite.

Tafsir al-Qurtubi

It is also called Surat Al-Ghuruf. Wahb ibn Munabbih said: Whoever wants to know the decree of God Almighty regarding His creation, let him recite Al-Ghuruf. It was revealed in Mecca according to Al-Hasan, Ikrimah, Ata', and Jabir ibn Zayd. Ibn Abbas said: Except for two verses that were revealed in Medina, one of them is **God has sent down the best statement** (al-Zumar 39:23) and the other is **Say, 'O My servants who have transgressed against themselves'** (al-Zumar 39:53). Others said: Except for seven verses from the verse **Say, 'O My servants who have transgressed against themselves'** (al-Zumar 39:53) to the last seven verses that were revealed about Wahshi and he was afflicted as follows. At-Tirmidhi narrated on the authority of Aisha that she said: "The Messenger of God (blessings and peace of God be upon him) would not sleep until he had recited Az-Zumar and Bani Israel." They are seventy-five verses. Some say seventy-two verses.

The Almighty's saying: **The revelation of the Book** is in the nominative case as a subject and its predicate is **from God, the Exalted in Might, the Wise**. It is also permissible for it to be in the nominative case meaning this is a revelation, as Al-Farra' said. Al-Kisa'i and

Al-Farra' also permitted *tanzeel* in the accusative case as a direct object. Al-Kisa'i said: meaning follow and recite **the revelation of the Book**. Al-Farra' said: it is for enticement like His saying: **The Book of God is upon you** (An-Nisa': 24) meaning the groups. The Book, the Qur'an, was called thus because it is written.

Tafsir Ibn Kathir

Interpretation of Surat Az-Zumar

It is Meccan

Al-Nasa'i said: Muhammad ibn al-Nadr ibn Musawar told us, Hammad told us, on the authority of Marwan Abu Lubaba, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, would fast until we would say: He does not want to break his fast, and he would break his fast until we would say: He does not want to fast. And he, may God bless him and grant him peace, would recite Bani Israel and Az-Zumar every night.

In the name of God, the Most Gracious, the Most Merciful

God the Almighty informs us that the revelation of this Book, which is the Noble Qur'an, is from Him, the Blessed and Exalted, and it is the truth about which there is no doubt or suspicion, as He, the Almighty, the Majestic, said: "And indeed, it is the revelation of 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." And He, the Blessed and Exalted, said: "And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it. It is a revelation from One Full of Wisdom, Worthy of Praise." And He, the Almighty, the Majestic, said here: **The revelation of the Book is from God, the Exalted in Might**, meaning the Invincible, the Wise, meaning in His words, deeds, law, and decree. **Indeed, We have sent down to you, [O Muhammad], the Book in truth, so worship God, devoting religion to Him alone.** That is, worship God alone, with no partner, and call people to that and inform them that worship is only appropriate for Him alone and that He has no partner, equal, or rival. For this reason, God the Almighty said: **Unquestionably, to God belongs pure religion.** That is, no deed is accepted except that which the worker does sincerely for God alone, with no partner.

Qatada said about the words of God the Most High: **Unquestionably, pure religion is for God** - the testimony that there is no god but God. Then God the Almighty informed us about the idol-worshippers among the polytheists that they say, **We only worship them that they may bring us nearer to God.** That is, what drives them to worship them is that they deliberately took idols in the form of the angels who are brought near, according to their claim. So they worshipped those forms, giving that the same status as their worship of angels, so that they may intercede for them with God the Most High regarding their victory,

provision, and whatever befalls them of worldly affairs. As for the Hereafter, they were denying and disbelieving in it. Qatada, al-Suddi, and Malik said from Zayd ibn Aslam and Ibn Zayd: **Except that they may bring us nearer to God.** That is, so that they may intercede for us and bring us nearer to Him in status. That is why they used to say in their Talbiyah when they performed Hajj in their pre-Islamic times, **Here I am, You have no partner except a partner who is Yours, whom You own and what He owns.** This is the doubt that the polytheists have relied on in ancient and modern times, and the messengers, may God's prayers and peace be upon them all, came to them to refute it and forbid it and to call for worship to be devoted to God alone, with no partner for Him, and that this is something that the polytheists invented on their own, which God did not permit or approve of, but rather He hated it and forbade it. **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** "And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'" And He informed that the angels in the heavens, from the angels brought near and others, are all servants subject to God, and they do not intercede with Him except with His permission for whomever He is pleased with, and they are not like princes with their kings, interceding with them without their permission in matters that the kings and their fathers love. **So do not make comparisons for God.** God is far above that, far above that.

And the Almighty said: **Indeed, God will judge between them** meaning on the Day of Resurrection **regarding that over which they differ** meaning He will judge between the creation on the Day of Resurrection and will reward every worker for his deeds "And on the Day He will gather them all together, then say to the angels, 'Was it these who worshipped you?' They will say, 'Glory be to You! You are our Protector instead of them. Rather, they used to worship the jinn, most of them being believers in them.'" And the Almighty said: **Indeed, God does not guide one who is a liar and a disbeliever,** meaning He does not guide to guidance one whose intention is to lie and slander God, the Most High, but whose heart is a disbeliever in His signs, proofs, and evidence. Then the Almighty explained that He has no son, as the ignorant polytheists claim regarding the angels and the obstinate Jews and Christians claim regarding Ezra and Jesus, so the Almighty said: **If God had willed to take a son, He would have chosen from what He creates whatever He willed,** meaning the matter would have been contrary to what they claim, and this is a condition that does not necessarily occur or be permissible, rather it is impossible. Rather, He intended to make them ignorant in what they claimed and alleged, as the Almighty said: And the Almighty said: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do so.** "Say: If the Most Gracious had a son, then I would be the first of his worshippers." All of this is a condition, and it is permissible to make the condition conditional on something impossible based on the speaker's intent.

And the Almighty says: **Glory be to Him! He is God, the One, the Prevailing.** That is, He is exalted and sanctified from having a son, for He is the One, the

Unique, the Eternal Refuge, to whom everything is a slave and in need of Him. He is independent of anything other than Him, who has subdued all things, so they have submitted, been humbled, and submitted. Blessed and exalted be He above what the wrongdoers and deniers say, by a great exaltation.

Fath al-Qadir

It is seventy-two verses, and it was said seventy-five

It is Meccan according to Al-Hasan, Ikrimah, and Jabir ibn Zayd. Ibn Al-Durais, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas that he said: Surah Az-Zumar was revealed in Mecca. An-Nahhas narrated in his Naskh on his authority that he said: Surah Az-Zumar was revealed in Mecca except for three verses that were revealed in Medina about Wahshi, the killer of Hamza: **O My servants who have transgressed against themselves** [the three verses]. Others said: up to seven verses from His saying: "Say: O My servants who have transgressed against themselves" to the end of the seven verses. An-Nasa'i narrated on the authority of Aisha that she said: "The Messenger of God (peace and blessings be upon him) would fast until we would say that he did not want to break his fast, and he would break his fast until we would say that he did not want to fast. Every night he would recite Bani Israel and Az-Zumar." At-Tirmidhi narrated it on her authority with the wording: "The Messenger of God (peace and blessings be upon him) would not sleep until he had recited Az-Zumar and Bani Israel."

His statement: 1- **The revelation of the Book** is raised as a predicate of a deleted subject, which is a demonstrative pronoun: i.e., this is a revelation. Abu Hayyan said that the understood subject is the word *it* to refer back to His statement: **It is only a reminder to the worlds**, as if it was said: What is this reminder? So it was said that it is the revelation of the Book. And it was said that it is raised as a subject and its predicate is the preposition and noun after it: i.e., a revelation from God. This is the opinion of Al-Zajaj and Al-Farra'. Al-Farra' said: It is permissible for it to be raised in the sense of this is a revelation. Al-Farra' and Al-Kisa'i permitted the accusative as a direct object of an understood verb: i.e., follow or read the revelation of the Book. Al-Farra' said: It is permissible for it to be accusative as an inducement: i.e., adhere to it, and the Book is the Qur'an. His statement: **from God, the Exalted in Might, the Wise** in the first case is a relative clause for the revelation, or a predicate after a predicate, or a predicate of a deleted subject, or related to something deleted as a state in which the understood demonstrative pronoun acts.

Tafsir al-Baghawi

Meccan, except for the verse: **Say, 'O My servants who have transgressed against themselves,'**

1. **The revelation of the Book is from God**, [i.e., this is the revelation of the Book from God. It was also said: The revelation of the Book] is the subject and its predicate is: **from God, the Almighty, the Wise**, i.e., the

Surat al-Zumar 39:1

The revelation of the Book is from God, the Exalted in Might, the Wise.

revelation of the Book is from God and not from anyone else.

Tafsir al-Baidawi

1- **The revelation of the Book** is a deleted predicate like this or a subject whose predicate is **from God, the Almighty, the Wise** and according to the first it is a connection to **the revelation**, or a second predicate or a state in which the indication or to **the revelation** worked, and it appears that **the Book** according to the first is the surah and according to the second it is the Qur'an, and the revelation was read in the accusative case with an implied verb like *read* or *stick*.

Surat al-Zumar 39:2

Indeed, We have sent down to you, [O Muhammad], the Book in truth, so worship God, devoting your religion to Him sincerely.

Tafsir al-Jalalayn

- **Indeed, We have sent down to you** O Muhammad **the Book in truth** related to **sent down so worship God, devoting religion to Him alone** from polytheism, meaning making Him One.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, We have sent down to you, [O Muhammad], the Book in truth**, God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Indeed, We have sent down to you, O Muhammad, the Book, meaning by the Book: the Qur'an, in truth, meaning in justice. He says: We sent down to you this Qur'an that commands truth and justice, and part of that truth and justice is that you worship God, devoting your religion to Him alone, because religion is for Him, not for idols that do not possess the power to harm or benefit.

And in a similar manner to what we said about the meaning of His saying **the Book**, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, We have sent down to you the Book in truth**, meaning: the Qur'an.

And His statement, **Worship God, devoting your religion to Him**, the Almighty says: So, O Muhammad, be humble before God by obeying Him, and be sincere in your deity to Him, and worship Him alone, and do not make any partner with Him in your worship of Him, as the idol worshippers did.

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

Who said that?

Ibn Humayd narrated: Yaqub narrated to us, on the authority of Hafs, on the authority of Shamir, who said: A man will be brought on the Day of Resurrection for judgment, and in his record of good deeds will be mountains of good deeds. The Lord of Glory, the Majestic and the Exalted, will say: I prayed on such-and-such a day so that it would be said, 'So-and-so prayed. I am God, there is no god but Me, for Me is the pure religion.' I fasted on such-and-such a day so that it would be said, 'So-and-so fasted. I am God, there is no god but Me, for Me is the pure religion.' I gave charity on such-and-such a day so that it would be said, 'So-and-so gave charity. I am God, there is no god but Me, for Me is the pure religion.'

Then He will continue to erase one thing after another until his record of deeds remains with nothing on it. Then His two angels will say: 'O so-and-so, did you do anything other than God?'

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, as for his saying **sincerely devoting religion to Him**, it means monotheism, and religion is in the accusative case because of the verb *sincerely* being applied to it.

Tafsir al-Qurtubi

The Almighty says: **Indeed, We have sent down to you, [O Muhammad], the Book in truth**. That is, this is the revelation of the Book from God, and We have sent it down in truth: that is, in the truth, and not in falsehood or jest. **So worship God, being sincere**. There are two issues in this:

First: *sincerely* is in the accusative case as a state, meaning monotheistic, not associating anything with Him. **To Him belongs the religion**, meaning obedience. It was also said: worship, and it is the direct object.

Tafsir Ibn Kathir

God the Almighty informs us that the revelation of this Book, which is the Noble Qur'an, is from Him, the Blessed and Exalted, and it is the truth about which there is no doubt or suspicion, as He the Almighty said: "And indeed, it is the revelation of 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." And He the Almighty said: "And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it. It is a revelation from One Full of Wisdom, Worthy of Praise." And He the Almighty said here: **The revelation of the Book is from God, the Exalted in Might**, meaning the Invincible, the Wise, meaning in His words, deeds, law, and decree. **Indeed, We have sent down to you, [O Muhammad], the Book in truth, so worship God, devoting religion to Him alone**. That is, worship God alone, with no partner, and call people to that and inform them that worship is only appropriate for Him alone and that He has no partner, equal, or rival. For this reason, God the Almighty said: **Unquestionably, to God belongs pure religion**, meaning that no deed is accepted except that which the worker does sincerely for God alone, with no partner.

Qatada said about the words of God the Most High: **Unquestionably, pure religion is for God** - the testimony that there is no god but God. Then God the Almighty informed us about the idol-worshippers among the polytheists that they say, **We only worship them that they may bring us nearer to God**. That is, what drives them to worship them is that they deliberately took idols in the form of the angels who are brought near, according to their claim. So they worshipped those forms, giving that the same status as their worship of angels, so that they may intercede for them with God the Most High regarding their victory,

Surat al-Zumar 39:2

Indeed, We have sent down to you, [O Muhammad], the Book in truth, so worship God, devoting your religion to Him sincerely.

provision, and whatever befalls them of worldly affairs. As for the Hereafter, they were denying and disbelieving in it. Qatada, al-Suddi, and Malik said from Zayd ibn Aslam and Ibn Zayd: **Except that they may bring us nearer to God.** That is, so that they may intercede for us and bring us nearer to Him in status. That is why they used to say in their Talbiyah when they performed Hajj in their pre-Islamic times, **Here I am, You have no partner except a partner who is Yours, whom You own and what He owns.** This is the doubt that the polytheists have relied on in ancient and modern times, and the messengers, may God's prayers and peace be upon them all, came to them to refute it and forbid it and to call for worship to be devoted to God alone, with no partner for Him, and that this is something that the polytheists invented on their own, which God did not permit or approve of, but rather He hated it and forbade it. **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** "And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'" And He informed that the angels in the heavens, from the angels brought near and others, are all servants subject to God, and they do not intercede with Him except with His permission for whomever He is pleased with, and they are not like princes with their kings, interceding with them without their permission in matters that the kings and their fathers love. **So do not make comparisons for God.** God is far above that, far above that.

And the Almighty said: **Indeed, God will judge between them** meaning on the Day of Resurrection **regarding that over which they differ** meaning He will judge between the creation on the Day of Resurrection and will reward every worker for his deeds "And on the Day He will gather them all together, then say to the angels, 'Was it these who worshipped you?' They will say, 'Glory be to You! You are our Protector instead of them. Rather, they used to worship the jinn, most of them being believers in them.'" And the Almighty said: **Indeed, God does not guide one who is a liar and a disbeliever,** meaning He does not guide to guidance one whose intention is to lie and slander God, the Most High, but whose heart is a disbeliever in His signs, proofs, and evidence. Then the Almighty explained that He has no son, as the ignorant polytheists claim regarding the angels and the obstinate Jews and Christians claim regarding Ezra and Jesus, so the Almighty said: **If God had willed to take a son, He would have chosen from what He creates whatever He willed,** meaning the matter would have been contrary to what they claim, and this is a condition that does not necessarily occur or be permissible, rather it is impossible. Rather, He intended to make them ignorant in what they claimed and alleged, as the Almighty said: And the Almighty said: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do so.** "Say: If the Most Gracious had a son, then I would be the first of his worshippers." All of this is a condition, and it is permissible to make the condition conditional on something impossible based on the speaker's intent.

And the Almighty says: **Glory be to Him! He is God, the One, the Prevailing.** That is, He is exalted and sanctified from having a son, for He is the One, the Unique, the Eternal Refuge, to whom everything is a slave and in need of Him. He is independent of anything other than Him, who has subdued all things, so they have submitted, been humbled, and submitted. Blessed and exalted be He above what the wrongdoers and deniers say, by a great exaltation.

Fath al-Qadir

2- **Indeed, We have sent down to you, [O Muhammad], the Book with the truth.** The preposition *ba* is causal and related to the sending down: meaning, We sent it down for the sake of the truth. It may also be related to something omitted, which is a state of the subject: meaning, clothed in the truth, or of the object: meaning, clothed in the truth. What is meant is everything in it of affirming monotheism, prophethood, resurrection, and various types of obligations. Muqatil said: He says, **We did not send it down in vain for no reason.**

Tafsir al-Baghawi

2. **Indeed, We have sent down to you, [O Muhammad], the Book in truth,** Muqatil said: We did not send it down in falsehood for no reason, **so worship God, devoting your religion to Him sincerely,** obedience.

Tafsir al-Baidawi

2- **Indeed, We have sent down to you, [O Muhammad], the Book with the truth** confused with the truth or because of proving the truth and revealing it and detailing it. **So worship God, making religion sincere to Him** purifying religion from polytheism and hypocrisy. It was read by raising religion from the resumption to explain the matter and presenting the report to confirm the exclusivity derived from the lam as he stated it confirming and making it run as the known and established due to the abundance of its arguments and the appearance of its proofs, so he said:

Surat al-Zumar 39:3

Unquestionably, pure religion belongs to God. And those who take protectors besides Him - we only worship them that they may bring us nearer to God. Indeed, God will judge between them concerning that over which they differ. Indeed, God does not guide one who is a liar and disbeliever.

Tafsir al-Jalalayn

3 - **Unquestionably, to God belongs the pure religion** that no one else deserves. **And those who take for themselves protectors besides Him** idols, and they are the disbelievers of Mecca, said, **We only worship them that they may bring us nearer to God** nearness is a source meaning close. **Indeed, God will judge between them** and the Muslims **concerning that over which they differ** concerning the matter of religion, so He will admit the believers into Paradise and the disbelievers into Hell. **Indeed, God does not guide one who is a liar** in attributing a son to Him. *Disbelievers* in worshipping other than God.

Tafsir al-Suyuti

God Almighty said: And those who took the verse. Juwaybir narrated on the authority of Ibn Abbas regarding this verse. He said: It was revealed about three tribes: Amir, Kinanah, and Banu Salamah. They used to worship idols and say: The angels are his daughters. They said: We only worship them so that they may bring us closer to God.

Tafsir al-Tabari

And His statement, **Surely, to God belongs the pure religion**, God Almighty says: Surely, to God belongs worship and obedience alone, with no partner, pure, with no partner for anyone with Him in it. This is not appropriate for anyone, because everything below Him belongs to Him, and the slave must obey his owner, not someone who does not own anything of it.

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

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **Surely, the pure religion belongs to God** is the testimony that there is no god but God.

And His statement, **And those who have taken protectors besides Him, [saying], 'We do not worship them except that they may bring us nearer to God,'** means, the Most High says: And those who have taken protectors besides God, they take them as protectors and worship them instead of God, saying to them, 'We do not worship you, O gods, except that you may bring us nearer to God, in nearness and station, and that you may intercede for us with Him in our needs.' This is, as mentioned in the reading of Abu, 'We do not worship you,' and in the reading of Abdullah, 'They said, 'We do not worship them.' This is only good because if the narration is by speech, whether implied or explicit, it sometimes makes the

absent person like the one being addressed, and other times leaves him like the absent person. I have explained that in its place previously.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, he said: It is in Abdullah's recitation: They said: We do not worship them.

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

Who said that?

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **We only worship them that they may bring us closer to God**, he said: The Quraysh say it of idols, and those before them say it of the angels, and of Jesus, son of Mary, and of Ezra.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And those who have taken protectors besides Him, 'We only worship them that they may bring us nearer to God,'** they said: We only worship these people so that they may bring us nearer, so that they may intercede for us with God.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **We only worship them that they may bring us closer to God**, he said: It is a station.

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 take protectors besides Him, [saying], 'We only worship them that they may bring us nearer to God.'**

And His saying, **And if God had willed, they would not have associated others with Him**. God Almighty says: If I had willed, I could have gathered them all together on guidance.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **We only worship them that they may bring us nearer to God**, he said: They said, **They are our intercessors with God, and they are the ones who will bring us nearer to God on the Day of Resurrection for the idols**, and nearness means closeness.

And His statement, **Indeed, God will judge between them concerning that over which they differ**, means, the Most High, the Majestic, says: Indeed, God will judge between these parties who took protectors other than God in this world on the Day of Resurrection, concerning that over which they differed in this world, regarding their worship of what they used to worship in it, by sending them all to Hell, except for those who sincerely devoted their religion to God, worshipping Him alone and associating nothing with Him.

God Almighty says, **Indeed, God does not guide** to the truth and His religion of Islam, and the acknowledgment of His Oneness. Rather, He guides to it **one who is a liar**, who slanders God, fabricates

Surat al-Zumar 39:3

Unquestionably, pure religion belongs to God. And those who take protectors besides Him - we only worship them that they may bring us nearer to God. Indeed, God will judge between them concerning that over which they differ. Indeed, God does not guide one who is a liar and disbeliever.

falsehood about Him, attributes to Him things that are not part of His attributes, and claims that He has a son, slandering Him, ungrateful for His blessings, and denies His Lordship.

Tafsir al-Qurtubi

God the Almighty says: **Indeed, to God belongs the pure religion** meaning that which is not tainted by anything. In the hadith of Al-Hasan on the authority of Abu Hurairah that a man said: O Messenger of God, I give charity and do things seeking thereby the face of God and the praise of people. The Messenger of God (peace and blessings of God be upon him) said: **By the One in Whose hand is the soul of Muhammad, God will not accept anything in which you have any partner.** Then the Messenger of God (peace and blessings of God be upon him) recited: **Indeed, to God belongs the pure religion** This meaning has already been fully discussed in *Al-Baqarah*, *Al-Nisa'*, and *Al-Kahf*.

Second: Ibn al-Arabi said: This verse is evidence of the necessity of intention in every action, the greatest of which is ablution, which is half of faith, contrary to what Abu Hanifa and al-Walid ibn Muslim said on the authority of Malik, who say that ablution is sufficient without intention, and it would not be half of faith nor would it remove sins from between the nails and hair without intention.

God the Almighty says: {And those who take protectors other than Him} meaning idols, and the predicate is omitted. That is, they said: **We only worship them that they may bring us closer to God.** Qatadah said: When it was said to them, **Who is your Lord and Creator? And Who created the heavens and the earth and sent down water from the sky?** They said, *God*. Then it was said to them, **What is the meaning of your worship of idols?** They said, **So that they may bring us closer to God and intercede for us with Him.** Al-Kalbi said: The answer to this statement is in al-Ahqaf 46: {Then why did not those who took other than God as sacrifices support them?} [Al-Ahqaf 28]. And proximity means drawing near, meaning to bring us closer to Him, so *zalfa* was used in the place of the verbal noun. In the reading of Ibn Mas'ud, Ibn 'Abbas, and Mujahid: {And those who take protectors other than Him say, **We only worship them that they may bring us closer to God.**} And in the version of Abi: {And those who take protectors other than Him say, **We only worship you that you may bring us closer to God.**} An-Nahhas mentioned this. He said: The story in this is clear. **Indeed, God will judge between them** meaning between the people of different religions on the Day of Resurrection, and He will reward each according to what he deserves. **Indeed, God does not guide one who is a liar and a disbeliever** meaning, whoever was previously judged to be a disbeliever was not guided, meaning to the religion that He approved of, which is the religion of Islam, as God the Most High said: **And I**

have approved for you Islam as religion (al-Ma'idah 5:3). In this there is a refutation of the Qadarites and others, as mentioned above.

Tafsir Ibn Kathir

God the Almighty informs us that the revelation of this Book, which is the Noble Qur'an, is from Him, the Blessed and Exalted, and it is the truth about which there is no doubt or suspicion, as He the Almighty said: "And indeed, it is the revelation of 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." And He the Almighty said: "And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it. It is a revelation from One Full of Wisdom, Worthy of Praise." And He the Almighty said here: **The revelation of the Book is from God, the Exalted in Might**, meaning the Invincible, the Wise, meaning in His words, deeds, law, and decree. **Indeed, We have sent down to you, [O Muhammad], the Book in truth, so worship God, devoting religion to Him alone.** That is, worship God alone, with no partner, and call people to that and inform them that worship is only appropriate for Him alone and that He has no partner, equal, or rival. For this reason, God the Almighty said: **Unquestionably, to God belongs pure religion**, meaning that no deed is accepted except that which the worker does sincerely for God alone, with no partner.

Qatada said about the words of God the Most High: **Unquestionably, pure religion is for God** - the testimony that there is no god but God. Then God the Almighty informed us about the idol-worshippers among the polytheists that they say, **We only worship them that they may bring us nearer to God.** That is, what drives them to worship them is that they deliberately took idols in the form of the angels who are brought near, according to their claim. So they worshipped those forms, giving that the same status as their worship of angels, so that they may intercede for them with God the Most High regarding their victory, provision, and whatever befalls them of worldly affairs. As for the Hereafter, they were denying and disbelieving in it. Qatada, al-Suddi, and Malik said from Zayd ibn Aslam and Ibn Zayd: **Except that they may bring us nearer to God.** That is, so that they may intercede for us and bring us nearer to Him in status. That is why they used to say in their Talbiyah when they performed Hajj in their pre-Islamic times, **Here I am, You have no partner except a partner who is Yours, whom You own and what He owns.** This is the doubt that the polytheists have relied on in ancient and modern times, and the messengers, may God's prayers and peace be upon them all, came to them to refute it and forbid it and to call for worship to be devoted to God alone, with no partner for Him, and that this is something that the polytheists invented on

their own, which God did not permit or approve of, but rather He hated it and forbade it. **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** "And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'" And He informed that the angels in the heavens, from the angels brought near and others, are all servants subject to God, and they do not intercede with Him except with His permission for whomever He is pleased with, and they are not like princes with their kings, interceding with them without their permission in matters that the kings and their fathers love. **So do not make comparisons for God.** God is far above that, far above that.

And the Almighty said: **Indeed, God will judge between them** meaning on the Day of Resurrection **regarding that over which they differ** meaning He will judge between the creation on the Day of Resurrection and will reward every worker for his deeds "And on the Day He will gather them all together, then say to the angels, 'Was it these who worshipped you?' They will say, 'Glory be to You! You are our Protector instead of them. Rather, they used to worship the jinn, most of them being believers in them.'" And the Almighty said: **Indeed, God does not guide one who is a liar and a disbeliever,** meaning He does not guide to guidance one whose intention is to lie and slander God, the Most High, but whose heart is a disbeliever in His signs, proofs, and evidence. Then the Almighty explained that He has no son, as the ignorant polytheists claim regarding the angels and the obstinate Jews and Christians claim regarding Ezra and Jesus, so the Almighty said: **If God had willed to take a son, He would have chosen from what He creates whatever He willed,** meaning the matter would have been contrary to what they claim, and this is a condition that does not necessarily occur or be permissible, rather it is impossible. Rather, He intended to make them ignorant in what they claimed and alleged, as the Almighty said: And the Almighty said: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do so.** "Say: If the Most Gracious had a son, then I would be the first of his worshippers." All of this is a condition, and it is permissible to make the condition conditional on something impossible based on the speaker's intent.

And the Almighty says: **Glory be to Him! He is God, the One, the Prevailing.** That is, He is exalted and sanctified from having a son, for He is the One, the Unique, the Eternal Refuge, to whom everything is a slave and in need of Him. He is independent of anything other than Him, who has subdued all things, so they have submitted, been humbled, and submitted. Blessed and exalted be He above what the wrongdoers and deniers say, by a great exaltation.

Fath al-Qadir

3- So worship God, devoting your religion to Him sincerely. The *fa* indicates that what comes after it is in accordance with what came before it, and the accusative case of *mukhlisan* is in the state of the subject of the verb *ibdu worship*. Sincerity means that the servant intends through his actions to please God,

the Most High. Religion is worship and obedience, and its head is the Oneness of God and that He has no partner. The majority of scholars read *al-din* in the accusative case as the object of *mukhlisan*. Ibn Abi Ubla read it in the nominative case as *mukhlisan* is attributed to *al-din* in a metaphorical manner. It was said that he should have read *mukhlisan* with the fatha on the *lām*. This verse is evidence of the obligation of intention and its purity from all impurities, because sincerity is a matter of the heart that can only be achieved through actions of the heart. The authentic Sunnah states that the criterion of what is said and done is intention, as in the hadith, **Actions are but by intentions**, and the hadith, **There is no word or deed except with intention**.

Tafsir al-Baghawi

3. Surely, the pure religion is for God, Qatada said: The testimony that there is no god but God. It was also said: [No one deserves the pure religion except God. It was also said: The religion that is pure and free from polytheism is for God.]

And those who have taken for themselves protectors besides Him, meaning idols, **we do not worship them,** meaning they said: **we do not worship them**, "except that they may bring us nearer to God," and this is how Ibn Masoud and Ibn Abbas read it.

Qatada said: "That is because when it is said to them: 'Who is your Lord, and who created you, and who created the heavens and the earth?' they say: 'God.' It is said to them: 'What is the meaning of your worship of idols?' They say: 'To bring us closer to God,' meaning: 'Nearness,' and it is a noun that is used in the place of a source, as if he said: 'Except that they bring us closer to God and intercede for us with God. Indeed, God will judge between them' on the Day of Resurrection 'in that over which they differ,' in the matter of religion. 'Indeed, God does not guide one who is a liar and a disbeliever.' He does not guide to His religion one who lies, so he said: 'The gods intercede.' And taking gods besides Him is sufficient as a lie [and disbelief].

Tafsir al-Baidawi

3- Indeed, to God belongs the pure religion. That is, is He not the One to whom obedience should be sincerely devoted? He is the One who is unique in His divinity and has knowledge of secrets and innermost thoughts. **And those who take protectors besides Him** may refer to the infidels, the angels, Jesus, and idols, with the omission of the referent and the omission of the polytheists without mentioning them, as the context indicates them. It is a subject whose predicate is based on the first verse. **We only worship them that they may bring us nearer to God.** By omitting the statement, **Indeed, God will judge between them.** This is required based on the second verse. Based on this, the omitted statement with what is in its scope is a state or a substitute for the relative clause, and **farther away** is a source or a state. It was read, **We say, 'We**

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do not worship them and we only worship you that you may bring us nearer to God,' as a narration of what they addressed to their gods. **We worship them** is with a damma on the noon, following. **In that over which they differ** of religion, by admitting the truthful into Paradise and the false into Hell. The pronoun refers to the disbelievers and their opposition. It was said to them and to their worshippers, for they hope for their intercession while they curse them. **Indeed, God does not guide** does not grant success in being guided to the truth **one who is a liar and a disbeliever** for they are both lacking insight.

Surat al-Zumar 39:4

If God had willed to take a son, He would have chosen from what He creates whatever He willed. Glory be to Him! He is God, the One, the Prevailing.

Tafsir al-Jalalayn

4 - **If God had willed to take a son** as they said the Most Gracious took a son **He would have chosen from what He creates whatever He willed** and He took him as a son other than those who said that the angels are daughters of God and Aziz is the son of God and the Messiah is the son of God **Glory be to Him** in exaltation of Him from taking a son **He is God, the One, the Prevailing** for His creation

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **If God had willed to take a son**, the Most High says: If God had willed to take a son, and it is not befitting for Him to do so, He would have chosen from what He created whatever He willed. He says: He would have chosen from His creation whatever He willed. And His statement, **Glory be to Him! He is God, the One, the Prevailing**, He says: To sanctify God from having a son, and from what the polytheists have attributed to Him of their polytheism. **He is God**, He says: He is the One whom everything worships, and if He had a son, He would not be a slave to Him. He says: So all things belong to Him, so how could He have a son, when He is the One who has no partner in His kingdom and authority, and the Prevailing over His creation by His power, so everything is submissive to Him, and humble before His might.

Tafsir al-Qurtubi

The Almighty says: **If God had willed to take a son, He could have chosen from what He created whatever He willed**. That is, if He had willed to name any of His creation with this name, He, the Almighty, would not have made him theirs. **Glory be to Him** meaning, He is far removed from having a son. **He is God, the One, the Prevailing**.

Tafsir Ibn Kathir

God the Almighty informs us that the revelation of this Book, which is the Noble Qur'an, is from Him, the Blessed and Exalted, and it is the truth about which there is no doubt or suspicion, as He the Almighty said: "And indeed, it is the revelation of 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." And He the Almighty said: "And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it. It is a

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And the Almighty said: **Indeed, God will judge between them** meaning on the Day of Resurrection **regarding that over which they differ** meaning He will judge between the creation on the Day of Resurrection and will reward every worker for his deeds "And on the Day He will gather them all together, then say to the angels, 'Was it these who worshipped you?' They will say, 'Glory be to You! You are our Protector instead of them. Rather, they used to worship the jinn, most of

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them being believers in them.” And the Almighty said: **Indeed, God does not guide one who is a liar and a disbeliever**, meaning He does not guide to guidance one whose intention is to lie and slander God, the Most High, but whose heart is a disbeliever in His signs, proofs, and evidence. Then the Almighty explained that He has no son, as the ignorant polytheists claim regarding the angels and the obstinate Jews and Christians claim regarding Ezra and Jesus, so the Almighty said: **If God had willed to take a son, He would have chosen from what He creates whatever He willed**, meaning the matter would have been contrary to what they claim, and this is a condition that does not necessarily occur or be permissible, rather it is impossible. Rather, He intended to make them ignorant in what they claimed and alleged, as the Almighty said: And the Almighty said: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do so**. “Say: If the Most Gracious had a son, then I would be the first of his worshippers.” All of this is a condition, and it is permissible to make the condition conditional on something impossible based on the speaker’s intent.

And the Almighty says: **Glory be to Him! He is God, the One, the Prevailing**. That is, He is exalted and sanctified from having a son, for He is the One, the Unique, the Eternal Refuge, to whom everything is a slave and in need of Him. He is independent of anything other than Him, who has subdued all things, so they have submitted, been humbled, and submitted. Blessed and exalted be He above what the wrongdoers and deniers say, by a great exaltation.

Fath al-Qadir

And sentence 4 - **Indeed, to God belongs the pure religion** is a resumption of what preceded it regarding the command to be sincere: meaning that the religion that is pure and free from the impurities of polytheism and other things is for God, and whatever religions are other than it is not the pure religion of God that He has commanded. Qatada said: The pure religion is the testimony that there is no god but God. **And those who take protectors besides Him** because God, the Most High, commanded to worship Him with sincerity and that the pure religion is for Him and not for anyone else, demonstrated the invalidity of polytheism, which is contrary to sincerity. The relative pronoun refers to the polytheists, and its place is in the nominative case as the subject, and its predicate is His statement, **Indeed, God will judge between them**. The phrase **We only worship them that they may bring us nearer to God** is in the accusative case as a state with the estimation of the saying, and the exception is devoid of the most general reasons. The meaning is: And those who did not purify worship for God, but rather mixed it with the worship of other than Him, saying, **We only worship them for the sake of bringing us nearer to God**. The pronoun in **we worship them** refers to the things that they worshipped, such as the angels, Jesus, and the idols. They are the ones meant by the protectors. What is meant by His statement, **Except that they may bring us nearer to God** is intercession, as Al-Wahidi reported

from the commentators. Qatada said: When it was said to them, **Who is your Lord and Creator? Who created the heavens and the earth and sent down water from the sky?** They said, *God*. It was said to them, **What is the meaning of your worship of idols?** They said, **So that they may bring us closer to God and intercede for us with Him**. Al-Kalbi said: The answer to this statement is His statement in Surat al-Ahqaf 46: **Then why did not those whom they took as deities other than God aid them?** Az-Zulfi is a noun used in place of a verbal noun, as if He said, **Except that they may bring us closer to God**. In the reading of Ibn Mas’ud, Ibn Abbas and Mujahid, they said: **We do not worship them**. The meaning of **God will judge between them** is between the people of other religions on the Day of Resurrection. He will reward each one according to what he deserves. It was also said: **It will be between those who are sincere in their religion and those who are not sincere**. The former was omitted because the context indicates it. The meaning of **in that over which they differ** is regarding the religion in which they differed, whether it be monotheism or polytheism. Each group claims that the truth is with them. **God does not guide one who is a liar and a disbeliever** means that He does not guide to His religion or grant success in finding the truth for one who is a liar in his claim that the deities bring him closer to God and who disbelieves in taking them as deities and making them partners with God. *Disbelievers* is an exaggerated form of the verse indicating that the disbelief of these people has reached its peak. Al-Hasan and Al-A’raj read it as *liar* in the exaggerated form like *disbelievers*. This reading was narrated from Anas.

Tafsir al-Baghawi

4. **If God had willed to take a son, He would have chosen**, “from what He creates whatever He wills,” meaning: the angels, as He said: **If We had wanted to take a diversion, We would have taken it from Ourselves** (Al-Anbiya’: 17), then He exonerated Himself and said: **Glory be to Him**, exonerating Him from that, and from what is not befitting of His purity, **He is God, the One, the Prevailing**.

Tafsir al-Baidawi

4- **If God had wanted to take a son**, as they claimed, **he would have chosen from what he created whatever he willed**, since there is no being other than Him except that He is His creation, due to the establishment of evidence of the impossibility of the existence of two necessary things and the necessity of relying on what is other than the necessary thing. It is clear that the created thing is not similar to the Creator, so that it takes the place of a father for him. Then He established that by saying: **Glory be to Him, He is God, the One, the Prevailing**. For true divinity follows the necessity that entails the essential oneness, and it

contradicts similarity, let alone generation, because each one of the two like things is composed of the shared truth and the specific determination, and absolute prevailingness contradicts the acceptance of the disappearance that requires a son. Then He provided evidence for that by saying:

Surat al-Zumar 39:5

He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night. And He has subjected the sun and the moon, each running for a specified term. Is He not the Exalted in Might, the Forgiving?

Surat al-Zumar 39:5

He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night. And He has subjected the sun and the moon, each running for a specified term. Is He not the Exalted in Might, the Forgiving?

Tafsir al-Jalalayn

- **He created the heavens and the earth in truth** is related to creation **He wraps** He makes the night enter **the day** and increases **and He wraps the day** He makes it enter **the night** and increases **and He has subjected the sun and the moon, each running** in its orbit **for a specified term** for the Day of Resurrection **Is not He the Exalted in Might** the Victorious over His affair, the Avenger of His enemies **the Forgiving** of His friends

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, describing Himself with the attribute, "He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night." He says: He covers this over this, and this over this, just as He said, **He causes the night to enter the day and causes the day to enter the night.** (al-Hajj 22:61), (Luqman 31:29), (Fatir 35:31), (al-Hadid 57:6).

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 wraps the night over the day and wraps the day over the night**, meaning: He carries the night over the 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, regarding his statement, **He wraps the night around the day**, he said: He overpowers it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **He wraps the night over the day and wraps the day over the night**, he said: This covers this, and this covers this.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **He wraps the night around the day and wraps the day around the night**, he said: He brings the

day and takes away the night, and He brings the night and takes away the day.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He wraps the night over the day and wraps the day over the night**, when the night goes and the day wraps over it, and the day goes and the night wraps over it.

And His statement, **And He has subjected the sun and the moon**, means that the Most High says: And He has subjected the sun and the moon to His servants, that they may know thereby the number of years and the reckoning, and know night from day for the benefit of their livelihood. **Each runs for a specified term**, meaning: *each* meaning the sun and the moon **runs for a specified term**, meaning until the Hour comes, and that is until the sun is rolled up and the stars are extinguished. It was said that the meaning of this is that each one of them has mansions, which they do not exceed nor fall short of.

Is He not the Exalted in Might, the Forgiving? God Almighty says: Is He not the One who performed these deeds and bestowed these blessings upon His creation? He is the Exalted in Might in His vengeance upon those who oppose Him, the Forgiving of the sins of His servants who repent to Him for them by pardoning them for them.

Tafsir al-Qurtubi

The Almighty's saying: **He created the heavens and the earth in truth** means that He is capable of perfection and is independent of a companion or children. Whoever is like this, it is His right to be singled out for worship, not that He is to be associated with others. This indicates that He has the right to command His servants to worship Him however He wishes, and He has done so. The Almighty's saying: **He wraps the night over the day and wraps the day over the night** Ad-Dahhak said: meaning, He casts this over this and that over this. This is in the language of the meaning of *takir*, which is to place one thing on top of another. It is said, **Kurr al-mata'** meaning to throw one part of it over another, and from this is the word **kur al-'ammah**. This meaning has been narrated from Ibn Abbas regarding the verse. He said: Whatever is missing from the night enters the day, and whatever is missing from the day is stored in the night. This is the meaning of the Almighty's saying: **He causes the night to enter the day and causes the day to enter the night** (Fatir 35:13). And before that: Wrapping the night over the day means covering it until its light is lost, and covering the day over the night until its darkness is lost. This is the saying of Qatada. This is the meaning of the Almighty's saying: **He covers the night with the day, pursuing it swiftly** (al-A'raf 7:54). **And He has subjected the sun and the moon** meaning, by rising and setting, for the benefit of the servants. **Each runs for a specified term** meaning, in its orbit until the world ends,

which is the Day of Resurrection when the sky will split and the stars will scatter. It was said that the specified term is the time when the sun and moon complete their journey to the stations arranged according to their setting and rising. Al-Kalbi said: They travel to the furthest of their stations, then they return to the nearest of their stations, they do not go beyond it. This was explained previously in Surah Ya-Sin. **Is He not the Exalted in Might, the Forgiving?** "Is He not?" **Is He not?** "Is He not?" **Be aware**, meaning, **be aware**, for indeed, **the Exalted in Might** is the Victorious, **the Forgiving** is the Concealer of the sins of His creation with His mercy.

Tafsir Ibn Kathir

God the Almighty informs us that He is the Creator of what is in the heavens and the earth and everything in between, and that He is the Owner of the Kingdom and the Disposer of it. He alternates His night and day. **He wraps the night over the day and wraps the day over the night.** That is, He subjected them to follow one another, never ceasing, each one pursuing the other in a rapid pursuit, as God the Most High said: **The night overtakes the day, pursuing it rapidly.** This is the meaning of what was narrated on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Qatadah, As-Suddi, and others. And God the Almighty said: **And He has subjected the sun and the moon, each running for a specified term.** That is, for a period known to God the Most High, then it will end on the Day of Resurrection. **Is He not the Exalted in Might, the Forgiving?** That is, with His might, greatness, and pride, He is the Forgiving of whoever disobeys Him and then repents or turns to Him.

And His statement, may He be glorified and exalted: **He created you from one soul** means He created you with your different races, kinds, languages and colours from one soul, namely Adam, peace be upon him. **Then He made from it its mate** namely Eve, peace be upon her, as God Almighty says: **O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.** And His statement, may He be glorified and exalted: **And He has sent down for you from the grazing livestock eight mates** means He created for you from the backs of the grazing livestock eight mates, which are mentioned in Surat al-An'am 6: eight mates, two of sheep, two of goats, two of camels, and two of cows. And His statement, may He be glorified and exalted: **He creates you in the wombs of your mothers** means He destined you in the wombs of your mothers. **Creation after creation** means that one of you is first a drop of semen, then a clot, then a lump of flesh, then He is created and becomes flesh, bones, nerves and veins, and He breathes the spirit into him and he becomes another creation. **So blessed be God, the best of creators.**

And His statement, the Most High, **In three layers of darkness**, means in the darkness of the womb, the darkness of the placenta, which is like a covering and protection over the foetus, and the darkness of the abdomen. This is what Ibn Abbas **may God be pleased with them**, Mujahid, Ikrimah, Abu Malik, Ad-Dahhak,

Qatadah, As-Suddi, and Ibn Zayd said. And His statement, the Most High, **That is God, your Lord**, meaning, He is the One Who created the heavens and the earth and everything between them, and created you and your fathers. He is the Lord; His is the kingdom and control over all of that. **There is no god but Him**, meaning, to Whom alone worship is due, with no partner. **So how are you directed?** Meaning, how can you worship anyone other than Him? Where does He lead your minds?

Fath al-Qadir

5- **If God had willed to take a son, He would have chosen him.** This confirms what was previously mentioned regarding the invalidation of the polytheists' claim that the angels are daughters of God, as it includes the impossibility of a son for Him, glory be to Him, in general. If He had willed to take a son, taking a son would have been impossible in reality, and that would not have happened except by choosing **from what He creates what He wills**, that is, He would choose from among His creation what He wills to choose, since there is no being other than Him except that it is created for Him, and it is not correct for the created to be a son of the Creator due to the lack of similarity between them. So, nothing remained except for Him to choose him as a servant, as is indicated by the expression *choosing* instead of taking. So the meaning of the verse is: If He had wanted to take a son, something would have happened from Him that is not from taking a son, but rather it is from choosing some of His creatures. For this reason, glory be to Him, He has cleared Himself of taking a son in general, so He said: **Glory be to Him**, that is, to clear Him of that. And the phrase **He is God, the One, the Prevailing** explains His transcendence according to the attributes after He is transcendent according to His essence: meaning He is the One who embodies the attributes of perfection, unique in His essence, and there is none comparable to Him, the Subduer of all His creations. And whoever is described by these attributes, it is impossible for him to have a son. Because a son is similar to his father, and there is no one comparable to Him, glory be to Him. An example of this verse is His, glory be to Him, saying: **If We had desired to take a diversion, We would have taken it from Our Presence.**

Tafsir al-Baghawi

5. "He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night." Qatada said: This overwhelms the other, just as He said: **He causes the night to overwhelm the day** (al-A'raf 7:54). It was also said: One enters over the other, just as He said: **He causes the night to enter the day and causes the day to enter the night** (al-Hajj 22:61).

Al-Hasan and Al-Kalbi said: The night decreases and the day increases, and the day decreases and the night increases. So whatever is decreased from the night enters the day, and whatever is decreased from the day enters the night. The maximum decrease is nine hours, and the maximum increase is fifteen hours.

Surat al-Zumar 39:5

He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night. And He has subjected the sun and the moon, each running for a specified term. Is He not the Exalted in Might, the Forgiving?

The origin of the word *takwir* is wrapping and gathering, and from it: the word *takwir* is used. "And He has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Forgiving."

Tafsir al-Baidawi

5- "He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night." Each one covers the other as if He wraps it around itself as a garment wraps around the wearer, or He makes it disappear with it as something wrapped is hidden by a wrap, or He makes it rotate over it in successive cycles like the rotation of a turban. **And He has subjected the sun and the moon, each running for a specified term.** It is the end of its cycle or the cessation of its movement. **Is not He the Exalted in Might?** The Able to do all things possible, the Victorious over all things. **The Forgiving** as He did not hasten to punish or take away what is in these creations of mercy and general benefit.

Surat al-Zumar 39:6

He created you from one soul, then made from it its mate, and sent down for you from the grazing livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is God, your Lord. To Him belongs dominion. There is no deity except Him. So how are you averted?

Tafsir al-Jalalayn

6 - **He created you from one soul** meaning Adam **then made from it its mate** Eve **and sent down for you from the grazing livestock** camels, cows, sheep, lambs, and goats **eight mates** of each pair, a male and a female, as explained in Surat Al-An'am **He creates you in the wombs of your mothers, creation after creation** meaning sperm, then a clot, then a chewed substance **in three layers of darkness** which are the darkness of the womb, the darkness of the womb, and the darkness of the placenta (That is God, your Lord; to Him belongs dominion. There is no deity except Him, so how are you turned away) from worshipping Him to worshipping someone other than Him

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **He created you**, O people, **from one soul**, meaning from Adam. **Then He created from it its mate**. He says: Then He created from Adam his mate, Eve, and that is because God created her from one of his ribs.

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

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **He created you from one soul**, meaning Adam, then He created from him his mate, Eve. He created her from one of his ribs. If someone were to say, "How is it said, 'He created you from one soul, then made from him his mate,' when the children of Adam were created from Adam and his wife, and there is no doubt that the parents come before the children?" There are several opinions on that. One of them is that it was said that it was said because it was narrated from the Messenger of God (blessings and peace of God be upon him): When God created Adam, He smoothed his back and brought forth every soul that will exist until the Day of Resurrection. Then He settled him in Paradise after that, and after that He created Eve from one of his ribs. This is an opinion. The other is that the Arabs would sometimes describe a man with two verbs, repeating the first of them in meaning with *then*, if it is from the first-person report, as one says, **What happened to you today has reached me**, and **What happened to you yesterday is more amazing**. This is in line with the first-person report. The other aspect: that His creation

of the pair is attributed to one of them, as if it were said: He created you from a single soul and then made its mate from it, so in one there is the meaning: He created it alone, as the rajaz poet said:

I prepared it for the aggressor opponent.

I took it from you without effort

Meaning: the one who overpowers him, and the meaning of: overpower him: I defeated him.

The statement made by the people of knowledge is more correct, and it is the first statement that I mentioned, which says: God brought forth the offspring of Adam from his loins before He created Eve, and this is what was narrated from a group of the companions of the Messenger of God, may God bless him and grant him peace. The other two statements are according to the schools of thought of the people of Arabic.

And His statement, **He has sent down for you eight mates of livestock**, means that God Almighty says: And He has made for you eight mates of livestock: two camels, two cows, two sheep, and two goats, as God Almighty said, "Eight mates: two sheep, and two goats" (al-An'am 6:143).

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Of the livestock are eight pairs**, he said: Of the camels, cows, sheep, and goats.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And He has sent down for you eight pairs of livestock**, two camels, two cows, two sheep, and two goats, one pair of each.

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, **And He has sent down for you from the grazing livestock eight mates**, meaning two goats, two sheep, two cows, and two camels. And His statement, **He creates you in the wombs of your mothers, creation after creation**, means, the Most High says: He begins your creation, O people, in the wombs of your mothers, creation after creation. That is because He causes a sperm-drop to come into existence in her, then He makes it into a clot, then a clot, then bones, then He covers the bones with flesh, then He produces it into another creation. Blessed be God, the Most High. That is His creation of it, creation after creation.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Samak, on the authority of Ikrimah, **He creates you in the wombs of your mothers, creation after creation**. He said: A drop of semen, then a clot, then a lump of flesh.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Creation after**

Surat al-Zumar 39:6

He created you from one soul, then made from it its mate, and sent down for you from the grazing livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is God, your Lord. To Him belongs dominion. There is no deity except Him. So how are you averted?

creation, he said: A sperm-drop, then what follows it until then his creation.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He creates you in the wombs of your mothers, creation after creation.** A drop of semen, then a clot, then a lump of flesh, then bones, then flesh, then He causes the hair to grow. The stages of creation.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding His statement, **He creates you in the wombs of your mothers, creation after creation.** He said: He means by creation after creation: a clot, then a lump of flesh, then bones.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement, **He creates you in the wombs of your mothers, creation after creation**, he said: They are sperm, then they are clots, then they are chewed, then they are bones, then the soul is breathed into them.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **In the wombs of your mothers, creation after creation**, that He created a sperm, then a clot, then a lump of flesh.

Others said: Rather, the meaning of this is: He creates you in your mothers' wombs after He created you in Adam's back. They said: So that is creation after creation.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **He creates you in the wombs of your mothers, creation after creation.** He said: A creation in the wombs after the first creation that He created them in the back of Adam.

The more correct of the two opinions on this matter is the opinion of Ikrimah and Mujahid, and those who said the same thing about it, because God Almighty has informed us that He creates us one creation after another in the wombs of our mothers in three darknesses, and He has not informed us that He replaces us in the wombs of our mothers after our creation in the back of Adam, as in His statement: **And We have certainly created man from an extract of clay 23:12-14. Then We made the sperm-drop into a clot 23:12-14.**

His saying, **in three layers of darkness**, means: in the darkness of the abdomen, the darkness of the womb, and the darkness of the placenta.

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

Who said that?

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on

the authority of Samak, on the authority of Ikrimah, **In three layers of darkness.** He said: The three layers of darkness are: the abdomen, the womb, and the placenta.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Samak, on the authority of Ikrimah, **In three layers of darkness**, he said: the abdomen, the placenta, and the womb.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **In three layers of darkness.** He said: He means by the three layers of darkness: his mother's womb, the womb, and the placenta.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **in three layers of darkness**, he said: the abdomen, the womb, and the placenta.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **In three layers of darkness:** the placenta, the womb, and the abdomen.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **In three layers of darkness.** He said: The darkness of the placenta, the darkness of the womb, and the darkness of the abdomen.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **in three layers of darkness**, he said: The placenta is in the womb, and the womb is in the abdomen.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say, regarding His statement, **in three layers of darkness:** the womb, the placenta, the abdomen, and the placenta that is on the child when it comes out, and it is from the animals the placenta.

And His statement, **That is God, your Lord**, means, the Most High, the Majestic, says: This one who did these actions, O people, is your Lord, not one who does not bring benefit to himself, nor ward off harm from himself, nor brings you good, nor ward off evil from you from your idols and gods.

And His statement, **God of the Kingdom**, means, "The Lord of your Lord, O people, whose description is what He has described to you, and whose power is what He has made clear to you, is the Kingdom of this world and the Hereafter and their authority, and no one else's. As for the kings of this world, one of them only owns something and not something else, so he only has a special portion of the Kingdom. As for the complete Kingdom, which is the Kingdom in absolute

terms, it is for God, the One, the Prevailing."

And His statement, **There is no god but Him, so how are you turned away?** God Almighty says: There should be no god but Him, and worship is only appropriate for Him. **So how are you turned away?** God Almighty says: So how are you turned away, O people, so that you turn away from the worship of your Lord, whose attribute is this, to the worship of One from Whom you can neither harm nor benefit.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So how are you turned away?** He said: Like his saying: **You are deluded.**

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Then how are you diverted?** He said to the polytheists: How are your minds diverted from this?

Tafsir al-Qurtubi

God the Almighty says: **He created you from one soul** meaning Adam, peace be upon him. **Then He made from it its mate** meaning so that procreation may occur. This has been mentioned previously in Al-A'raf and elsewhere. **And He has sent down for you from the livestock eight mates** He spoke about the mates by sending down, because they were formed from plants, and plants are from the water sent down. This is called gradualism. Similar to it is God's statement: **Indeed, We have sent down to you clothing** (Al-A'raf 7:26) and the verse. It was also said: **Sent down** means *created* and *made*. Sa'id ibn Jubayr said: *Created*. It was also said: God the Almighty created these livestock in Paradise and then sent them down to Earth, as was said in His statement: **And We sent down iron, wherein is great might** (Al-Hadid 57:25). For when Adam descended to Earth, iron was sent down with him. It was also said: **And He sent down for you from the livestock** means He gave you. It was also said: He made creation by sending down, because creation only occurs by a command sent down from the sky. So the meaning is: He created for you such and such by His command that came down. Qatada said: Two camels, two cows, two sheep, and two goats, each in pairs. This has been mentioned previously. **He creates you in the wombs of your mothers, creation after creation.** Qatada and As-Suddi said: A sperm-drop, then a clot, then a lump of flesh, then bone, then flesh. Ibn Zayd said: **Created after created** a creation in the wombs of your mothers after your creation in Adam's back. It was also said: In the father's back, then they were created in the mother's womb, then they were created after giving birth. Al-Mawardi mentioned this. **In three layers of darkness:** the darkness of the belly, the darkness of the womb, and the darkness of the placenta. This was said by Ibn Abbas, Ikrimah, Mujahid, Qatada, and Ad-Dahhak. Ibn Jubayr said: the darkness of the placenta, the darkness of the womb, and the darkness of the night. This is the most correct

statement. It was also said: the darkness of the man's loins, the darkness of the woman's belly, and the darkness of the womb. This is the view of Abu Ubaidah. That is, darkness does not prevent Him as it prevents created beings. **That is God** meaning the One Who created these things. "Your Lord, to Him belongs dominion. There is no god but Him." **Then how are you turned away?** meaning how are you turned away and diverted from worshipping Him to worshipping someone other than Him? Hamzah read: **your mothers** with a kasra over the hamzah and a fatha over the meem. Al-Kisa'i read it with a kasra over the hamzah and a fatha over the meem. The rest read it with a damma over the hamzah.

Tafsir Ibn Kathir

God the Almighty informs us that He is the Creator of what is in the heavens and the earth and everything in between, and that He is the Owner of the Kingdom and the Disposer of it. He alternates His night and day. **He wraps the night over the day and wraps the day over the night.** That is, He subjected them to follow one another, never ceasing, each one pursuing the other in a rapid pursuit, as God the Most High said: **The night overtakes the day, pursuing it rapidly.** This is the meaning of what was narrated on the authority of Ibn Abbas **may God be pleased with them both**, Mujahid, Qatadah, As-Suddi, and others. And God the Almighty said: **And He has subjected the sun and the moon, each running for a specified term.** That is, for a period known to God the Most High, then it will end on the Day of Resurrection. **Is He not the Exalted in Might, the Forgiving?** That is, with His might, greatness, and pride, He is the Forgiving of whoever disobeys Him and then repents or turns to Him.

And His statement, may He be glorified and exalted: **He created you from one soul** means He created you with your different races, kinds, languages and colours from one soul, namely Adam, peace be upon him. **Then He made from it its mate** namely Eve, peace be upon her, as God Almighty says: **O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.** And His statement, may He be glorified and exalted: **And He has sent down for you from the grazing livestock eight mates** means He created for you from the backs of the grazing livestock eight mates, which are mentioned in Surat al-An'am 6: eight mates, two of sheep, two of goats, two of camels, and two of cows. And His statement, may He be glorified and exalted: **He creates you in the wombs of your mothers** means He destined you in the wombs of your mothers. **Creation after creation** means that one of you is first a drop of semen, then a clot, then a lump of flesh, then He is created and becomes flesh, bones, nerves and veins, and He breathes the spirit into him and he becomes another creation. **So blessed be God, the best of creators.**

And His statement, the Most High, **In three layers of darkness**, means in the darkness of the womb, the darkness of the placenta, which is like a covering and protection over the foetus, and the darkness of the abdomen. This is what Ibn Abbas **may God be pleased**

Surat al-Zumar 39:6

He created you from one soul, then made from it its mate, and sent down for you from the grazing livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is God, your Lord. To Him belongs dominion. There is no deity except Him. So how are you averted?

with them, Mujahid, Ikrimah, Abu Malik, Ad-Dahhak, Qatadah, As-Suddi, and Ibn Zayd said. And His statement, the Most High, **That is God, your Lord**, meaning, He is the One Who created the heavens and the earth and everything between them, and created you and your fathers. He is the Lord; His is the kingdom and control over all of that. **There is no god but Him**, meaning, to Whom alone worship is due, with no partner. **So how are you directed?** Meaning, how can you worship anyone other than Him? Where does He lead your minds?

Fath al-Qadir

Then when He, the Almighty, mentioned that He is free from having a son, being the One and Only God, the All-Compelling, He mentioned what indicates that from His attributes, saying: 6- **He created the heavens and the earth in truth**. That is, He did not create them in vain for no reason. Whoever created this great creation would be unable to have a partner, a companion, or a son. Then He explained how He disposes of the heavens and the earth, saying: **He wraps the night over the day and wraps the day over the night**. Linguistically, wrapping means placing one thing on top of another. It is said that **kurr al-mata'** means throwing some of it on top of another, and from this is the word **kurr al-'umam**. The meaning of wrapping the night over the day is covering it until its light is gone, and the meaning of wrapping the day over the night is covering it until its darkness is gone, and this is the meaning of His, the Almighty, saying: **He covers the night with the day, pursuing it rapidly**. This is what Qatadah and others said. Ad-Dahhak said: It means that He throws this over this, and this over this, and this is close to the first statement. It was said that the meaning of the verse is that what was missing from the night entered the day, and what was missing from the day entered the night, and this is the meaning of His statement: **He causes the night to enter the day and causes the day to enter the night**. It was also said that the meaning is that this repeats itself over this and this repeats itself over this in successive rotations. Al-Raghib said: The rolling up of something is its rotation and the joining of some parts to others like the rolling up of a turban. The reference by this rolling up mentioned in the verse is to the movement of the sun in its risings and the decrease and increase of the night and day. Al-Razi said: Light and darkness are two great armies, and every day one overcomes the other, and that overcomes the other. Then he mentioned His subjection to the authority of the day and the authority of the night, which are the sun and the moon, and said: **And He has subjected the sun and the moon**, meaning He made them obedient to His command to rise and set for the benefit of His servants. Then he explained the manner of this subjection, saying: **Each runs for a specified term**, meaning it runs in its orbit until the end of the world, which is the Day of Resurrection. We have already discussed the specified term for their running in full in Surat Yasin. **Is**

He not the Exalted in Might, the Forgiving? “Ala” is a letter of warning, and the meaning is: Be aware, O servants, for God is the Victorious, the Concealer of the sins of His creation with forgiveness. Then the Almighty explained another type of His power and wondrous creation, and said: **He created you from one soul**, which is the soul of Adam. **Then He made from it its mate**. He used *then* to indicate the order of Eve’s creation after Adam’s creation, and its delay from him because she was created from him. The conjunction is either with something understood, which is an attribute of a soul. Al-Farra and Al-Zajjaj said: The meaning is that He created you from a single soul, He created it as one, then made from it its mate. It is possible that the conjunction is in the sense of one: that is, from a soul that was isolated, then made, etc. The expression *making* without *creation* with the conjunction *then* is to indicate that the creation of Eve from Adam’s rib was included in its being a dazzling sign indicating the perfection of power, because the creation of Adam was in accordance with God’s continuous custom in His creation, and her creation in the aforementioned manner was not a custom, because He, glory be to Him, did not create a female from a man’s rib other than her. The explanation of this verse has been presented in full in Surat Al-A’raf. Then He, glory be to Him, explained another type of His dazzling power, saying: **And He has sent down for you from the grazing livestock eight mates**, which is in conjunction with your creation. He expressed the word **sending down** because it is narrated that He created them in Paradise then sent them down. So the sending down is literal, and it is possible that it is a metaphor because they did not live except on plants, and plants only survive on water, and water is sent down from the sky. The livestock were as if they were sent down, because the cause of their cause is sent down, as He called the cause in His saying:

If the sky descends upon the land of a people, we will take care of them, even if they are angry.

It was said that **anzal** means created and made, or it means gave. It was also said that creation was made by sending down, because creation only happens by a command that comes down from the sky. The eight pairs are what is in His statement: **of sheep two and of goats two** “of camels two and of cows two” and what is meant by *two* in the four instances is the male and female. The explanation of this verse has been presented in Surat Al-An’am. Then the Almighty explained another type of His amazing power, saying: **He creates you in the wombs of your mothers, creation after creation**. The sentence is a resumption to explain what it includes of the different stages in their creation. Creation is a source emphasizing the mentioned action, and **after creation** is an attribute of it: that is, creation after creation. Qatadah and As-Suddi said: A sperm-drop, then a clot, then a lump of flesh, then bone, then flesh. Ibn Zayd said: He created you as a creation in the wombs of your mothers after He created you in the back of Adam. His statement, **in**

three layers of darkness is connected to His statement, **He creates you**. These three layers of darkness are: the darkness of the belly, the darkness of the womb, and the darkness of the placenta. This was stated by Mujahid, Ikrimah, Qatadah, and Ad-Dahhak. Sa'id ibn Jubayr said: the darkness of the placenta, the darkness of the womb, and the darkness of the night. Abu Ubaidah said: the darkness of the man's loins, the darkness of the woman's belly, and the darkness of the womb. The reference in His statement, **That is God** is to Him, glory be to Him, in consideration of His previous actions. The noble name is its predicate, **your Lord** is another predicate. **To Him belongs the true dominion in this world and the hereafter, with no partner or associate in it**, and this is a third predicate. His statement, **There is no god but He**, is a fourth predicate. **Then how are you turned away?** That is, how can you turn away from worshipping Him and turn from it to worshipping other than Him? Hamzah read **your mothers** with a kasra on the hamzah and the mīm. Al-Kisa'i read it with a kasra on the hamzah and a fatha on the mīm. The rest read it with a damma on the hamza and a fatha on the meem.

Ibn Mardawayh narrated on the authority of Yazid al-Raqashi that a man said: **O Messenger of God, we give our wealth in order to be remembered, so do we have any reward for that?** The Messenger of God (peace and blessings of God be upon him) said: *No*. He said: **O Messenger of God, we only give in order to be remembered and to be remembered, so do we have any reward?** The Messenger of God (peace and blessings of God be upon him) said: **God does not accept anything except that which is sincerely for Him**. Then he recited this verse: **Unquestionably, to God belongs the pure religion**. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: **He wraps up the night**, that he said: **He carries the night**. Sa'id ibn Mansur, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: **Creation after creation**, that he said: **A clot, then a lump of flesh, then bones**, "in three darknesses," that is: the abdomen, the womb, and the placenta.

Tafsir al-Baghawi

6. **He created you from one soul**, meaning Adam, **then He created from it its mate**, meaning Eve, **and sent down for you from the livestock**, the meaning of sending down here is: creating and establishing, like the Almighty's saying: **We sent down upon you clothing to conceal your private parts** (al-A'raf 7:26).

It was said: He sent down the water that is the cause of the cotton plant from which clothing is made, and the cause of the plant that sustains livestock.

It was said: **And He has sent down for you from the livestock** He made them a resting place and provision for you. **Eight pairs**, types, their interpretation is in Surat Al-An'am **He creates you in the wombs of your mothers, creation after creation**, a sperm-drop, then a clot, then a lump of flesh, as God Almighty said: **And He has created you in stages** (Nuh: 14), **in three layers of darkness**, Ibn Abbas said: the darkness of the belly,

the darkness of the womb, and the darkness of the placenta, **That is God**, who created these things, "Your Lord has dominion. There is no god except Him, so how are you turned away?", from the path of truth after this explanation.

Tafsir al-Baidawi

6- **He created you from a single soul, then made from it its mate**. This is another proof of what He created in the lower world, beginning with the creation of man, because it is closer, more indicative, and more amazing. What He mentioned contains three indications: He created Adam first without a father or mother, then He created Eve from his short stature, then the branching of the previous creation to be limited to them. *Then* is to connect to something omitted, which is the description of *soul*, like He created it, or to the meaning of *one*, meaning from a single soul, then made from it its mate, then made her mate with it, or to **He created you**, due to the difference between the two verses, as the first is a continuous custom, unlike the second. It was said that He brought forth from his loins his offspring like atoms, then created from it Eve. **And sent down to you**, and decreed or apportioned to you, as His decrees and apportionments are described as descending from the sky where they were written in the Preserved Tablet, or He created for you through descending causes, such as the rays of the planets and rain. **Of the grazing livestock are eight pairs**, male and female, from camels, cows, sheep, and goats. **He creates you in the wombs of your mothers** is an explanation of how what was mentioned of humans and livestock is manifested in them of wonders of power, except that it predominantly addressed those of reason or singled them out in the address because they are the intended ones. **Creation after creation** a sound animal, then bones covered with flesh, then bare bones, then chewed, then clotted, then sperm. **In three layers of darkness** the darkness of the belly, the womb, and the placenta, or the loins, the womb, and the belly. *That* whose actions these are, **is God, your Lord** He is the One deserving of your worship and the Owner **To Him belongs the kingdom, there is no god except Him** since no one shares in creation with Him. **Then how are you turned away?** He turns you away from worshipping Him to associating partners with Him.

Surat al-Zumar 39:7

If you disbelieve, then indeed, God is free from need of you, and He does not approve of disbelief for His servants. But if you are grateful, He approves it for you. And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

Surat al-Zumar 39:7

If you disbelieve, then indeed, God is free from need of you, and He does not approve of disbelief for His servants. But if you are grateful, He approves it for you. And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

Tafsir al-Jalalayn

- (If you disbelieve, then indeed, God is free from need of you, and He does not approve of disbelief for His servants. But if you are grateful) to God and believe **He approves of it** with the ha' with a sukoon or a damma with a full vowel and without it, meaning gratitude (for you. And no soul (bearer of burdens) will bear the burden of another soul) meaning it will not bear it (then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts) of what is in the hearts.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **If you disbelieve, then indeed, God is independent of you, and He does not approve of disbelief for His servants.** Some of them said: This is for a special group of people, and its meaning is: If you disbelieve, O polytheists, then God is independent of you, and He does not approve of disbelief for His believing servants whom He has devoted to His worship and obedience.

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, "If you disbelieve, then indeed, God has no need of you. And He does not approve of disbelief for His servants," meaning the disbelievers whose hearts God did not intend to purify, so that they would say, **There is no god but God.** Then He said, **And He does not approve of disbelief for His servants,** and they are His sincere servants about whom He said, **Indeed, over My servants you have no authority,** so He made it obligatory for them to testify that there is no god but God and made it beloved to them.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And He is not pleased with disbelief for His servants.** He said: He is not pleased with disbelief for His believing servants.

Others said: Rather, this is general for all people, and its meaning is: O people, if you disbelieve, then God is independent of you, and He is not pleased for you to disbelieve in Him.

The correct statement about this is what God Almighty said: If you disbelieve in God, O disbelievers in Him, then God is independent of your faith and worship of Him, and He is not pleased with disbelief for His servants, meaning: He is not pleased with His servants disbelieving in Him, as one says: I do not like injustice, but I like for so-and-so to wrong so-and-so and be punished.

And His statement, **And if you are grateful, He will be pleased with you.** He says: And if you believe in your Lord and obey Him, He will be pleased with your gratitude to Him, and that is their belief in Him and their obedience to Him. So He referred to gratitude and did not mention it, but rather mentioned the verb that indicates it, and that is similar to His statement, **Those to whom the people said, 'The people have gathered against you, so fear them.' But it only increased them in faith.** (Al Imran 3:173) meaning: So the people's saying that to them increased their faith.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And if you are grateful, He will be pleased with you.** He said: If you obey, He will be pleased with you.

His statement, **And no bearer of burdens shall bear the burden of another,** means: No sinner shall bear the sin of another sinner, and she shall not be held accountable for anything except her own sin. The Almighty knows that every soul shall bear what it has committed, and that it shall not be held accountable for the sin of another.

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And no bearer of burdens shall bear the burden of another,** he said: No one shall be held accountable for the sin of another.

And His statement, **Then to your Lord is your return, and He will inform you about what you used to do.** God the Almighty says: Then, after you have done in this world what you did of good and bad, faith and disbelief, O people, to your Lord is your return after your death. He will inform you: He says: He will tell you what you used to do in this world of good and evil, and He will reward you for all of that with your reward, the good among you according to his goodness, and the evildoer according to what he deserves. God the Almighty says to His servants: So fear that you will meet your Lord while you have done in this world what

He does not approve of, lest you perish, for nothing of the deeds of any of you is hidden from Him.

And His statement, **Indeed, He is Knowing of that within the breasts**, means that God Almighty says: **Indeed, nothing is hidden from God, O people, that which your breasts conceal, which your eyes cannot perceive, so how about what the eyes perceive and the sight see?** What He, the Almighty, means by this statement is that nothing is hidden from Him, and that He is the One who records the deeds of His servants, to reward them for them so that they may fear Him in their secret and public affairs.

Tafsir al-Qurtubi

The Almighty's statement: **If you disbelieve, then indeed, God has no need of you**. This is a conditional answer. **And He does not approve of disbelief for His servants**. That is, that they disbelieve, that is, He does not like that from them. Ibn Abbas and As-Suddi said: The meaning is that He does not approve of disbelief for His believing servants, and they are those about whom God said: **Indeed, My servants - over them you have no authority**. (Al-Isra' 17:65), and like His statement: **A spring from which the servants of God will drink**. (Al-Insan 72:6), meaning the believers. This is according to those who say that there is no difference between approval and desire. It was said: He is not approved of disbelief even if He wills it. God the Almighty wills disbelief from the disbeliever, and by His will a disbelief that He approves of but does not befall him. He wants what He does not approve of to happen. God the Almighty willed the creation of Iblis, but He did not approve of him, so will is not approval. This is the doctrine of Ahl as-Sunnah.

God the Almighty says: {And if you are grateful, He is pleased with you} meaning He is pleased with your gratitude, because **be grateful** indicates it. We have already discussed gratitude in *Al-Baqarah* and elsewhere. And **is pleased** means He rewards and commends. So, according to this, **being pleased** is either His reward, in which case it is an attribute of the verb, {If you are grateful, I will surely increase you [in favor]} (Ibrahim 14:7), or His commendation, in which case it is an attribute of the essence. And **is pleased** with the sukoon on the ha' was recited by Abu Ja'far, Abu 'Amr, Shaybah, and Hubayrah from 'Asim. Ibn Dhakwan, Ibn Kathir, Ibn Muhaysin, Al-Kisa'i, and Warsh from Nafi' pronounced the damma saturating the word. The rest omitted it. {And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.} It has been mentioned in more than one place.

Tafsir Ibn Kathir

God, the Blessed and Exalted, says, informing about Himself, the Blessed and Exalted, that He is independent of all creation, as Moses, peace be upon him, said: **If you disbelieve, you and whoever is on the**

earth entirely, then indeed, God is Free of need and Praiseworthy. And in Sahih Muslim: "O My servants, were the first of you and the last of you, the humans of you and the jinn of you to be as wicked as the most wicked heart of any man among you, that would not decrease My dominion in the least." And the Almighty says: **And He does not approve of disbelief for His servants**, meaning He does not like it and does not command it. **And if you are grateful, He approves it for you**, meaning He loves it for you and increases you from His bounty. **And no bearer of burdens will bear the burden of another**, meaning no soul will bear anything for another, rather each person is required to do what he wants with himself. "Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts," meaning nothing is hidden from Him.

And the Almighty said: **And when harm touches man, he calls upon his Lord, turning to Him in repentance**. That is, when in need, he beseeches and seeks help from God alone, with no partner or associate, as the Almighty said: "And when harm touches you at sea, lost are those you call upon except Him. But when He brings you safe to land, you turn away. And ever is man ungrateful." That is why the Almighty said: **Then, when He bestows upon him a favor from Himself, he forgets what he used to call upon Him for before**. That is, in a state of prosperity, he forgets that supplication and humility, as the Almighty said: **And when harm touches man, he calls upon Us lying on his side, or sitting or standing, but when We remove from him his harm, he passes on as if he had never called upon Us for harm that touched him**.

And the Almighty's saying: **And he has set up rivals to God to mislead [others] from His way** means that in a state of well-being he associates partners with God and sets up rivals for Him. "Say, 'Enjoy your disbelief for a little. Indeed, you are of the companions of the Fire.'" That is, say to someone in this state, way, and path, **Enjoy your disbelief for a little**. This is a severe threat and a definite warning, like the Almighty's saying: **Say, 'Enjoy yourselves, for indeed, your destination is the Fire.'** And the Almighty's saying: **We give them enjoyment for a little; then We force them to a severe punishment**.

Fath al-Qadir

When He, the Almighty, mentioned the blessings that He bestowed upon His servants and showed them the wondrousness of His creation and the amazingness of His action, which requires every rational person to believe in it, He followed it with His saying: 7- **If you disbelieve, then indeed, God is free from need of you**, meaning He has no need of you, nor of your faith, nor of your worship of Him, for He is the Absolutely Free. *And even though the disbelief of the disbeliever does not harm Him, just as the faith of the believer does not benefit Him, He also does not approve of disbelief for His servants*, meaning He does not approve of disbelief for any of His servants, nor does He like it nor does He command it. Similar to this verse is His saying: **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need and Praiseworthy**. Similar to it is what is established in

Surat al-Zumar 39:7

If you disbelieve, then indeed, God is free from need of you, and He does not approve of disbelief for His servants. But if you are grateful, He approves it for you. And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

Sahih Muslim from the saying of the Prophet, may God's prayers and peace be upon him: "O My servants, were the first of you and the last of you, the humans of you and the jinn of you, to be as wicked as the heart of the most wicked man among you, that would not decrease My dominion in the least."

The commentators differed regarding this verse: Is it general, and that disbelief is not pleasing to God in all cases, as is apparent, or is it specific? The meaning is: He is not pleased with disbelief for His believing servants. The scholar of this nation, Ibn Abbas **may God be pleased with him**, was specific, as will be explained at the end of the discussion. He was followed in this by Ikrimah, As-Suddi, and others. Then they differed regarding the verse in another way. Some said: He means the disbelief of the disbeliever and is not pleased with it. Others said: He neither wants it nor is pleased with it. Discussing such a matter would take a very long time. Those who say that this verse is specific and those who affirm the will with disbelief have used as evidence what is established in many verses of the Noble Book that God, the Almighty, **misguides whom He wills**, "and guides whom He wills," **and you do not will except that God wills**, and there are many similar verses in the Noble Book that convey its meaning. Then, when He, the Most High, mentioned that He is not pleased with disbelief for His servants, He clarified that He is pleased with their gratitude, saying: **And if you are grateful, He is pleased with it for you**. That is, He is pleased with the gratitude indicated by His saying: **And if you are grateful, He will reward you for it**. And He, the Most High, is pleased with their gratitude because it is the reason for their happiness in this world and the hereafter, as He, the Most High, said: **If you are grateful, I will surely increase you**. Abu Ja'far, Abu 'Amr, Shaibah, and Hubayrah, from 'Asim, read with a sukoon on the ha' of yirdahu. Ibn Dhakwan, Ibn Kathir, Al-Kisa'i, Ibn Muhaysin, and Warsh, from Nafi', pronounced the damma on the ha', while the rest omitted it. **And no bearer of burdens will bear the burden of another**, that is, no soul that bears a burden will bear the burden of another soul. The explanation of this verse has already been fully explained. **Then to your Lord is your return**, on the Day of Resurrection, **and He will inform you of what you used to do**, of good and evil. And in it is a severe threat. **Indeed, He is Knowing of that within the breasts**, that is, what the hearts conceal and conceal, so how about what they reveal and reveal.

Indeed, My servants - over them you have no authority (al-Hijr 15:42). So it is general in wording but specific in meaning, like His the Most High's saying: **A spring from which the servants of God will drink** (al-Insan 76:6). He means some of the servants, and some people made it general and said: He does not approve of disbelief for any of His servants.

The meaning of the verse: He is not pleased for His servants to disbelieve in Him. This was narrated on the authority of Qatada, and it is the opinion of the early Muslims. They said: The disbelief of the disbeliever is not pleasing to God, the Almighty, even if it is by His will. **And if you are grateful**, that is, believe in your Lord and obey Him, **He will be pleased with you**, and will reward you for it. Abu Amr read it as **He will be pleased with you** with a silent ha', and the people of Medina, Asim, and Hamzah pronounce it with a sukoon, while the rest pronounce it with a sukoon. "And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts."

Tafsir al-Baidawi

7- If you disbelieve, then indeed, God is independent of you from your faith and He does not approve of disbelief for His servants because it harms them, as a mercy to them **and if you are grateful, He approves it for you** because it is a cause, not a ruling. Ibn Kathir and Nafi' in one narration, Abu Amr and Al-Kisa'i read it with a sukoon on the ha' because it became connected to a moving letter by deleting the alif. Abu Amr and Ya'qub read it with a sukoon, which is a language in it "and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you of what you used to do" with the accounting and recompense **He is Knowing of that within the breasts** so nothing of your deeds is hidden from Him.

Tafsir al-Baghawi

7. If you disbelieve, then indeed, God is free from need of you, and He does not approve of disbelief for His servants. Ibn Abbas and Al-Suddi said: He does not approve of disbelief for His believing servants, and they are the ones about whom God the Most High said:

Surat al-Zumar 39:8

And when harm touches man, he calls upon his Lord, turning to Him in repentance. Then, when He bestows upon him a favor from Himself, he forgets what he used to call upon Him for before and sets up equals to God to mislead [man] from His way. Say, **Enjoy your disbelief for a little; indeed, you are among the companions of the Fire.**

Tafsir al-Jalalayn

8 - **And when harm touches man** the disbeliever **he calls upon his Lord** beseechingly *repentantly* turning to Him; then when He bestows upon him a favor) gives him a blessing **from Him**, he forgets) abandons **that which he used to call upon** beseechingly to Him before and He is God, so there is no place for **and has set up equals to God** partners to mislead with the opening of the ya' and its damma **from His way** the religion of Islam **Say, Enjoy your disbelief for a little** for the rest of your life **indeed, you are among the companions of the Fire**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And when a person is touched by a calamity in his body, such as sickness, disability, hardship in his livelihood, effort and distress, "he calls upon his Lord** meaning: he seeks help from his Lord who created him from the severity of that, and asks Him to relieve him of the severity of that which has befallen him. And His statement **turning to Him** means: repenting to Him for what he was doing before that, such as disbelief in Him, and associating deities and idols with Him in worship, returning to His obedience.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when harm touches man**, he said: pain, affliction, and hardship. **He calls upon his Lord, turning to Him in repentance**, he said: seeking His help.

And His statement, **Then if He bestows upon him a blessing from Himself**, the Most High says: Then if his Lord bestows upon him a blessing from Himself, meaning well-being, and removes his harm, and replaces sickness with health, and hardship with ease. The Arabs say to everyone who gives another wealth or other things: He bestowed upon him, and from this is the saying of Abu al-Najm al-'Ijli:

He gave and did not withhold, nor was he stingy. The heap of grains is from the wealth of the one who is given.

It was narrated on the authority of Abu Ubaidah Ma'mar ibn al-Muthanna that he said: I heard Abu Amr

say in the verse of Zuhair:

If they are given money, they are given it. If they are asked, they are given it. If they are given money, they are given it.

Muammar said: Yunus said: We only heard it:

If they are fooling around with money, they will be fooled.

He said: It has the same meaning.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Then if He bestows upon him a blessing from Him**: if He bestows upon him health or goodness.

His saying, **He forgot what he used to call for before**, means: He abandoned his supplication to God before He removed the harm that he was suffering from. **And he made equals to God**, meaning: partners.

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

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **He forgot** means: he left. This is specifically for the unbeliever.

As for the word *ma* in His statement, **He forgot what was**, there are two interpretations: One of them is that it means *who*, and the meaning of the statement then is: He abandoned the one he used to call upon in the state of distress he was in, meaning by that God, the Most High. So *ma* is in this case the place of *min*, as it was said, **Nor do you worship that which I worship** (al-Kafirun 109:3), meaning God, and as it was said, **Then marry such women as seem good to you**. The second is that it means the source, as I mentioned. If it means the source, then the *ha* in His statement, **to Him** has two interpretations: One of them is that it is from the mention of *ma*, and the other is from the mention of the Lord.

His saying, **And He has made equals to God**, means: He has made similarities and likenesses to God.

Then the people of interpretation differed about the meaning in which they made them rivals to Him. Some of them said: They made them rivals to Him in their obedience to Him in disobeying God.

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And He has made equals to God**. He said: The equals are men, who obey them in disobeying God.

Others said: What he meant by that was that he worshipped idols, and made them rivals to God in their worship of them.

The more correct of the two opinions on this matter is the opinion of the one who said: What is meant by it is

Surat al-Zumar 39:8

And when harm touches man, he calls upon his Lord, turning to Him in repentance. Then, when He bestows upon him a favor from Himself, he forgets what he used to call upon Him for before and sets up equals to God to mislead [man] from His way. Say, "Enjoy your disbelief for a little; indeed, you are among the companions of the Fire."

that he obeyed Satan in worshipping idols, and thus made idols equal to him, because that was in the context of God's rebuke of them to him for worshipping them.

And His statement, **to mislead [others] from His way**, means: to prevent those who wanted to believe in God and to unify Him from believing in Him, acknowledging Him, and entering Islam. And His statement, **Say, 'Enjoy your disbelief for a little while,'** means that God Almighty is saying to His Prophet Muhammad, peace and blessings be upon him: Say, O Muhammad, to the one who does that: Enjoy your disbelief in God for a little while until your appointed time is fulfilled, and then your death comes to you. **Indeed, you are among the companions of the Fire**, meaning that you are among the people of the Fire who will abide in it. And His statement, **Enjoy your disbelief**, is a warning and a threat from God.

Tafsir al-Qurtubi

The Almighty said: **And when harm touches man** meaning the disbeliever **he calls upon his Lord, turning to Him** meaning returning to Him, humbly obedient to Him, seeking His help to remove that harm from him. **Then when He bestows upon him a favor from Himself** meaning He gives it to him and makes him his possession. It is said: **God has bestowed upon you something** meaning He has made it your possession. Abu Amr ibn al-Ala' used to recite:

If they are given money, they are miserly, if they are asked, they give, and if they are given money, they are generous. A man's servant is his servant. Abu al-Najm said:

He gave and did not withhold, nor did he withhold the heap of the summit from the one who was given

He forgot what he used to call upon before. That is, he forgot his Lord, whom he used to call upon before to relieve his distress. So *ma* in this sense refers to God, the Almighty, and it means *whom*. It was also said that it means **whom he calls upon**, as in His statement: **Nor do you worship that which I worship.** (al-Kafirun 109:3), and the meaning is the same. It was also said that he forgot the supplication with which he used to humbly call upon God, the Almighty, that is, he stopped making supplication to God. So, *ma* and the verb, according to this statement, are nouns. **And he set up rivals to God**, that is, idols and statues. Al-Suddi said: It means rivals among men, whom they depend on in all their affairs. **That he may go astray from His way**, that is, so that the ignorant may follow his example. **Say, 'Enjoy your disbelief for a little.'** That is, say to this person, *Enjoy*, which is a threat, for the enjoyment of this world is little. **Indeed, you are of the companions of the Fire**, that is, your destination is the Fire.

Tafsir Ibn Kathir

God, the Blessed and Exalted, says, informing about Himself, the Blessed and Exalted, that He is independent of all creation, as Moses, peace be upon him, said: **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need and Praiseworthy.** And in Sahih Muslim: "O My servants, were the first of you and the last of you, the humans of you and the jinn of you to be as wicked as the most wicked heart of any man among you, that would not decrease My dominion in the least." And the Almighty says: **And He does not approve of disbelief for His servants**, meaning He does not like it and does not command it. **And if you are grateful, He approves it for you**, meaning He loves it for you and increases you from His bounty. **And no bearer of burdens will bear the burden of another**, meaning no soul will bear anything for another, rather each person is required to do what he wants with himself. "Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts," meaning nothing is hidden from Him.

And the Almighty said: **And when harm touches man, he calls upon his Lord, turning to Him in repentance.** That is, when in need, he beseeches and seeks help from God alone, with no partner or associate, as the Almighty said: "And when harm touches you at sea, lost are those you call upon except Him. But when He brings you safe to land, you turn away. And ever is man ungrateful." That is why the Almighty said: **Then, when He bestows upon him a favor from Himself, he forgets what he used to call upon Him for before.** That is, in a state of prosperity, he forgets that supplication and humility, as the Almighty said: **And when harm touches man, he calls upon Us lying on his side, or sitting or standing, but when We remove from him his harm, he passes on as if he had never called upon Us for harm that touched him.**

And the Almighty's saying: **And he has set up rivals to God to mislead [others] from His way** means that in a state of well-being he associates partners with God and sets up rivals for Him. "Say, 'Enjoy your disbelief for a little. Indeed, you are of the companions of the Fire.'" That is, say to someone in this state, way, and path, **Enjoy your disbelief for a little.** This is a severe threat and a definite warning, like the Almighty's saying: **Say, 'Enjoy yourselves, for indeed, your destination is the Fire.'** And the Almighty's saying: **We give them enjoyment for a little; then We force them to a severe punishment.**

Fath al-Qadir

8- **And when harm touches man** meaning harm from sickness, poverty or fear **he calls upon his Lord, turning to Him** meaning returning to Him, seeking His aid to remove what has befallen him, leaving what he used to call upon and seek His aid from, whether dead

or alive, an idol or other than that. **Then if He bestows upon him a favor from Himself** meaning a gift and gives him possession, it is said that He bestowed upon him meaning He gave him possession of it. Abu Amr ibn al-Ala' used to recite:

If they are given money, they are given it. If they are asked, they are given it. If they are given money, they are given it.

And from it is the saying of any star:

He gave and did not withhold, nor did he withhold the heap of summits from the one who was given

He forgot what he used to call for before meaning he forgot the harm he used to call upon God to relieve from him before He granted him what He granted him. It was also said that he forgot the supplication he used to supplicate with and abandoned it, or he forgot his Lord whom he used to call upon and supplicate to. Then he went beyond that to associating partners with God, which is the meaning of His statement: **And he has set up rivals to God** meaning partners from among idols and other beings whom he seeks help from and worships **to mislead [people] from His way** meaning to mislead people from the way of God, which is Islam and monotheism. Al-Suddi said: It means rivals from men whom he can depend on in all his affairs. Then God, the Exalted, commanded the Messenger of God, may God bless him and grant him peace, to threaten whoever has that characteristic, saying: **Say, 'Enjoy your disbelief for a little while'** meaning a little enjoyment or a little time, for the enjoyment of this world is little. Then He explained that by saying: **Indeed, you are among the companions of the Fire** meaning your destination is soon, and there is a grave threat in that. Al-Zajjaj said: Its wording is that of a command, but its meaning is threat and warning. The majority read *li-yida'* with a damma on the ya', while Ibn Kathir and Abu Amr read it with a fatha on it.

Tafsir al-Baghawi

8. **And when harm befalls man, he calls upon his Lord, turning to Him** returning to Him, seeking His aid, **then when He bestows upon him a favor from Himself** gives him a favor from Himself, **he forgets** abandons **that which he used to call upon Him for before** meaning: he forgets the harm that he used to call upon God to relieve, **and he sets up rivals to God** meaning: idols, **to mislead [him] from His way** meaning to deviate from the religion of God.

Say, to this disbeliever: **Enjoy your disbelief for a little while**, in this world until your appointed time. **Indeed, you are among the companions of the Fire**. It was said that it was revealed regarding Utbah ibn Rabi'ah. Muqatil said that it was revealed regarding Abu Hudhayfah ibn al-Mughirah al-Makhzumi. It was also said that it is general for every disbeliever.

Tafsir al-Baidawi

8- **And when harm befalls man, he calls upon his Lord,**

turning to Him to remove what disputes the mind in indicating that the origin of everything is from Him. **Then if He grants him** He gives him from the word *khawl* which is a pledge, or *khawl* which is boasting. **a favor from Him** from God **he forgets what he used to call for** meaning the harm that he used to call upon God to remove, or his Lord to whom he used to supplicate. And *what* is like that in His statement: **And He created the male and female** "before **before the favor** and made for God equals to mislead [others] from His way **Ibn Kathir, Abu Amr, and Ruways read it with the opening of the ya**", and misguidance, since they were the result of His making, its explanation is valid with them even if they were not two purposes. "Say, 'Enjoy your disbelief for a little'" is a threatening command in which there is an indication that disbelief is a type of suspicion that has no support, and it makes the disbelievers despair of enjoyment in the Hereafter. Therefore, it is explained by His statement: "Indeed, you are among the companions of the Fire" as a resumption for emphasis.

Surat al-Zumar 39:9

Or one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord? Say, "Are those who know equal to those who do not know?" Only those with understanding will remember.

Surat al-Zumar 39:9

Or one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord? Say, **Are those who know equal to those who do not know?** Only those with understanding will remember.

Tafsir al-Jalalayn

Or is he who) with a lightened mind **is devout** performing the duties of obedience **during the hours of the night** its hours **prostrating and standing** for prayer **who fears the Hereafter** fears its punishment **and hopes for the mercy** of his Lord's Paradise) like someone who is disobeyed through disbelief or something else. In the reading of Am Man, then Am means rather and the hamza **Say, Are those who know equal to those who do not know?** That is, they are not equal, just as the knowledgeable and the ignorant are not equal? **Only those of understanding will remember** will take heed of admonition.

Tafsir al-Suyuti

The Almighty's saying: **Or is he who is devoutly obedient during the hours of the night?** The verse. Ibn Abi Hatim narrated on the authority of Ibn Umar regarding the Almighty's saying: **Or is he who is devoutly obedient** the verse. He said: It was revealed about Uthman ibn Affan. Ibn Saad narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: It was revealed about Ammar ibn Yasir. Juwaybir narrated on the authority of Ibn Abbas, who said: It was revealed about Ibn Masoud, Ammar ibn Yasir, and Salim, the freed slave of Abu Hudhayfah. Juwaybir narrated on the authority of Ikrimah, who said: It was revealed about Ammar ibn Yasir.

Tafsir al-Tabari

The reciters differed in their reading of His statement *Aman*. Some of the Meccans, some of the Medinans, and most of the Kufians read it as *Aman* with a light *mim*. There are two aspects to their reading of it: One of them is that the *alif* in *Aman* means supplication, and what is meant by it is: **O He who is devout during the hours of the night.** The Arabs call out with the *alif* as they call out with *ya*, so they say: **Azayd is approaching**, and **O Zayd is approaching**. From this is the saying of Aws ibn Hajar:

My sons, you are not one hand but a hand that has no arm.

And if the *alif* is directed to the vocative, the meaning of the speech is: Say, O disbeliever, enjoy your disbelief for a little, for you are among the companions of the Fire. And O you who are despairing during the hours of the night, prostrating and standing, for you are

among the people of Paradise. And he will be in the Fire. What the disbelieving group will have with God as a reward in the Hereafter is sufficient to explain what the believing group will have, since it is known that their conditions are different in this world, and it is reasonable that if one of them is among the companions of the Fire due to his disbelief in his Lord, then the other is among the companions of Paradise. So the report of what he has is omitted, as it is sufficient for the listener to understand what is meant by it from its mention, since it had indicated what was omitted by what was mentioned. The second: that the *alif* in his statement *amn* is an *alif* of interrogation, so the meaning of the speech is: Is this like the one who has set up rivals to God to lead [people] astray from His path? Then it is sufficient with what preceded from God's report about the group of disbelievers from His enemies, since the intended meaning of the speech was understood, as the poet said:

I swear that if anything came to us from his messenger other than you, we would not have found a defense against you.

So he deleted the word **to pay it** and it was intended in the speech since the listener understood what he meant. Some of the readers of Medina and Basra and some of the people of Kufa read it as *Aman* with a shaddah on the *mim*, meaning: Or who is he? They say: It is *Aman* an interrogative that came into the speech after a previous statement, so *Am* was used. According to this interpretation, the answer to the interrogative must be left out because the report had been made about the group of disbelievers and what was prepared for them in the hereafter, then the report was followed by the report about the group of believers, so the intended meaning was known, so the listener's knowledge of its meaning was sufficient from what was mentioned, since it was reasonable that its meaning is better, or this one.

Our opinion on this matter is that they are two readings, each of which was recited by scholars of the Qur'an reciters⁵, with each of them being correct in interpretation and grammar. So whichever of the two the reciter recites, he is correct.

We have already mentioned the differences of opinion among those who differed, and the correct opinion in our view regarding the meaning of *al-Qanit* in what has passed before, so there is no need to repeat it here. However, we will mention some of the statements of the people of interpretation regarding that in this place, so that the one who looks into the Book will know that the meaning is the same in this place and others. Some of them said: In this place it is the recitation of the reader while standing in prayer.

Who said that?

Ibn Al-Muthanna told us: Yahya told us, on the authority of Ubayd God, that he said: Nafi' told me, on the authority of Ibn Umar, that when he was asked about Qunut, he would say: I do not know of Qunut

except for the recitation of the Qur'an and prolonged standing, and he would recite: **Is he who is devout during the hours of the night, prostrating and standing?**

Others said: It is obedience.

Who said that?

Muhammad ibn Sa'd narrated to us, saying: My father narrated to me, saying: My uncle narrated to me, saying: My father narrated to me, on the authority of his father, on the authority of Ibn 'Abbas, regarding His statement, **Is one who is devoutly obedient?** He means by devoutly obedient, as He said, **Then when He calls you with a single call from the earth, at once you will come forth** (ar-Rum 30:25) . . . to **All are devoutly obedient to Him** (ar-Rum 30:26), he said: Obedient.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement, **Or is he who is devout during the hours of the night, prostrating and standing?** He said: The devout is the obedient.

His saying **at night** means: the hours of the night.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Is he who is devoutly obedient during the hours of the night** and for him, and the middle of it, and the end of it.

Muhammad ibn al-Husayn narrated to us, saying: Ahmad narrated to us, saying: Asbat narrated to us, on the authority of al-Suddi: **The hours of the night** means the hours of the night. We have already explained the meaning of **the hours** with supporting evidence and narrated the statements of the scholars of interpretation concerning it, making it unnecessary to repeat it here.

And his saying, **prostrating and standing**, means: he prays while prostrating sometimes, and while standing sometimes, meaning: he obeys, and qunut in our view means obedience, and for this reason his saying, **prostrating and standing**, is in the accusative case because its meaning is: who prays during the hours of the night, prostrating sometimes, and standing sometimes, so they are the states of the one who prays. And his saying, **warns of the Hereafter**, means: he fears the punishment of the Hereafter. Like:

Ali narrated to us on the authority of Al-Hasan Al-Azdi, he said: Yahya bin Al-Yaman narrated to us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, regarding the statement of God, **and fears the Hereafter**, he said: He fears the punishment of the Hereafter, and hopes for the mercy of his Lord, meaning: and hopes that God will have mercy on him and admit him into Paradise. And His statement, **Say, 'Are those who know equal to those who do not know?'** God, the Exalted, says: Say, O Muhammad, to your al-Nas 114: Are those equal to those who know the reward for their obedience to their Lord and the consequences for their disobedience to Him, and those who do not know that? So they wander aimlessly, neither hoping for good from their good deeds nor fearing evil from their bad deeds? God says: These two are not equal.

It was narrated on the authority of Abu Jaafar Muhammad bin Ali regarding this matter:

Muhammad bin Khalaf told me, he said: Nasr bin Muzahim told me, he said: Sufyan Al-Jariry told us, on the authority of Saeed bin Abi Mujahid, on the authority of Jabir, on the authority of Abu Jaafar, may God be pleased with him: **Are those who know equal to those who do not know?** He said: We are the ones who know, and our enemy is the ones who do not know.

And His statement, **Only those with understanding will remember**, God Almighty says: Only those with reason and wisdom will consider God's proofs, learn from them, reflect on them, and ponder them, not those with ignorance and deficient minds.

Tafsir al-Qurtubi

The Almighty's saying: **And who is devoutly obedient during the hours of the night** God Almighty made it clear that the believer is not like the disbeliever mentioned above. Al-Hasan, Abu Amr, Asim, and Al-Kisa'i read *Amna* with a shaddah. Nafi', Ibn Kathir, Yahya ibn Watthab, Al-A'mash, and Hamzah read *Amna huwa* without a shaddah, as a call, as if he said, **O he who is devoutly obedient**. Al-Farra' said: **Alif is like 'O you,' you say, 'O Zayd, come!' and 'O Zayd, come!'** This was narrated from Sibawayh and all the grammarians, as Aws ibn Hajar said:

My sons, you are not in my hand, a hand that has no support

Another one said, he is Dhu al-Rummah:

Adra Bahzwa, a dream that brings tears to the eyes, so the water of love is rejected or they ascend

So the interpretation of this is, **Say, 'Enjoy your disbelief for a little, for indeed, you are among the companions of the Fire.'** O he who is devout, indeed, you are among the companions of Paradise. Just as is said in speech: **So let him neither pray nor fast**, so O he who prays and fasts, be of good tidings. So, it was deleted because the speech indicates it. And it was said: The ending in '*aman*' is an interrogative alif, meaning, **Is he who is devout during the hours of the night better?** Or is he who makes rivals to God? And the interpretation is that he who is devout is better. And whoever stresses '*aman*', then the one who means the disobedient ones mentioned above is better. **Aman huwa qani't** So the sentence that is equivalent to '*aam*' is deleted. The original is '*aam min*', so it was assimilated into the '*mim*'. An-Nahhas said: '*Aam*' means 'rather,' and '*min*' means 'who,' and the interpretation is: Or is he who is devout better than he who was mentioned? And there are four interpretations of '*aman*': The first is that it is the obedient one, and Ibn Mas'ud said this. The second is that it is the humble one in his prayer, and Ibn Shihab said this. The third is that it is the one who stands in his prayer, and Yahya ibn Salam said this. The fourth is that it is the one who supplicates to his Lord. The statement of Ibn Mas'ud brings this together. It was narrated that the Prophet (peace and blessings of God

Surat al-Zumar 39:9

Or one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord? Say, "Are those who know equal to those who do not know?" Only those with understanding will remember.

be upon him) said: **Every qunut recited in the Qur'an is an act of obedience to God the Almighty.** It was narrated from Jabir that the Prophet (peace and blessings of God be upon him) was asked, **Which prayer is the best?** He said, **Prolonged sustenance.** A group of scholars interpreted this to mean prolonged standing. Abdullah narrated from Nafi' that Ibn 'Umar was asked about qunut, and he said, **I do not know anything about qunut except prolonged standing and reciting the Qur'an.** Mujahid said, "Qunut includes prolonged bowing and lowering the gaze. When the scholars stood in prayer, they would lower their gaze, submit, and not turn around during their prayer. They did not engage in frivolity or mention any worldly matter except out of forgetfulness." An-Nahhas said, "The basis of this is that qunut is obedience, so everything said about it is an act of obedience to God the Almighty. All of these things are included in obedience, and there is more to it than us, as Nafi' said, 'Ibn 'Umar said to me, 'Get up and pray.' So I stood up to pray, and I was wearing a worn garment. Then he called me and said, 'Tell me, if I were to send you on some errand, would you proceed like this?'" She said: I was adorning myself. He said: God is more deserving that you adorn yourself for Him. There is a difference of opinion as to who is the devout person here. Yahya ibn Salam mentioned that it was the Messenger of God (peace and blessings of God be upon him). Ibn Abbas said in the narration of Ad-Dahhak from him: It is Abu Bakr **may God be pleased with them both.** Ibn Umar said: It is Uthman **may God be pleased with him.** Muqatil said: It is Ammar ibn Yasir. Al-Kalbi: Suhaib, Abu Dharr, and Ibn Masoud. Al-Kalbi also narrated in a mursal hadith about those who were in this state. **The hours of the night** Al-Hasan said: Its hours, its beginning, middle, and end. It was narrated from Ibn Abbas: **The hours of the night** is the middle of the night. Ibn Abbas said: Whoever wants God to make standing on the Day of Resurrection easy for him, let God see him in the darkness of the night prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord. It was also said: What is between the sunset and the evening prayer. Al-Hasan's statement is general. **Fearing the Hereafter** Saeed ibn Jubayr said: Meaning the torment of the Hereafter. **And hoping for the mercy of his Lord** meaning the bliss of Paradise. It was narrated on the authority of Al-Hasan that he was asked about a man who persists in sins and hopes, so he said: This is someone who is wishful. And he should not stop at his statement: **The mercy of his Lord** from the lightened **or is he who is obedient** in the meaning of a call, because his statement: "Say: Are those who know equal to those who do not know?" is connected unless an omission is estimated in the speech, which is easier. Based on what was explained above, Al-Zajaj said: That is, just as those who know are not equal to those who do not know, likewise the obedient are not equal to the disobedient. Another said: Those who know are those who benefit from their knowledge and act by it. As for he who does not benefit from his knowledge and does not act by it, he is in the same position as he who does

not know. **Only those of understanding will remember** that is, the people of reason among the believers.

Tafsir Ibn Kathir

God the Almighty says: Is someone who has this description like someone who has associated partners with God and attributed to Him rivals? They are not equal before God, as He the Almighty said: "Not all are equal among the People of the Scripture. There is a community standing [in prayer], reciting the verses of God during the hours of the night and prostrating [in worship]." And God the Almighty said here: **Or one who is devoutly obedient during the hours of the night, prostrating and standing.** That is, in the state of his prostration and in the state of his standing. For this reason, this verse was used as evidence by those who believed that qunut is humility in prayer and not standing alone, as others have believed. Ath-Thawri narrated from Firas from al-Sha'bi from Masruq from Ibn Mas'ud **may God be pleased with him** that he said: The devout is the one who obeys God the Almighty and His Messenger (blessings and peace of God be upon him). Ibn Abbas **may God be pleased with them both**, al-Hasan, as-Suddi, and Ibn Zayd said: The hours of the night are the middle of the night. Ath-Thawri narrated from Mansur that it was conveyed to us that it is between sunset and night time. Al-Hasan and Qatadah said: The hours of the night are the beginning, middle, and end. God the Almighty says: **He fears the Hereafter and hopes for the mercy of his Lord.** That is, while he is worshipping God, he is both fearful and hopeful. Both are necessary in worship, and fear should be predominant during life. For this reason God the Almighty says: **He fears the Hereafter and hopes for the mercy of his Lord.** So when one is at the point of death, hope should be predominant, as Imam Abd ibn Hamid said in his Musnad: Yahya ibn Abd al-Hamid told us, Ja'far ibn Sulayman told us, Thabit told us, from Anas **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) entered upon a man who was dying and said to him: **How do you find yourself?** He said: **I hope and I fear.** The Messenger of God (blessings and peace of God be upon him) said: **These two things do not come together in the heart of a servant in such a situation except that God the Almighty gives him what he hopes for and makes him feel safe what he fears.** Narrated by al-Tirmidhi, al-Nasa'i in al-Yawm wa'l-Laylah, and Ibn Majah from the hadith of Sayyar ibn Hatim, from Ja'far ibn Sulayman, with this chain of transmission. Al-Tirmidhi said: It is gharib. Some have narrated it from Thabit, from Anas, from the Prophet (blessings and peace of God be upon him), as a mursal.

Ibn Abi Hatim said: Omar bin Shaiba told us, on the authority of Ubaidah al-Numairi, on the authority of Abu Khalaf bin Abdullah bin Isa al-Kharraz, on the authority of Yahya al-Bakka', that he heard Ibn Umar, may God be pleased with them both, recite: **And who**

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? Ibn Umar said: That was Uthman bin Affan, may God be pleased with him. Ibn Umar, may God be pleased with them both, only said that because of the frequent prayer and recitation of the Commander of the Faithful, Uthman, may God be pleased with him, by the night, until he sometimes recited the Qur'an in one rak'ah, as Abu Ubaidah narrated from him, may God be pleased with him. The poet said:

They sacrificed the most disheveled of people, the title of prostration, which cuts through the night with glorification and recitation of the Qur'an.

Imam Ahmad said: Al-Rabi' bin Nafi' wrote to me, Al-Haytham bin Hamid narrated to us, on the authority of Zaid bin Waqid, on the authority of Sulayman bin Musa, on the authority of Kathir bin Murrah, on the authority of Tamim Ad-Dari **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever recites one hundred verses in a night, it will be recorded for him as if he had prayed a night in devotion.** An-Nasa'i narrated it in this way in Al-Yawm wa'l-Laylah on the authority of Ibrahim bin Ya'qub, on the authority of Abdullah bin Yusuf, and Al-Rabi' bin Nafi', both of them on the authority of Al-Haytham bin Hamid, with this chain of transmission. And the Almighty said: "Say: Are those who know equal to those who do not know?" That is, are these equal to those who preceded them, of those who ascribed rivals to God in order to lead [people] astray from His path? **Only those of understanding will remember.** That is, only those with a mind will know the difference between this and that. And God knows best.

Fath al-Qadir

Then when God, the Almighty, mentioned the characteristics of the polytheists and their adherence to other than God when calamities are averted from them, He mentioned the characteristics of the believers, saying: 9- **Is one who is devoutly obedient during the hours of the night?** This and so on are part of the complete statement that the Messenger of God, may God bless him and grant him peace, was commanded to do. The meaning is that the disbeliever is better in condition and wealth, is he who performs the acts of obedience to God in prosperity and adversity during the hours of the night, continuing to do so and not limiting himself to supplicating to God, the Almighty, when harm befalls him. Al-Hasan, Abu Amr, Ibn Amir, Asim, and Al-Kisa'i read *amna* with a shaddah, while Nafi', Ibn Kathir, Hamzah, Yahya ibn Waththab, and Al-A'mash read it with a tafsir. According to the first reading, *am* is included in the relative *min* and the *mim* is assimilated into the *mim*, and **am hi** is the connected equivalent of it, omitted, meaning: is the disbeliever better or the one who is devoutly obedient? It was said that it is the disconnected one understood by Bal and the Hamza, meaning rather, is he obedient like the disbeliever? As for the second reading, it was said that the Hamza is for interrogation and entered on Man, and the interrogation is for confirmation and its opposite is

deleted: meaning, is he obedient like the one who disbelieves? Al-Farra' said: The Hamza in this reading is for calling and Man is the called, and it is an expression for the Prophet, peace and blessings be upon him, who was commanded to say Say Tamattu' and the meaning is: O you who are obedient, it was said so-and-so and so-and-so, and it was said that the meaning is: O you who are obedient, you are from the companions of Paradise. Among those who say that the Hamza is for calling is Al-Farra', and Abu Hayyan weakened that, and said: It is foreign to what came before it and what came after it, and Abu Ali Al-Farsi preceded him in this weakening, and Abu Hatim and Al-Akhfash objected to this reading from its origin, and there is no basis for that, because if the narration is proven, then the knowledge is invalidated.

There is a difference of opinion about the interpretation of *al-Qani'* here. Some say it refers to the obedient, some say it refers to the humble in his prayer, some say it refers to the one who stands in his prayer, and some say it refers to the one who calls upon his Lord. An-Nahhas said: The root of qunut is obedience, so everything that is said about it is included in obedience. What is meant by **the hours of the night** is its hours, some say it refers to its middle, and some say it refers to what is between sunset and night. The accusative of **prostrating and standing** is in the state of circumstance, meaning combining prostration and standing. Prostration was presented before standing because it is more closely related to worship. The place of **yadhdhar al-akhirah** is in the accusative case as a state of circumstance as well: meaning he fears the torment of the hereafter, as Sa'id ibn Jubayr and Muqatil said. **And hopes for the mercy of his Lord**, combining hope and fear, and they do not come together in the heart of a man except that he succeeds. It was said that there is an omission in the speech, and the interpretation is: like someone who does none of that, as the context indicates. Then God, the Exalted, commanded His Messenger, may God bless him and grant him peace, to say to them another statement that would distinguish truth from falsehood. He said, **Say, 'Are those who know equal to those who do not know?'** That is, those who know that what God has promised of resurrection, reward, and punishment is true and those who do not know that, or those who know what God has revealed to His messengers and those who do not know that. Or what is meant are the scholars and the ignorant. It is known to everyone who has a mind that there is no equality between knowledge and ignorance, nor between the scholar and the ignorant. Al-Zajjaj said, **Just as those who know are not equal to those who do not know, so too are the obedient and the disobedient.** It was said that what is meant by **those who know** are those who act upon their knowledge, for they are the ones who benefit from it, because the one who does not act upon it is like the one who does not know. **Only those with understanding will remember**, That is, only those with minds will take heed, ponder, and reflect, and they are the believers, not the disbelievers, for even if they claim to have minds, they are as if they do not have them. This statement is not part of the commanded speech, but rather it is from God, the Exalted.

Surat al-Zumar 39:9

Or one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord? Say, "Are those who know equal to those who do not know?" Only those with understanding will remember.

Tafsir al-Baghawi

9. **Amman huwa qanitan** Ibn Kathir, Nafi' and Hamza read: (*Aman*) with a light m, while the others read it with a shaddah. Whoever reads it with a shaddah has two options:

One of them: that the meem in (*am*) is a connective, so the meaning of the statement is a question and its answer is omitted, its metaphor is: Is one who is obedient like one who is not obedient? Like his saying: **Is he whose breast God has expanded to Islam?** (al-Zumar 39:22), meaning like one whose breast He has not expanded.

The other aspect: It is in apposition to the question, and its metaphor is: He who makes rivals to God is better than he who is obedient? And whoever reads it with a light pronunciation, then it is an interrogative alif that came before *who*, meaning: Is this like he who makes rivals to God?

It was said: The alif in (*Aman*) has the meaning of a letter of address, meaning: O you who are devout, and the Arabs address with the alif as they address with the ya, so they say: My son so-and-so and O sons of so-and-so, so the meaning of the verse is: Say, enjoy your disbelief for a little while, for you are among the companions of the Fire, O you who are devout **at all hours of the night**, for you are among the people of Paradise, said Ibn Abbas.

In Ata's narration: It was revealed about Abu Bakr Al-Siddiq.

Al-Dahhak said: It was revealed about Abu Bakr and Umar, may God be pleased with them.

On the authority of Ibn Omar, it was revealed about Uthman.

On the authority of Al-Kalbi, it was revealed about Ibn Masoud, Ammar, and Salman.

Al-Qanit: the one who persists in obedience. Ibn Umar said: *Qunut* is the recitation of the Qur'an and prolonged standing, and **during the hours of al-Layl** 92:its hours, **prostrating and standing** means: in prayer, **beware of the Hereafter** means: fearing the Hereafter, **and hoping for the mercy of his Lord** means: like someone who does not do any of that, "Say: Are those who know equal to those who do not know?" It was said: **Those who know** means: Ammar, and **those who do not know** means: Abu Hudhayfah Al-Makhzumi, **Only those with understanding will remember.**

who is obedient like he who is his opposite. The two Hijazis and Hamzah read it with a light meem, meaning is he who is obedient to God like he who made rivals to Him. **Prostrating and standing** are two states of the pronoun *obedient*, and it was read with the nominative case as a predicate after the predicate, and the waw is to combine the two attributes. **Warning the Hereafter and hoping for the mercy of his Lord** is in the place of a state or resumption for the reason. **Say, Are those who know equal to those who do not know?** A negation of the equality of the two groups in consideration of the scientific power after its negation in consideration of the practical power in a more eloquent way for the greater virtue of knowledge. It was said that the first was reported by way of simile, meaning that just as the knowledgeable and the ignorant are not the same, the obedient and the disobedient are not the same. **Only those with understanding will remember** with similar statements. It was read *yadhkur* with assimilation.

Tafsir al-Baidawi

9- **Or is he who is obedient?** Performs the duties of obedience. **At the times of the night** its hours. Or is it connected to an omitted word, the meaning of which is that the disbeliever is better, or is he who is obedient, or disconnected, and the meaning is rather **Or is he**

Surat al-Zumar 39:10

Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of God is spacious. Only the patient will be given their reward in full, without account."

Tafsir al-Jalalayn

10 - Say, O My servants who have believed, fear your Lord meaning His punishment by obeying Him For those who do good in this world through obedience is good which is Paradise and the earth of God is spacious so they migrated to it from among the disbelievers and witnessing evils Only the patient will be given their reward in full in obedience and what they are tested with without account without measure or balance.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to My servants who have believed: O My servants who have believed, in God and believed in His Messenger, fear your Lord, by obeying Him and avoiding His disobedience. For those who do good in this world is good.

Then the people of interpretation differed in the interpretation of that, some of them said: Its meaning is: for those who obeyed God there is good in this world, and he said in the connection of good, and he made the meaning of good: health and wellness.

Who said that?

Muhammad told us: Ahmad told us: Asbat told us, on the authority of Al-Suddi: For those who do good in this world is good. He said: Well-being and health.

Others said that the connection between they did well is related to the good, and the meaning of good is paradise.

And His saying, And the earth of God is spacious, God Almighty says: And the earth of God is spacious and wide, so they migrated from the land of polytheism to the abode of Islam.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, And the earth of God is spacious, so they migrated and abandoned the idols.

And His statement, Only those who are patient will be given their reward in full, without account, God Almighty says: God only gives those who are patient in what they encounter in this world their reward in the Hereafter, without account. He says: Their reward is without account.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: Only the patient will be given their reward in full, without account. No, by God, there is no measure or scale for you.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: Only the patient will be given their reward in full, without account. He said: In Paradise.

Tafsir al-Qurtubi

God the Almighty said: Say, 'O My servants who have believed,' meaning, say, O Muhammad, to My believing servants, Fear your Lord, meaning, fear His disobedience. The ta' is replaced by the waw, which has already been mentioned. Ibn Abbas said: He means Ja'far ibn Abi Talib and those who went with him to Abyssinia. Then He said: For those who do good in this world is good, meaning by the first good deed is obedience, and by the second is the reward in Paradise. It was also said that the meaning is for those who do good in this world in this world, and that is in addition to the reward in the Hereafter, and the additional good deed in this world is health, well-being, victory, and spoils. Al-Qushayri said: The first is more correct, because the disbeliever has attained the blessings of this world.

I said: And the believer will receive it with him and Paradise will be increased if he is grateful for those blessings. The good deed in this world may mean good praise, and in the Hereafter it may mean the reward. And the earth of God is spacious, so migrate therein and do not reside with those who commit sins. This has been fully discussed in An-Nisa'. It has also been said that what is meant is the land of Paradise. He encouraged them to enjoy its spaciousness and the breadth of its blessings, as He said: And a Garden as wide as the heavens and the earth 3:133. Paradise may also be called a land, as God the Most High said: "And they will say, 'Praise be to God, Who has fulfilled His promise to us and given us the earth as an inheritance. We may settle in Paradise wherever we will'" Az-Zumar 39:74. The first is more apparent, as it is a command to migrate, meaning, move from Makkah to a place where you are safe. Al-Mawardi said: It is possible that what is meant by the spaciousness of the earth is the spaciousness of provision, because He provides for them from the earth, so its meaning would be, and the provision of God is spacious, which is more likely, because He expressed its spaciousness as an expression of gratitude.

I said: So the verse is evidence of the transition from the expensive land to the soft land, as Sufyan Ath-Thawri said: Be in a place where you fill your bag with bread from their pearls. Only the patient will be given their reward without account meaning without measure. It was said: The reward will be increased because if it was given according to what he did, it

Surat al-Zumar 39:10

Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of God is spacious. Only the patient will be given their reward in full, without account."

would be calculated. It was said: **Without account** meaning without follow-up or demand as one demands the pleasures of this world. **The patient** here are the fasting ones, the evidence for this is the statement of the Prophet (peace and blessings be upon him) informing us on the authority of God the Almighty.

Fasting is for Me and I will reward for it The scholars said: Every reward is measured and weighed except for fasting, which is given in handfuls and scooped out. This was narrated from Ali **may God be pleased with him**. Malik ibn Anas said regarding the verse, **Only the patient will be given their reward in full, without account**, that it refers to patience in the face of the calamities and sorrows of this world. There is no doubt that the reward of anyone who is safe from what befalls him and abandons what he has been forbidden is immeasurable. Qatada said: No, by God, there is no measure or scale. Anas told me that the Messenger of God, may God bless him and grant him peace, said: "The scales will be set up and the people of charity will be brought and they will be given their rewards in the scales. The same applies to prayer and Hajj. The people of affliction will be brought and no scale will be set up for them, no register will be spread out for them, and the reward will be poured out upon them without account. God Almighty said: 'Only the patient will be given their reward in full without account.' So much so that the people of well-being in this world will wish that their bodies were cut with scissors because of what the people of affliction take away from their virtue." And on the authority of Al-Husayn ibn Ali, may God be pleased with them both, he said: I heard my grandfather, the Messenger of God, may God bless him and grant him peace, say: "Practice, and you will be among the most devout of people, and be content and you will be among the richest of people. O my son, in Paradise there is a tree called the Tree of Calamity. The people of affliction will be brought and no scale will be set up for them, and no register will be spread out for them. The reward will be poured out upon them in abundance." Then the Prophet, may God bless him and grant him peace, recited: **Only the patient will be given their reward in full without account**. The wording is *patient*.

It is only for the one who is patient in avoiding sins. If you mean that he is patient in the face of calamity, you say patient in such-and-such. This was said by Al-Nahhas, and it has already been fully discussed in *Al-Baqarah*.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to continue in their obedience and fear of Him: "Say, 'O My servants who have believed, fear your Lord. For those who do good in this world is good.'" That is, for those who do good deeds in this world, there is good in this world and the hereafter. And His statement: **And the earth of God is spacious**. Mujahid

said: So migrate therein and strive and avoid the idols. Sharik said on the authority of Mansur on the authority of Ata' regarding His statement: **And the earth of God is spacious**. He said: If you are called to disobedience, then flee. Then he recited: **Was not the earth of God spacious enough for you to migrate therein?** And His statement: **Only the patient will be given their reward without account**. Al-Awza'i said: It will not be weighed or measured for them, but rather it will be scooped out for them in scoops. Ibn Jurayj said: It has reached me that the reward for their deeds will never be counted against them, but they will be given more than that. Al-Suddi said: **Only the patient will be given their reward without account**. That is, in Paradise. And his saying: **Say, 'Indeed, I have been commanded to worship God, devoting religion to Him sincerely'** meaning, I have been commanded to dedicate worship to God alone, with no partner for Him. **And I have been commanded to be the first of the Muslims**. Al-Suddi said, meaning from his nation, may God bless him and grant him peace.

Fath al-Qadir

10- **Say, 'O My servants who have believed, fear your Lord.'** Since God Almighty denied the equality between those who know and those who do not know, and made clear that **only those of understanding will remember**, He ordered His Messenger, may God bless him and grant him peace, to command His believing servants to remain steadfast in their fear of Him and belief in Him. The meaning is: O you who have believed in the Oneness of God, fear your Lord by obeying Him, avoiding His disobedience, sincerely believing in Him, and denying any partners with Him. The intended meaning is to say to them this exact statement of mine. Then, when God, the Most High, commanded the believers to have piety, He explained to them the benefits of this piety, saying: **For those who do good in this world is good**, meaning, for those who do good deeds in this world with sincerity, there is a great good, which is Paradise. His statement, **in this world**, is connected to **do good**, and it was said that it is connected to *good*, as it explains its location. So, the meaning is: For those who do good in deeds, there is good in this world in the form of health, well-being, victory, and booty. The first is more appropriate. Then, since some of His servants find it difficult to perform acts of obedience and goodness in their homeland, God, the Most High, guided whoever is like that to emigrate, saying: **And the earth of God is spacious**, meaning, let him emigrate to a place where he can obey God. And to do what He has commanded and to abstain from what He has forbidden. An example of this is the saying of God, the Most High: **Was not the earth of God spacious enough for you to emigrate therein?** (Al-Nisa' 4:17) The discussion of emigration has already been completed in Surat An-Nisa'. It has also been said that what is meant by *earth* here is the land of Paradise. He encouraged them to enjoy its vastness and the breadth of its blessings, as in His saying: **A Paradise as wide as the heavens and the**

earth. (Al-Nisa' 4:18), but the former is more appropriate. Then, when God, the Most High, explained what will happen to the righteous if they do good, and that patience in doing acts of obedience and restraining oneself from desires is essential, He pointed to the virtue of patience and its great value, saying: **Only the patient will be given their reward in full, without account.** That is, God will give them their reward in return for their patience without account: that is, with an amount that no one can enumerate and no accountant can calculate. Ata' said: **With an amount that neither the mind nor description can guide them to.** Muqatil said: Their reward is Paradise, and their provisions therein are without account. In conclusion, this verse indicates that the reward of the patient is endless, because everything that is subject to accountability is finite, and that which is not subject to accountability is infinite. This is a great virtue and a sublime reward that requires that every person who desires the reward of God and is hopeful of the good that He has to be patient, control himself, and restrain himself. Impatience does not avert a decree that has been sent down, nor does it bring good that has been taken away, nor does it ward off an evil that has befallen him. If a wise person truly conceives of this and considers it with true reason, he will know that the one who is patient with what has befallen him has won this great reward and attained this grave recompense. The one who is not patient has been visited by a decree whether he wants it or not, and despite that, he has missed out on a reward that cannot be measured or reached, so he adds another calamity to his misfortune and attains nothing but impatience. How excellent is the saying of the one who said:

I see patience as praiseworthy and there are doctrines about it, so what if there is no doctrine about it?

There is a right to patience, and patience is obligatory, and what is necessary is more obligatory.

Tafsir al-Baghawi

10. Say, 'O My servants who have believed, fear your Lord,' by obeying Him and avoiding disobeying Him. **For those who do good in this world,** meaning: believed and did good deeds, **is good,** meaning: Paradise, said Muqatil. Al-Suddi said: **In this world is good,** meaning: health and well-being. **And the earth of God is spacious,** Ibn Abbas said: meaning: depart from Mecca. This urging includes emigrating from a country where sins are prevalent.

It was said: It was revealed about the immigrants to Abyssinia.

Saeed bin Jubair said: "Whoever is ordered to commit sins should flee. "Only those who are patient will be given their reward without account," those who were patient in their religion and did not abandon it to harm.

It was said: It was revealed about Jaafar bin Abi Talib and his companions, as they did not abandon their religion when the affliction became severe upon them, but they were patient and emigrated.

Ali, may God be pleased with him, said: Every

obedient person will be measured and weighed, except for the patient, for they will be given heaps of it.

It is narrated: **Those who are afflicted will be brought, and no scales will be set up for them, and no register will be spread out for them, and reward will be poured out upon them without account.** God Almighty said: **Only those who are patient will be given their reward in full, without account.** So much so that those who are healthy in this world will wish that their bodies were cut with scissors because of the virtue that those afflicted lose.

Tafsir al-Baidawi

10- "Say, 'O My servants who have believed, fear your Lord. For those who do good in this world is good.'" By adhering to His obedience, **for those who do good in this world is good.** That is, for those who do good in acts of obedience in this world is a good reward in the Hereafter. It has also been said that its meaning is for those who do good in this world, which is health and well-being. This explains the place of *good*. "And the earth of God is spacious." Whoever finds it difficult to do good in his homeland, let him emigrate to a place where he can. "Only the patient will be given their full reward" in the face of the hardships of obedience, by enduring affliction and emigrating from their homelands for it. "Their reward is beyond measure," a reward that cannot be measured by the calculations of the reckoning. In the hadith, "The scales will be set up on the Day of Resurrection for the people of prayer, charity, and Hajj, and they will be given their rewards. It will not be set up for the people of affliction, but rather the reward will be poured out upon them until the people of well-being in this world will wish that their bodies were cut with scissors because of what the people of affliction take away from their virtue."

Surat al-Zumar 39:11

Say, "Indeed, I have been commanded to worship God, devoting my religion to Him sincerely."

Surat al-Zumar 39:11

Say, **Indeed, I have been commanded to worship God, devoting my religion to Him sincerely.**

Tafsir al-Jalalayn

11 - **Say, Indeed, I have been commanded to worship God, devoting my religion to Him sincerely** from polytheism

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the polytheists of your al-Nas 114: God has commanded me to worship Him alone, obedience to Him alone, without all the gods and rivals that you call upon besides Him.

Tafsir al-Qurtubi

God Almighty says: **Say, 'Indeed, I have been commanded to worship God, devoting my religion to Him sincerely.'** This is mentioned at the beginning of the Surah.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to continue in their obedience and fear of Him: "Say, 'O My servants who have believed, fear your Lord. For those who do good in this world is good.'" That is, for those who do good deeds in this world, there is good in this world and the hereafter. And His statement: **And the earth of God is spacious.** Mujahid said: So migrate therein and strive and avoid the idols. Sharik said on the authority of Mansur on the authority of Ata' regarding His statement: **And the earth of God is spacious.** He said: If you are called to disobedience, then flee. Then he recited: **Was not the earth of God spacious enough for you to migrate therein?** And His statement: **Only the patient will be given their reward without account.** Al-Awza'i said: It will not be weighed or measured for them, but rather it will be scooped out for them in scoops. Ibn Jurayj said: It has reached me that the reward for their deeds will never be counted against them, but they will be given more than that. Al-Suddi said: **Only the patient will be given their reward without account.** That is, in Paradise. And his saying: **Say, 'Indeed, I have been commanded to worship God, devoting religion to Him sincerely'** meaning, I have been commanded to dedicate worship to God alone, with no partner for Him. **And I have been commanded to be the first of the Muslims.** Al-Suddi said, meaning from his nation, may God bless him and

grant him peace.

Fath al-Qadir

Then God the Almighty commanded His Messenger, may God bless him and grant him peace, to inform them of what He had commanded regarding monotheism and sincerity, saying: 11- **Say, 'Indeed, I have been commanded to worship God, making religion sincere for Him.'** That is, to worship Him with a worship that is pure and free from polytheism, hypocrisy, and other such things. Muqatil said: The infidels of Quraysh said to the Prophet, may God bless him and grant him peace: What makes you do what you have brought to us? Why don't you look at the religion of your father and grandfather and the leaders of your people who worshipped Al-Lat and Al-Uzza and adopt it? So God revealed the verse, and the meaning of the verse has been explained at the beginning of this surah.

Tafsir al-Baghawi

11. **Say, 'Indeed, I have been commanded to worship God, devoting my religion to Him sincerely, and not associating anything with Him.'**

Tafsir al-Baidawi

11- **Say, 'Indeed, I have been commanded to worship God, devoting my religion to Him sincerely.'**

Surat al-Zumar 39:12

And I have been commanded to be the first of the Muslims.

Tafsir al-Jalalayn

12 - **And I was commanded to** (be the first of the Muslims) from this nation

Tafsir al-Suyuti

Tafsir al-Tabari

And I have been commanded to be the first of the Muslims: He says: And my Lord, may He be glorified, commanded me to do that, so that by doing that I would be the first of you to submit to Him, submit to Him in monotheism, devote worship to Him, and disavow all deities besides Him.

Tafsir al-Qurtubi

The Almighty said: **And I have been commanded to be the first of the Muslims** from this nation. And you have lied: *If*, for he was the first to oppose the religion of his fathers, and to remove and destroy the idols, and to submit to God and believe in Him, and to call to Him, may God bless him and grant him peace. The lam in His statement **to be** is an additional connective, as Al-Jurjani and others said. It was said: It is a lam of more importance. And in the speech there is an omission, meaning I have been commanded to worship **to be the first of the Muslims**.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to continue in their obedience and fear of Him: "Say, 'O My servants who have believed, fear your Lord. For those who do good in this world is good.'" That is, for those who do good deeds in this world, there is good in this world and the hereafter. And His statement: **And the earth of God is spacious**. Mujahid said: So migrate therein and strive and avoid the idols. Sharik said on the authority of Mansur on the authority of Ata' regarding His statement: **And the earth of God is spacious**. He said: If you are called to disobedience, then flee. Then he recited: **Was not the earth of God spacious enough for you to migrate therein?** And His statement: **Only the patient will be given their reward without account**. Al-Awza'i said: It will not be weighed or measured for them, but rather it will be scooped out for them in scoops. Ibn Jurayj said: It has reached me that the reward for their deeds will never be counted against them, but they will be given more than that. Al-Suddi said: **Only the patient will be given their reward without account**. That is, in Paradise. And his saying: **Say, 'Indeed, I have been commanded to worship God, devoting religion to Him sincerely'**

meaning, I have been commanded to dedicate worship to God alone, with no partner for Him. **And I have been commanded to be the first of the Muslims**. Al-Suddi said, meaning from his nation, may God bless him and grant him peace.

Fath al-Qadir

12- **And I was commanded to be the first of the Muslims** meaning from this nation, and that is how it was, may God bless him and grant him peace, for he was the first to oppose the religion of his fathers and call for monotheism. The lam is for al-Sharh 94: meaning, I was commanded with what I was commanded with in order to be, and it was said that it is added for emphasis, and the first is more appropriate.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Ibn Abbas, regarding His statement, **If you disbelieve, then indeed, God has no need of you**, he meant the disbelievers whose hearts God did not intend to purify, so they say, **There is no god but God**. Then He said, **And He does not approve of disbelief for His servants**, and they are His sincere servants about whom He said, **Indeed, you have no authority over My servants**, so He made the testimony that there is no god but God obligatory upon them and made it beloved to them. Abd ibn Humayd narrated on the authority of Ikrimah, **And He does not approve of disbelief for His servants**, he said, **He does not approve of disbelief for His Muslim servants**. Abd ibn Humayd narrated on the authority of Qatadah, who said, "By God, God does not approve of misguidance for His servants, nor does He command them to do so, nor does He call them to it. Rather, He approves of your obedience to Him, commands you to do so, and forbids you from disobeying Him." Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, Abu Nu'aym in al-Hilyah, and Ibn 'Asakir narrated on the authority of Ibn 'Umar that he recited this verse: **Is one who is devoutly obedient during periods of the night, prostrating and standing, fearing the Hereafter?** He said: **That is 'Uthman ibn 'Affan**. In another version: **It was revealed about 'Uthman ibn 'Affan**. Ibn Sa'd in his Tabaqat, Ibn Mardawayh, and Ibn 'Asakir narrated on the authority of Ibn 'Abbas, regarding the verse: **Is one who is devoutly obedient**, he said: **It was revealed about 'Ammar ibn Yasir**. Ibn Jarir and Ibn Abi Hatim narrated on his authority, regarding the verse: **Fears the Hereafter**, he said: **He fears the punishment of the Hereafter**. At-Tirmidhi, An-Nasa'i, and Ibn Majah narrated on the authority of Anas, who said: "The Messenger of God (peace and blessings of God be upon him) entered upon a man who was dying and said: 'How do you find yourself?' He said: 'I have hope in God, but I fear my sins.' The Messenger of God (peace and blessings of God be upon him) said: 'These two things do not come together in the heart of a servant in a situation like this, except that God gives him what he hopes for and makes him feel safe from what he fears.'" They narrated it on the authority of Sayyar ibn Hatim, on the authority of Ja'far ibn Sulayman, on the authority of Thabit, on the authority of Anas. Al-Tirmidhi said: It is strange. Some of them narrated it on the authority of Thabit on the authority of

Surat al-Zumar 39:12

And I have been commanded to be the first of the Muslims.

the Prophet, may God bless him and grant him peace,
as a mursal hadith.

Tafsir al-Baghawi

12. **And I was commanded to be the first of the Muslims**, from this nation.

Tafsir al-Baidawi

12- **I have been commanded, and I am the first of the Muslims**. I was commanded with this in order to be their leader in this world and the hereafter, because the lead in religion is in sincerity, or because he was the first of the Quraysh to submit his face to God and to follow their religion. The conjunction is to differentiate the second from the first by restricting it to the cause, and to indicate that the worship coupled with sincerity, even if it requires it to be commanded in and of itself, it also requires it because of what it requires of precedence in religion. It is permissible to make the lam extra as in **I wanted because I do**, so it would be a command to advance in sincerity and to begin with oneself in calling to Him after being commanded with it.

Surat al-Zumar 39:13

Say, **Indeed, I fear, if I disobey my Lord, the punishment of a terrible Day.**

Tafsir al-Jalalayn

13 - Say, **Indeed, if I disobey my Lord, I fear the punishment of a terrible Day.**

Tafsir al-Suyuti

Tafsir al-Tabari

And the Almighty's saying, **Say, 'Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day.'** God Almighty says: Say, O Muhammad, to them, **Indeed, I fear, if I disobey my Lord in what He has commanded me to do of worshipping Him, sincerely obeying Him and singling Him out as Lord.** "The punishment of a tremendous Day" means the punishment of the Day of Resurrection, that is the day whose terror is most great.

Tafsir al-Qurtubi

The Almighty said: **Say, 'Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day.'** He means the punishment of the Day of Resurrection. He said this when his people called him to the religion of his forefathers. Most of the commentators said this. Abu Hamza al-Thamali and Ibn al-Musayyab said: This verse was abrogated by the Almighty's saying: **That God may forgive you what is past of your sin and what is to come.** (al-Fath 48:2) So this verse was revealed before the Prophet's sin was forgiven.

Tafsir Ibn Kathir

God Almighty says, **Say, O Muhammad, and you are the Messenger of God, 'Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day,'** which is the Day of Resurrection. This is a condition that means alluding to something other than Him, by way of priority and priority. "Say, 'God I worship, devoting my religion to Him alone. So worship whatever you will besides Him.'" This is also a threat and disavowal of them. **Say, 'Indeed, the losers'** meaning, the losers are the ones who will lose themselves and their families on the Day of Resurrection.' That is, they will separate and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or whether they have all been resided in Hell, but they will have no reunion or joy. **Unquestionably, that is the manifest loss.** That is, this is the manifest, obvious, and evident loss. Then He described their state in Hell, saying, **For them are canopies of Fire above them and canopies beneath them,** just as God Almighty said, "For them are beds of Hell and over them are coverings. And thus do We recompense the

wrongdoers."

God the Almighty said: **The Day the punishment will cover them from above them and from beneath their feet and He will say, 'Taste what you used to do.'** And His statement, the Most High, **Thus does God warn His servants,** means that He only relates the report of this inevitable event to warn His servants and deter them from forbidden acts and sins. And His statement, the Most High, **O My servants, then fear Me,** means fear My wrath, My power, My punishment, and My vengeance.

Fath al-Qadir

His statement: 13- **Say, 'Indeed, if I disobey my Lord'** meaning by abandoning sincere worship of Him, His Oneness, and calling people to abandon polytheism and misguiding its people, **I fear the punishment of a tremendous Day,** which is the Day of Resurrection. Most commentators said: The meaning is that I fear, if I disobey my Lord by responding to the polytheists' call to worship other than God. Abu Hamza Al-Yamani and Ibn Al-Musayyab said: This verse was abrogated by His statement: **So that God may forgive you your past and future sins.** This verse is evidence that the command is obligatory, because his heart said, **I have only been commanded to worship God,** so what is meant is disobeying this command.

Tafsir al-Baghawi

13. **Say, 'Indeed, I fear, if I disobey my Lord,' and worship other than Him, 'the punishment of a terrible Day.'** This was when he was called to the religion of his fathers.

Tafsir al-Baidawi

13- **Say, 'Indeed, I fear, if I disobey my Lord'** by abandoning sincerity and leaning towards what you are doing of polytheism and hypocrisy, **the punishment of a tremendous Day** because of the enormity of what is in it.

Surat al-Zumar 39:14

Say, "I worship God, devoting my religion to Him sincerely."

Surat al-Zumar 39:14

Say, I **worship God, devoting my religion to Him sincerely**.

Tafsir al-Jalalayn

(14 - (Say: I worship God, devoting my religion to Him sincerely) from polytheism

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the polytheists of your al-Nas 114: I worship God sincerely, devoting my obedience and worship to Him alone. I do not make any partner for Him in that, but I single Him out as divinity, and I disavow Him of all rivals and gods besides Him.

Tafsir al-Qurtubi

God Almighty says: "Say: 'I worship God'" *accusative* with **I worship** "devoutly to Him my religion" my obedience and worship.

Tafsir Ibn Kathir

God Almighty says, **Say, O Muhammad, and you are the Messenger of God, 'Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day,'** which is the Day of Resurrection. This is a condition that means alluding to something other than Him, by way of priority and priority. "Say, 'God I worship, devoting my religion to Him alone. So worship whatever you will besides Him.'" This is also a threat and disavowal of them. **Say, 'Indeed, the losers'** meaning, the losers are the ones who will lose themselves and their families on the Day of Resurrection.' That is, they will separate and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or whether they have all been resided in Hell, but they will have no reunion or joy. **Unquestionably, that is the manifest loss.** That is, this is the manifest, obvious, and evident loss. Then He described their state in Hell, saying, **For them are canopies of Fire above them and canopies beneath them,** just as God Almighty said, "For them are beds of Hell and over them are coverings. And thus do We recompense the wrongdoers."

God the Almighty said: **The Day the punishment will cover them from above them and from beneath their feet and He will say, 'Taste what you used to do.'** And His statement, the Most High, **Thus does God warn His servants,** means that He only relates the report of

this inevitable event to warn His servants and deter them from forbidden acts and sins. And His statement, the Most High, **O My servants, then fear Me,** means fear My wrath, My power, My punishment, and My vengeance.

Fath al-Qadir

14- **Say, 'I worship God.'** The introduction indicates exclusivity: that is, I do not worship anyone other than Him, neither independently nor in the manner of associating partners with Him. The meaning of **devoutly to Him in my religion** is that it is purely for God, not tainted by polytheism, hypocrisy, or anything else. This has been explained in the beginning of the surah. Al-Razi said: If it is said, what is the meaning of the repetition in His statement, **Say, 'I have been commanded to worship God, devoting my religion to Him sincerely'** and His statement, **Say, 'I worship God, devoting my religion to Him sincerely'**, we say: This is not a repetition, because the first is informing us that he is commanded by God to have faith and worship, and the second is informing us that he is commanded not to worship anyone other than God.

Tafsir al-Baghawi

14. **Say, 'I worship God, devoting my religion to Him sincerely.'**

Tafsir al-Baidawi

14- "Say: 'I worship God, devoting my religion to Him sincerely.'" He ordered the statement of his sincerity and that he be sincere in his religion to Him after the order to state that he was commanded to worship and be sincere, fearing punishment for disobeying, to cut off their desires. Therefore, he based his statement on it:

Surat al-Zumar 39:15

So worship whatever you will besides Him. Say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."

Tafsir al-Jalalayn

15 - **So worship whatever you wish besides Him** other than Him, in which there is a threat to them and a sign that they do not worship God Almighty **Say, Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection** by their souls being eternally in Hell and not reaching the hours prepared for them in Paradise if they had believed **Unquestionably, that is the manifest loss** the clear

Tafsir al-Suyuti

Tafsir al-Tabari

So worship, O people, whatever you wish of idols and statues, and other than that which you worship from the rest of His creation, for you will know the consequences of your worship of that when you meet your Lord.

And His statement, **Say, 'Indeed, the losers are those who have lost themselves,'** God Almighty says: Say, O Muhammad, to them: Indeed, the lost are those who have deceived themselves, and their families have been destroyed by God's punishment along with themselves, so when they entered the Fire they had no family in it, while they had family in this world.

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, **Say, 'Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection.'** He said: They are the disbelievers whom God created for the Fire, and created the Fire for them, so the world was taken away from them, and Paradise was forbidden to them. God said, **He will lose this world and the Hereafter** (al-Hajj 22:11).

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Say, 'Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection,'** he said: These are the people of Hellfire. They lost themselves in this world and lost their families, so they did not find people in Hellfire, although they had people in this world.

It was narrated on the authority of Ibn Abi Zaydah, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: They have deceived themselves and their families. He said: They will lose their families, so they will have no family to return to, and they will lose

themselves, so they will perish in the Fire, and they will die while they are alive, so they will lose both of them.

And His statement, **Indeed, that is the manifest loss,** God Almighty says: Indeed, the loss of these polytheists is themselves and their families on the Day of Resurrection, and that is their destruction, which is the manifest loss. God Almighty says: It is the destruction that is clear to whoever witnesses it and knows that it is the loss.

Tafsir al-Qurtubi

The Almighty's saying: **So worship whatever you will besides Him** is a threat, warning and rebuke, like His saying: **Do whatever you will** (Fussilat 41:40). It was also said that it was abrogated by the verse of the sword. The Almighty's saying: "Say: Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection" (al-Mu'minin 23:10) Maymun ibn Mihran said on the authority of Ibn Abbas: There is no one but that God has created a wife for him in Paradise, so when he enters the Fire, he loses himself and his family. In a narration on the authority of Ibn Abbas: Whoever acts in obedience to God will have that home and family, except for what he had before that, and this is the Almighty's saying: **Those are the inheritors** (al-Mu'minin 23:10).

Tafsir Ibn Kathir

God Almighty says, **Say, O Muhammad, and you are the Messenger of God, 'Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day,'** which is the Day of Resurrection. This is a condition that means alluding to something other than Him, by way of priority and priority. "Say, 'God I worship, devoting my religion to Him alone. So worship whatever you will besides Him.'" This is also a threat and disavowal of them. **Say, 'Indeed, the losers'** meaning, the losers are the ones who will lose themselves and their families on the Day of Resurrection.' That is, they will separate and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or whether they have all been resided in Hell, but they will have no reunion or joy. **Unquestionably, that is the manifest loss.** That is, this is the manifest, obvious, and evident loss. Then He described their state in Hell, saying, **For them are canopies of Fire above them and canopies beneath them,** just as God Almighty said, "For them are beds of Hell and over them are coverings. And thus do We recompense the wrongdoers."

God the Almighty said: **The Day the punishment will cover them from above them and from beneath their feet and He will say, 'Taste what you used to do.'** And His statement, the Most High, **Thus does God warn His servants,** means that He only relates the report of this inevitable event to warn His servants and deter them from forbidden acts and sins. And His statement, the Most High, **O My servants, then fear Me,** means fear My wrath, My power, My punishment, and My vengeance.

Surat al-Zumar 39:15

So worship whatever you will besides Him. Say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."

Fath al-Qadir

the loss and its description as 'manifest.'"

15- **Worship whatever you will** to worship **besides Him**. This command is for threat, rebuke and rebuke, like His saying: **Do whatever you will**. It was said that the command is as it is, and that it was abrogated by the verse of the sword, but the first is more appropriate. **Say, 'Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection.'** That is, those who are complete in loss are these, because whoever enters the Fire has lost themselves and their families. Al-Zajaj said: This is specifically for the disbelievers, for they have lost themselves and themselves by remaining eternally in the Fire, and they have lost their families, because they have not entered the entrance of the believers who have families in Paradise. The phrase **Indeed, that is the manifest loss** is a new sentence to emphasize what preceded it, and it is introduced with the letter of warning to indicate that this loss and its description as being manifest, as this indicates that it is the complete individual among the individuals of loss and that there is no loss equal to it and no punishment that comes close to it.

Tafsir al-Baghawi

15. **So worship whatever you will besides Him**, is a command of rebuke and threat, like His statement: **Do whatever you will Fussilat 40. Say, 'Indeed, the losers are those who have lost themselves and their families, their spouses and servants, on the Day of Resurrection,** Ibn Abbas said: This is because God has made for every person a home and a family in Paradise, so whoever acts in obedience to God, that home and family will be his, and whoever acts in disobedience to God will enter Hell, and that home and family will be for someone else who acted in obedience to God. It was said: The loss of the soul is by entering Hell, and the loss of the family is by being separated from his family, **Unquestionably, that is the manifest loss.**

Tafsir al-Baidawi

15- **So worship whatever you will besides Him** as a threat and a defeat for them. "Say, 'Indeed, the losers' are the complete losers who lost themselves through misguidance and their families through misguidance. On the Day of Resurrection,' when they enter Hell instead of Paradise because they combined the aspects of loss. And it was said, 'And they lost their families,' because if they were among the people of Hell, then they lost them just as they lost themselves, and if they were among the people of Paradise, then they departed from them with no return. 'Unquestionably, that is the manifest loss,' an exaggeration of their loss because of what it contains of resumption and introduction with 'unquestionably,' and the middle of the separation and the definition of

Surat al-Zumar 39:16

Above them are canopies of fire, and beneath them are canopies. With this, God threatens His servants. O My servants, then fear Me.

Tafsir al-Jalalayn

16 - **Above them are shades** layers of fire and **below them are shades** of fire **with that God frightens His servants** meaning the believers so that they may fear Him. This is indicated by **O My servants, then fear Me**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: For these losers on the Day of Resurrection in Hell, **above them are shades of fire**, which is like shades built from fire, and **beneath them are shades**, meaning: **and beneath them are shades of fire that rise above them, until what is above them becomes shades beneath them**. This is similar to His Most High saying: **For them is a bed of Hell, and above them is covering that covers them from what is beneath them in it of the bed**.

And His statement, "This is what God frightens His servants with. O My servants, then fear Me." God Almighty says: This, O people, that which I have informed you of, of the torment for the losers on the Day of Resurrection, is a warning from your Lord to you, by which He frightens you so that you may beware of Him, avoid His transgressions, and turn from your disbelief to belief in Him, and confirmation of His Messenger, and following His commands and prohibitions, so that you may be saved from His punishment in the Hereafter. **Then fear Me**. He says: Then fear Me by fulfilling My obligations upon you and avoiding My transgressions, so that you may be saved from My punishment and wrath.

Tafsir al-Qurtubi

The Almighty said: **For them are canopies of fire above them and canopies beneath them**. He called what is beneath them canopies because it shades those beneath them. This verse is similar to the Almighty's saying: **The Day the punishment will cover them from above them and from beneath their feet**. (al-Ankabut 29:55) **With that God will frighten His servants**. Ibn Abbas said: His allies. **O My servants, then fear Me**. That is, O My allies, then fear Me. It was said that it is general for both the believer and the disbeliever. It was also said that it is specific to the disbelievers.

Tafsir Ibn Kathir

God Almighty says, **Say, O Muhammad, and you are the Messenger of God, 'Indeed, if I disobey my Lord, I**

fear the punishment of a tremendous Day,' which is the Day of Resurrection. This is a condition that means alluding to something other than Him, by way of priority and priority. "Say, 'God I worship, devoting my religion to Him alone. So worship whatever you will besides Him.'" This is also a threat and disavowal of them. **Say, 'Indeed, the losers'** meaning, the losers are the ones who will lose themselves and their families on the Day of Resurrection.' That is, they will separate and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or whether they have all been resided in Hell, but they will have no reunion or joy. **Unquestionably, that is the manifest loss**. That is, this is the manifest, obvious, and evident loss. Then He described their state in Hell, saying, **For them are canopies of Fire above them and canopies beneath them**, just as God Almighty said, "For them are beds of Hell and over them are coverings. And thus do We recompense the wrongdoers."

God the Almighty said: **The Day the punishment will cover them from above them and from beneath their feet and He will say, 'Taste what you used to do.'** And His statement, the Most High, **Thus does God warn His servants**, means that He only relates the report of this inevitable event to warn His servants and deter them from forbidden acts and sins. And His statement, the Most High, **O My servants, then fear Me**, means fear My wrath, My power, My punishment, and My vengeance.

Fath al-Qadir

Then the Almighty explained this loss that befell them and the calamity that descended upon them by saying: **16- For them are canopies of fire above them**. The canopies are layers of fire: that is, for them are layers of fire above them that blaze upon them. **And below them are canopies**, that is, layers of fire. What is below them is called canopies because it shades those beneath them of the people of the Fire, because in each layer of the Fire there is a group of groups of disbelievers. Similar to this verse is His saying: **For them are beds of Hell and above them are coverings**, and His saying: **The Day the punishment will cover them from above them and from beneath their feet**. The reference in His saying: *That* is to what was mentioned previously of the description of their punishment in the Fire. It is a subject and its predicate is His saying: **God frightens His servants thereby**, that is, He warns them of what He threatened the disbelievers with of punishment so that they fear Him and guard against Him. This is the meaning of **O My servants, then guard against**: that is, guard against these sins that necessitate such a punishment upon The infidels. The reason for specifying the servants as believers is that the word servants is often used in the Qur'an for them. It was said that it refers to the infidels and those who commit sins, and it was said that it is general for Muslims and infidels.

Tafsir al-Baghawi

16. **Above them are canopies of fire**, canopies of fire

Surat al-Zumar 39:16

Above them are canopies of fire, and beneath them are canopies. With this, God threatens His servants. O My servants, then fear Me.

and its smoke, **and beneath them are canopies**, beds and mattresses of fire until it reaches the bottom. The bottom is called canopies because it is canopies for those beneath them, similar to the words of God Almighty: **For them are beds of Hellfire and above them are coverings** (al-A'raf 7:41).

This is how God frightens His servants. O My servants, then fear Me.

Tafsir al-Baidawi

61- **For them are shades of fire above them.** An explanation of their loss. **And beneath them are shades.** "Plates of fire are shades for others. That is how God frightens His servants. That is the torment with which He frightens them so that they may avoid what it will cause them to fall into. O My servants, fear Me. And do not expose yourselves to My wrath, lest it incur My wrath."

Surat al-Zumar 39:17

And those who avoid Taghut, lest they worship it, and turn to God in repentance - for them is good tidings. So give good tidings to My servants.

Tafsir al-Jalalayn

- And those who avoided the Taghut idols from worshipping them and turned back accepted to God, for them is good tidings of Paradise so give good tidings to My servants

Tafsir al-Suyuti

God Almighty said: And those who avoided Taghut, the verse. Ibn Abi Hatim narrated on the authority of Zaid bin Aslam that this verse was revealed about three men who used to say, **There is no god but God**, during the pre-Islamic period: Zaid bin Amr bin Nufail, Abu Dharr al-Ghifari, and Salman al-Farsi.

God Almighty said: **So give good tidings to My servants, the verse.** Juwaybir narrated on the authority of Jabir ibn Abdullah that he said: When the verse **Seven chapters** was revealed, a man from the Ansar came to the Prophet, may God bless him and grant him peace, and said: **O Messenger of God, I have seven slaves, and I have freed a slave for each chapter of them.** So this verse was revealed about him: **So give good tidings to My servants who listen to the word and follow the best of it.**

Tafsir al-Tabari

And His statement, **And those who avoid Taghut:** meaning, they avoid the worship of everything that is worshipped other than God. We have already explained the meaning of Taghut previously with evidence for that, and we have mentioned the differences of opinion among the people of interpretation concerning it, so there is no need to repeat it here. We have mentioned that in this instance it refers to Satan, and in this instance and elsewhere it has one meaning according to us.

Mention of those who said what we mentioned in this 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And those who avoid Taghut**, he said: Satan.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And those who avoid Taghut by worshipping it**, he said: Satan.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who avoid Taghut, lest they worship it**, he said: The devil here is one and it is a group, and Taghut, according to this statement of Ibn Zayd, is one and feminine, and that is why it was said: lest they worship it. And it was said: It is made feminine because it has the meaning

of a group.

His saying, **And they turned to God**, means: They repented to God and returned to acknowledging His Oneness, working to obey Him, and disavowing all other gods and rivals besides Him.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they turned to God**: and they turned to God.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And they turned to God**, he said: They responded to Him.

And his saying, **For them is good report**, means: For them is good report of this world and Paradise in the Hereafter.

Tafsir al-Qurtubi

The Almighty said: **And those who avoid the Taghut, lest they worship it.** Al-Akhfash said: Taghut is a plural noun, but it can be a singular feminine noun. This has been mentioned before. They distanced themselves from the Taghut and took a side from it, so they did not worship it. Mujahid and Ibn Zayd said: It is the devil. Ad-Dahhak and As-Suddi said: It is the idols. It was also said that it is the soothsayer. It was also said that it is a foreign name like Talut and Goliath and Harut and Marut. It was also said that it is an Arabic name derived from tyranny, and *an* is in the accusative case instead of Taghut, meaning: And those who avoided the worship of Taghut. **And turned to God** meaning they returned to worshipping and obeying Him. **For them is good tidings** in this worldly life and Paradise in the Hereafter. It was narrated that it was revealed about Uthman, Abd al-Rahman ibn Awf, Sa'd, Sa'id, Talhah, and al-Zubayr, may God be pleased with them. They asked Abu Bakr, may God be pleased with him, and he informed them of his faith, so they believed. It was also said that it was revealed about Zayd ibn Amr ibn Nufayl, Abu Dharr, and others who believed in the Oneness of God Almighty. It was said that it was the mission of the Prophet, may God bless him and grant him peace.

Tafsir Ibn Kathir

Abdur-Rahman bin Zaid bin Aslam said, on the authority of his father, **And those who avoid idols and worship them** was revealed about Zaid bin Amr bin Nufail, Abu Dharr, and Salman Al-Farsi, may God be pleased with them. The correct view is that it includes them and others who avoided worshipping idols and turned to worshipping the Most Gracious. These are the ones who will have good tidings in this life and in the Hereafter. Then God Almighty said, **So give good tidings to My servants * Those who listen to the word**

Surat al-Zumar 39:17

And those who avoid Taghut, lest they worship it, and turn to God in repentance - for them is good tidings. So give good tidings to My servants.

and follow the best of it meaning they understand it and act according to it, like the saying of God Almighty to Moses, peace be upon him, when He gave him the Torah, **So take it with firmness and enjoin your people to take the best of it.** "Those are the ones whom God has guided" meaning those who are described by this characteristic are the ones whom God has guided in this world and the Hereafter. "And those are the ones of understanding **meaning those with sound minds and upright natures.**

Fath al-Qadir

17- And those who avoid Taghut, lest they worship it" The relative pronoun is the subject and its predicate is His statement: "For them is good tidings" Taghut is an exaggerated verbal noun like Ar-Rahmut and Azmut, and it refers to idols and Satan. Mujahid and Ibn Zayd said: It refers to Satan. Ad-Dahhak and As-Suddi said: It refers to idols. It is also said that it refers to the soothsayer, and it is also said that it is a foreign name like Talut and Goliath, and it is also said that it is an Arabic name derived from Taghyan. Al-Akhfash said: Taghut is a plural noun, but its singular can be feminine. The meaning of **avoid taghut** is to turn away from worshipping it and to devote their worship to God, the Almighty. His statement: **that they should worship it** is in the accusative case as a substitute for taghut, a substitute of inclusion, as if he said: **avoid the worship of taghut.** We have already discussed the explanation of taghut in full in Surat Al-Baqarah. His statement: **and they turned to God** is in apposition to *avoid*, and the meaning is: they returned to Him and turned to worshipping Him, turning away from everything other than Him. **For them is good tidings** of the great reward, which is Paradise. This good tidings will be given either by the tongues of the messengers, or at the time of death or at the time of resurrection.

Tafsir al-Baghawi

17. **And those who avoid the Taghut**, the idols, **from worshipping them and turn to God**, return to worshipping God, **for them is good tidings**, in this world and Paradise in the Hereafter, **So give good tidings to My servants.**

Tafsir al-Baidawi

17- **And those who avoid Taghut** who has reached the peak of tyranny. The word *fa'lūt* is derived from it by placing the lam before the 'ayn, built for emphasis in the source like *rahmūt*, then it is described with it for emphasis in the description, and for this reason it is specific to Satan **that they worship it** as a substitute for inclusion from it **and turned to God** and turned to Him with their evils over other than Him **for them is good tidings** of reward on the tongues of the messengers, or the angels when death approaches **so give good tidings to My servants.**

Surat al-Zumar 39:18

Those who listen to speech and follow the best of it - those are the ones whom God has guided, and those are the ones of understanding.

Tafsir al-Jalalayn

18 - Those who listen to speech and follow the best of it which is what is good for them **those are the ones whom God has guided, and those are the ones of understanding** the people of reason

Tafsir al-Suyuti

Tafsir al-Tabari

So give good tidings to My servants * who listen to the word God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So give good tidings, O Muhammad, to My servants who listen to the word of the speakers, and follow the most correct and most guided of them, and the evidence of the oneness of God, and of working in obedience to Him, and they leave aside what is other than that of the word that does not indicate right guidance, nor does it guide to the right path.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they follow the best of it**, and the best of it is obedience to God.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **and they follow the best of it**, he said: The best of what they are commanded to do, so they act upon it.

And His statement, **Those are the ones whom God has guided**, means, **those who listen to the word and follow the best of it—those whom God has guided**, meaning, **May God guide them to the right path and to what is correct**, not those who turn away from hearing the truth and worship that which neither harms nor benefits. And His statement, **Those are the ones with understanding**, means, **those with reason and discernment**.

He mentioned that this verse was revealed about a well-known group who believed in the oneness of God and disavowed the worship of anything other than God before the Prophet of God was sent. So God revealed this verse to His Prophet to praise them.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who avoid Taghut, lest they worship it** . . . the two verses, my father told me that these two verses were revealed about three men who used to say, **There is no god but**

God in the pre-Islamic era: Zayd ibn Amr, Abu Dharr al-Ghifari, and Salman al-Farsi. The verse, **And those who avoid Taghut, lest they worship it** in their pre-Islamic era "and turn back to God for them is good tidings. So give good tidings to My servants * Those who listen to the word and follow the best of it" "There is no god but God. Those are the ones whom God has guided without a scripture or a prophet. And those are the ones of understanding."

Tafsir al-Qurtubi

God the Almighty says: **Those who listen to speech and follow the best of it**. Ibn Abbas said: It is the man who hears good and bad, so he speaks about it at the time and refrains from bad and does not speak about it. It was also said: They listen to the Quran and other things and follow the Quran. It was also said: They listen to the Quran and the sayings of the Messenger and follow the best of it, meaning the clear verses, and act upon them. It was also said: They listen with determination and permission, so they take the determination without the permission. It was also said: They listen to the punishment due to them and the pardon, so they take the pardon. It was also said: The best statement is made about the one who applies the verse to those who believed in the Oneness of God before Islam **La ilaha illa God**. Abdur Rahman ibn Zayd said: It was revealed about Zayd ibn Amr ibn Nufayl, Abu Dharr al-Ghifari, and Salman al-Farsi. They avoided worshipping false gods in their pre-Islamic times and followed the best of what they heard. **Those are the ones whom God has guided** to what pleases Him. **And those are the ones with understanding**, meaning those who benefited from their minds.

Tafsir Ibn Kathir

Abdur-Rahman bin Zaid bin Aslam said, on the authority of his father, **And those who avoid idols and worship them** was revealed about Zaid bin Amr bin Nufail, Abu Dharr, and Salman Al-Farsi, may God be pleased with them. The correct view is that it includes them and others who avoided worshipping idols and turned to worshipping the Most Gracious. These are the ones who will have good tidings in this life and in the Hereafter. Then God Almighty said, **So give good tidings to My servants * Those who listen to the word and follow the best of it** meaning they understand it and act according to it, like the saying of God Almighty to Moses, peace be upon him, when He gave him the Torah, **So take it with firmness and enjoin your people to take the best of it**. "Those are the ones whom God has guided" meaning those who are described by this characteristic are the ones whom God has guided in this world and the Hereafter. "And those are the ones of understanding" meaning those with sound minds and upright natures.

Fath al-Qadir

18- **So give good tidings to My servants * Who listen to the word and follow the best of it**. The intended meaning of *servants* here is general, so those

Surat al-Zumar 39:18

Those who listen to speech and follow the best of it - those are the ones whom God has guided, and those are the ones of understanding.

described as avoiding it and turning to it are primarily included. The meaning is: They listen to the true word from the Book of God and the Sunnah of His Messenger and follow the best of it, i.e., the decisive part, and act upon it. Al-Suddi said: They follow the best of what they are commanded to do and act upon it. It was also said that it is the man who hears good and bad, so he speaks of the good and refrains from the bad and does not speak of it. It was also said that they listen to the Qur'an and other things and follow the Qur'an. It was also said that they listen to dispensations and strict instructions, so they follow the strict instructions and abandon the dispensations. It was also said that they accept what is forgiven and forego the punishment. Then God, the Exalted, praised these people, saying: **Those are the ones God has guided, and those are the ones of understanding.** That is, they are the ones God has guided to the truth and they are the ones with sound minds, because they are the ones who benefit from their minds, while others do not benefit from their minds.

the best. "Those are the ones whom God has guided" to His religion. "And those are the ones of understanding", the minds that are sound and free from the disputes of illusion and habit. This indicates that guidance is achieved by the action of God and the acceptance of the soul.

Tafsir al-Baghawi

18. **Those who listen to the word, the Qur'an, and follow the best of it**, Al-Suddi said: The best of what they are commanded to do. It was also said that God the Most High mentioned in the Qur'an taking revenge on the oppressor and mentioned forgiveness, and forgiveness is the better of two matters. It was also said that He mentioned the obligatory and dispensable things, so they follow the better, which is the obligatory things. It was also said that they listen to the Qur'an and other things, so they follow the Qur'an.

Ata' said on the authority of Ibn Abbas: Abu Bakr believed in the Prophet, may God bless him and grant him peace, so Uthman, Abd al-Rahman ibn Awf, Talhah, al-Zubayr, Sa'd ibn Abi Waqqas, and Sa'id ibn Zayd came to him and asked him. He informed them of his faith, so they believed. Then this verse was revealed about them: "So give good tidings to My servants * Who listen to speech and follow the best of it" - and all of it is good. "Those are the ones whom God has guided, and those are the ones of understanding."

Ibn Zayd said: **And those who avoid Taghut** and the two verses were revealed about three men who used to say, **There is no god but God** in the pre-Islamic era: Zayd ibn Amr ibn Nufayl, Abu Dharr al-Ghifari, and Salman al-Farsi. The best is to say, **There is no god but God.**

Tafsir al-Baidawi

18- "Those who listen to speech and follow the best of it. **The apparent is used in place of the pronoun** those who avoid" to indicate the principle of their avoidance and that they are critics in religion, distinguishing between truth and falsehood and preferring the best of

Surat al-Zumar 39:19

Then, then, as for he upon whom the word of punishment has come into effect, can you save him who is in the Fire?

Tafsir al-Jalalayn

- **Is he upon whom the word of punishment has come into effect** meaning I will fill Hell, the verse **will you then save** bring out **one who is in the Fire** the answer to the condition and the apparent is used in it in place of the implicit and the hamza is for denial and the meaning is you are not able to guide him and save him from the Fire

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying, **Is he upon whom the word of punishment has come due?** Is he upon whom the word of punishment has come due in the foreknowledge of your Lord, O Muhammad, because of his disbelief in Him?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Is he upon whom the word of punishment has come due** because of his disbelief.

And His statement, **Will you then save those in the Fire?** God the Exalted says to His Prophet Muhammad (peace and blessings be upon him): Will you, O Muhammad, save those who are in the Fire from whom the word of punishment has been justified? You will save him. So His statement, **Will you then save those in the Fire**, dispenses with this. Some of the grammarians of Kufa used to say: This is one of the things that is intended as a single question, so the question is rushed to the wrong place, and the question is returned to its proper place. Rather, the meaning, and God knows best, is: Will you then save those in the Fire from whom the word of punishment has been justified? He said: And similar to it, other than a question, is: **Does He promise you that when you die and become dust and bones, you will be brought forth?** (Al-Mu'minun 23:35), so He repeated *you* twice. The meaning, and God knows best, is: Does He promise you that you will be brought forth when you die? And similar to it is His statement, **Do not think that those who rejoice in what they have done and love to be praised for what they have not done - do not think that they are beyond the reach of the punishment.** (Al-Imran 3:188). Some of them considered the statement we have related from the Basrans to be incorrect, and said that the statement, **Will you then save those in the Fire?** should not be a metaphor for someone who came before. It should not be said, **The people struck those who stood up.** The meaning is, "The division. Will you then save those of them who are in the Fire?" Rather, the meaning of the statement is, **Will you, O Muhammad, guide someone who was previously known by God to be among the**

people of the Fire to faith, and save him from the Fire through faith? You are not capable of that.

Tafsir al-Qurtubi

God the Almighty says: **Then would you save one upon whom the word of punishment has come into effect? Would you save him who is in the Fire?** The Prophet (peace and blessings of God be upon him) was keen on the faith of a people who had already been doomed by God, so this verse was revealed. Ibn Abbas said: He means Abu Lahab and his sons and those from the Prophet's (peace and blessings of God be upon him) clan who disbelieved. The question mark was repeated in the statement: **Then would you?** to emphasize the length of the statement. Sibawayh said the same about God's statement: **Does He promise you that when you die and become dust and bones, you will be brought forth?** (al-Mu'minun 23:35) based on what was mentioned above. The meaning is: **Then would you save one upon whom the word of punishment has come into effect?** The statement is a condition and its answer. The question mark was used to indicate confirmation and certainty. Al-Farra' said: The meaning is: Would you save one upon whom the word of punishment has come into effect? The meaning is the same. It was said: "There is an omission in the speech and the meaning is: Is he upon whom the word of punishment has come true, will he be saved from it? And what comes after it is a new chapter. And he said: "Is he upon whom the word of punishment has come true?" And he said in another place: **The word of punishment has come true** (al-Zumar 39:71) because if the verb comes forward and there is a barrier between it and what it describes, then it is permissible to make it masculine or feminine, although the femininity here is not real, rather the word has the meaning of speech and saying, that is, is he upon whom the word of punishment has come true?

Tafsir Ibn Kathir

God the Almighty says: **Is he whom God has decreed to be wretched, able to rescue him from the misguidance and destruction he is in?** That is, no one can guide him after God, because he whom God misguides has no guide, and he whom God guides has no one to misguide. Then God the Almighty informed us about His happy servants that they will have rooms in Paradise, which are the palaces, that is, the lofty ones. **Above them are rooms built**, layers upon layers of well-built, decorated, and high buildings. Abdullah bin Imam Ahmad said: Ibad bin Ya'qub Al-Asadi told us, Muhammad bin Fadil told us, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **Indeed, in Paradise there are rooms whose interiors can be seen from their exteriors and whose exteriors can be seen from their interiors.** A Bedouin said: For whom are they, O Messenger of God? He (peace and blessings be upon him) said: **For he who speaks pleasantly, feeds**

Then, then, as for he upon whom the word of punishment has come into effect, can you save him who is in the Fire?

the poor, and prays at night while people are asleep.

At-Tirmidhi narrated it from the hadith of Abd Al-Rahman bin Ishaq, who said it is hasan gharib. Some scholars have spoken about it before memorizing it. Imam Ahmad said: Abd al-Razzaq told us, Muammad told us, on the authority of Yahya ibn Abi Katheer, on the authority of Ibn Mu'anaq or Abi Mu'anaq, on the authority of Abi Malik al-Ash'ari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside. God Almighty has prepared them for those who feed the poor, speak gently, fast regularly, and pray while people are asleep." Ahmad is the only one to transmit it from the hadith of Abdullah ibn Mu'anaq al-Ash'ari, on the authority of Abi Malik al-Ash'ari, may God be pleased with him. Imam Ahmad said: Qutaybah ibn Sa'id narrated to us, Ya'qub ibn 'Abd al-Rahman narrated to us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd **may God be pleased with him**, that the Messenger of God (blessings and peace of God be upon him) said: **The people of Paradise will see the upper chamber in Paradise just as you see a star on the horizon of the sky.** He said: "I told that to al-Nu'man ibn Abi 'Ayyash, and he said: I heard Abu Sa'id al-Khudri **may God be pleased with him** say: 'Just as you see a star on the eastern or western horizon.'" They included it in the two Sahihs from the hadith of Abu Hazim, and they also included it in the two Sahihs from the hadith of Malik, on the authority of Safwan ibn Sulaym, on the authority of 'Ata' ibn Yasar, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him). Imam Ahmad said: Fazarah told us, Falih told me, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the upper chambers in Paradise just as you see the shining star setting on the horizon, rising in the distinction of the people of degrees.** They said: **O Messenger of God, are those the prophets?** He, may God bless him and grant him peace, said: **Yes, by the One in Whose hand is my soul, they are people who believed in God and believed the messengers.** At-Tirmidhi narrated it on the authority of Suwaid, on the authority of Ibn al-Mubarak, on the authority of Falih, and he said: It is good and authentic. Imam Ahmad said: Abu al-Nadr and Abu Kamil told us: Zuhair told us: Saad al-Ta'i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, may God be pleased with them both, told us that he heard Abu Hurayrah, may God be pleased with him, say: We said: O Messenger of God, when we see you, our hearts soften and we are among the people of the Hereafter, but when we leave you, the world pleases us and we smell the women and children. He, may God's prayers and peace be upon him, said: "If you were to be in every state as you are in before me, the angels would shake your hands and visit you in your homes. And if you did not sin, God Almighty would

bring people who would sin so that He might forgive them." We said: O Messenger of God, tell us about Paradise, what is its structure? He, may God's prayers and peace be upon him, said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, will live forever and will not die, his clothes will not wear out and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the oppressed person who is carried on the clouds. And the gates of heaven will be opened for her, and the Lord, Blessed and Exalted be He, will say, **By My might, I will surely aid you, even if after a while.** At-Tirmidhi and Ibn Majah narrated part of it from the hadith of Sa'd ibn Abi Mujahid at-Ta'i, who was trustworthy, on the authority of Abu al-Mudlah, who was trustworthy. And the Almighty's statement, **Underneath which rivers flow**, means the rivers will flow through it as they wish and wherever they want. **The promise of God**, meaning what we have mentioned is God's promise to His believing servants, **Indeed, God does not fail in His promise.**

Fath al-Qadir

Then the Almighty mentioned those who were destined for misery and were deprived of happiness, saying: 19- **Is he upon whom the word of punishment has come into effect?** "Then is he upon whom the word of punishment has come into effect?" **From this** may be a relative pronoun in the nominative case as a subject and its predicate is omitted: i.e. like someone who fears, or **You will save him** or **You will feel sorry for him**. It may also be a conditional clause, and its answer is **Then will You save him who is in the Fire?** So the *fa* is the *fa* of the answer and it entered into the conditional clause and the hamza of denial was repeated to emphasize the specific denial. Sibawayh said that he repeated the question because of the length of the speech. Al-Farra' said: The meaning is, **Will you save him against whom the word of punishment has come true?** What is meant by the word of punishment here is the statement of God the Almighty to Satan: **I will surely fill Hell with you and with those who follow you among them, all together.** And His statement: **As for those of them who follow you, I will surely fill Hell with you, all together.** The meaning of the verse is consolation for the Messenger of God (peace and blessings of God be upon him), because he was eager for the faith of his people, so God informed him that whoever is destined for and the word of God has come true against him, the Messenger of God (peace and blessings of God be upon him) cannot save him from the Fire by making him a believer. Ata' said: He means Abu Lahab and his sons and those of the Prophet's (peace and blessings of God be upon him) clan who lagged behind in faith. In the verse, the one who deserves punishment is compared to the one who has already become a believer, and the call to faith is compared to the one who will be saved from the punishment of the Fire.

Tafsir al-Baghawi

19. **Is he upon whom the word of punishment has come into effect?** Ibn Abbas **may God be pleased with him** said: He whom God knew beforehand would be among the people of Hellfire. It was also said: The word of punishment [His statement: **I will surely fill Hellfire**, and it was also said:] His statement: **(These are in Hellfire and I do not care). Then will you save him who is in the Fire?** meaning: You will not be able to do anything to him. Ibn Abbas said: He means Abu Lahab and his son.

Tafsir al-Baidawi

19- **Is he upon whom the word of punishment has come due, then will you save him who is in the Fire?** A conditional clause connected to an omitted word indicated by the speech, meaning, **Are you in control of their affair? So he upon whom the punishment has come due, then will you save him.** The hamza was repeated in the conditional clause to emphasize the denial and exclusion, and **he who is in the Fire** was placed in the place of the pronoun for that and to indicate that he who has been judged to be punished is like he who will fall into it, as it is impossible to go against it, and that the efforts of the messengers in calling them to faith were an effort to save them from the Fire. It is possible that **will you save** is a renewed clause to indicate that and to indicate the omitted conditional clause.

Surat al-Zumar 39:20

But those who feared their Lord will have mansions, one above another, built, beneath which rivers flow. This is the promise of God. God does not fail in His promise.

Surat al-Zumar 39:20

But those who feared their Lord will have mansions, one above another, built, beneath which rivers flow. This is the promise of God. God does not fail in His promise.

Tafsir al-Jalalayn

20 - **But those who feared their Lord** by obeying Him **for them are mansions, one above another, built [for them], beneath which rivers flow** that is, beneath the upper and lower mansions **the promise of God** is subject to its implied verb **God does not fail in His promise** His promise.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **But those who feared their Lord, for them are mansions, above which are mansions built.** God Almighty says: But those who feared their Lord, by performing His obligations and avoiding His prohibitions, for them in Paradise are mansions, above which are mansions built, one above the other. **Underneath which rivers flow.** God Almighty says: Rivers flow beneath the trees of its gardens. And His statement, **The promise of God,** God Almighty says: We have promised these mansions, above which are mansions built in Paradise, to these righteous ones. **God does not fail in His promise.** God Almighty says: God does not fail to fulfill His promise to them.

Tafsir al-Qurtubi

The Almighty's statement: **But those who feared their Lord** When He explained that the unbelievers will have shades of fire above and below them, He explained that the righteous will have rooms above rooms, because Paradise has levels that are higher than each other. And *but* is not for correction, because no negation came like His statement: I did not see Zaid, but Amr did not come. **Rooms built** Ibn Abbas said: of emerald and ruby. **Underneath which rivers flow** meaning they contain the means of recreation. **The promise of God** is in the accusative case as a source, because the meaning of **for them are rooms** is that God promised them that promise. And it is permissible to raise it to mean that is the promise of God. **God does not fail in His promise** meaning what He promised the two groups.

Tafsir Ibn Kathir

God the Almighty says: **Is he whom God has decreed**

to be wretched, able to rescue him from the misguidance and destruction he is in? That is, no one can guide him after God, because he whom God misguides has no guide, and he whom God guides has no one to misguide. Then God the Almighty informed us about His happy servants that they will have rooms in Paradise, which are the palaces, that is, the lofty ones. **Above them are rooms built,** layers upon layers of well-built, decorated, and high buildings. Abdullah bin Imam Ahmad said: Ibad bin Ya'qub Al-Asadi told us, Muhammad bin Fadil told us, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali **may God be pleased with him,** who said: The Messenger of God (peace and blessings be upon him) said: **Indeed, in Paradise there are rooms whose interiors can be seen from their exteriors and whose exteriors can be seen from their interiors.** A Bedouin said: For whom are they, O Messenger of God? He (peace and blessings be upon him) said: **For he who speaks pleasantly, feeds the poor, and prays at night while people are asleep.** At-Tirmidhi narrated it from the hadith of Abd Al-Rahman bin Ishaq, who said it is hasan gharib. Some scholars have spoken about it before memorizing it. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Ibn Mu'anaq or Abi Mu'anaq, on the authority of Abi Malik al-Ash'ari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside. God Almighty has prepared them for those who feed the poor, speak gently, fast regularly, and pray while people are asleep." Ahmad is the only one to transmit it from the hadith of Abdullah ibn Mu'anaq al-Ash'ari, on the authority of Abi Malik al-Ash'ari, may God be pleased with him. Imam Ahmad said: Qutaybah ibn Sa'id narrated to us, Ya'qub ibn 'Abd al-Rahman narrated to us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd **may God be pleased with him,** that the Messenger of God (blessings and peace of God be upon him) said: **The people of Paradise will see the upper chamber in Paradise just as you see a star on the horizon of the sky.** He said: "I told that to al-Nu'man ibn Abi 'Ayyash, and he said: I heard Abu Sa'id al-Khudri **may God be pleased with him** say: 'Just as you see a star on the eastern or western horizon.'" They included it in the two Sahihs from the hadith of Abu Hazim, and they also included it in the two Sahihs from the hadith of Malik, on the authority of Safwan ibn Sulaym, on the authority of 'Ata' ibn Yasar, on the authority of Abu Sa'id **may God be pleased with him,** on the authority of the Prophet (blessings and peace of God be upon him). Imam Ahmad said: Fazarah told us, Falih told me, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the upper chambers in Paradise just as you see the shining star setting on the horizon, rising in the distinction of the people of degrees.** They

said: **O Messenger of God, are those the prophets?** He, may God bless him and grant him peace, said: **Yes, by the One in Whose hand is my soul, they are people who believed in God and believed the messengers.** At-Tirmidhi narrated it on the authority of Su'aid, on the authority of Ibn al-Mubarak, on the authority of Fali'h, and he said: It is good and authentic. Imam Ahmad said: Abu al-Nadr and Abu Kamil told us: Zuhair told us: Saad al-Ta'i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, may God be pleased with them both, told us that he heard Abu Hurayrah, may God be pleased with him, say: We said: O Messenger of God, when we see you, our hearts soften and we are among the people of the Hereafter, but when we leave you, the world pleases us and we smell the women and children. He, may God's prayers and peace be upon him, said: "If you were to be in every state as you are in before me, the angels would shake your hands and visit you in your homes. And if you did not sin, God Almighty would bring people who would sin so that He might forgive them." We said: O Messenger of God, tell us about Paradise, what is its structure? He, may God's prayers and peace be upon him, said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, will live forever and will not die, his clothes will not wear out and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the oppressed person who is carried on the clouds. And the gates of heaven will be opened for her, and the Lord, Blessed and Exalted be He, will say, **By My might, I will surely aid you, even if after a while.** At-Tirmidhi and Ibn Majah narrated part of it from the hadith of Sa'd ibn Abi Mujahid at-Ta'i, who was trustworthy, on the authority of Abu al-Mudlah, who was trustworthy. And the Almighty's statement, **Undemeath which rivers flow**, means the rivers will flow through it as they wish and wherever they want. **The promise of God**, meaning what we have mentioned is God's promise to His believing servants, **Indeed, God does not fail in His promise.**

Fath al-Qadir

And when He, the Most High, mentioned previously that the people of misery will have shades above them, the Fire, and shades below them, He added to them those who were among the people of happiness, saying: 20- **But those who feared their Lord will have chambers, above them chambers built.** This is because Paradise has levels, one above the other, and the meaning of built is that it is built like houses in the firmness of their foundations and the strength of their construction, even though the houses of this world are nothing in comparison to them. **Undemeath them rivers flow**, meaning they flow beneath those chambers, and in that is their splendor and an increase in their beauty. And the accusative of **the promise of God** is a source that confirms the content of the sentence, because His saying **for them chambers** is in the meaning of God's promise to them, and the sentence **God does not fail in His promise** confirms the promise: meaning God does not fail in what He promised the two groups of good and evil.

Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: "Say: Indeed, the losers are those who have lost themselves and their families" **Al-Baqarah 2:17.** He said: They are the disbelievers whom God created for the Fire. The world was taken away from them and Paradise was forbidden to them. Ibn al-Mundhir narrated on his authority regarding his statement: **They have lost themselves and their families Al-Baqarah 2:17.** He said: Their families are among the people of Paradise who were prepared for them if they had acted in obedience to God, but they were hidden. Ibn Mardawayh narrated on the authority of Ibn Umar who said: Saeed bin Zaid, Abu Dharr, and Salman used to follow the best of speech and words during the Age of Ignorance, **There is no god but God**, and they said it. Then God revealed to His Prophet: **They listen to speech and follow the best of it Al-Baqarah 2:17.** Ibn Mardawayh narrated on the authority of Abu Saeed: "He said, when the verse, 'So give good tidings to My servants * Who listen to speech and follow the best of it,' was revealed, 'The Messenger of God, may God bless him and grant him peace, sent a crier who announced: Whoever dies without associating anything with God will enter Paradise.' Umar met the messenger but turned him away and said: 'O Messenger of God, I feared that people would rely on God and not work.' The Messenger of God, may God bless him and grant him peace, said: 'If people knew the extent of my Lord's mercy, they would rely on God, and if they knew the extent of my Lord's wrath and punishment, they would consider their deeds insignificant.'" The origin of this hadith is in Sahih from the hadith of Abu Hurayrah.

Tafsir al-Baghawi

20. **But those who feared their Lord will have mansions above mansions built**, meaning: lofty mansions in Paradise, and above them mansions even loftier than them, "beneath which rivers flow. This is the promise of God. God does not fail in His promise," meaning: God promised them those mansions and mansions with a promise that He will not fail to fulfill.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdul Aziz bin Abdullah told me, Malik told me, on the authority of Safwan bin Salim, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: **The people of Paradise will see the people of the chambers above them as you see a shining star setting in the horizon from the east to the west, because of the difference between them.** They said: **O Messenger of God, are those the dwellings of the prophets and none but them will reach them?** He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed the messengers.**

Tafsir al-Baidawi

20- **But those who feared their Lord will have**

Surat al-Zumar 39:20

But those who feared their Lord will have mansions, one above another, built, beneath which rivers flow. This is the promise of God. God does not fail in His promise.

mansions above mansions high places, one above the other. *built* built like one descending to the earth **beneath which rivers flow** meaning beneath those mansions. **The promise of God** is a confirmed source because His saying **they will have mansions** is in the sense of a promise. **God does not fail in His promise** and because failure is a deficiency and is impossible for God.

Surat al-Zumar 39:21

Have you not seen that God sends down water from the sky and causes it to flow as springs in the earth? Then He produces thereby vegetation of varying colors. Then it withers and you see it turn yellow; then He makes it debris. Indeed in that is a reminder for those of understanding.

Tafsir al-Jalalayn

21 - **Have you not seen** that God sends down water from the sky and causes it to flow as springs in the earth, then He produces thereby vegetation of varying colors, then it withers and you see it, after being green, for example, **yellow, then He makes it debris**. Indeed in that is a reminder for those of understanding. They remember thereby to indicate the Oneness of God Almighty and His power.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Have you not seen**, O Muhammad, **that God sends down water from the sky**, meaning rain, **and causes it to flow as springs in the earth**, meaning: He causes it to flow as springs in the earth. One of them is a spring, which is what gushes from the earth.

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

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Al-Sha'bi, regarding the statement, **And He caused springs to flow through the earth**, he said: Every dew and water on the earth descended from the sky.

He said: Ibn Yaman narrated to us, on the authority of Sufyan, on the authority of Jabir, on the authority of Al-Hasan bin Muslim bin Bayan, who said: Then He caused to grow with that water which He sent down from the sky and made it springs in the earth, **crops of varying colors**, meaning: different types of wheat, barley, sesame, rice, and other different types like that. **Then it withers and you see it yellow**, meaning: Then that crop dries up after its greenness. It is said of the earth when what is in it of greenery and withers dries up: the earth is agitated, and the crops are agitated.

His statement, **and you see it yellow**, means: you see it dry and yellow after its greenness and moisture. Similarly, crops turn yellow when they dry. **Then He makes it into fragments**. The fragments are the crumbs of straw and hay. He says: Then He makes that crop after it has become dry and crumbly.

And His statement, **Indeed in that is a reminder for those of understanding**, the Most High says: Indeed in

God's action for you as described is a reminder and an admonition for the people of reason and wisdom, so that they may remember by it and know that whoever does that will not be unable to bring into existence whatever things He wills, and create whatever bodies and accidents He wants, and to revive whoever perishes, creating him after his death and returning him after his annihilation to the state he had before his annihilation, like what He did with the earth upon which He sent down water after its death, and caused plants of different colors to grow in it by His power.

Tafsir al-Qurtubi

The Almighty says: **Have you not seen that God has sent down water from the sky?** That is, He does not break His promise in reviving creation and distinguishing between the believer and the disbeliever. He is able to do that just as He is able to send down water from the sky and distinguish between the believer and the disbeliever. He is able to do that just as He is able to send down water from the evening. **He sent down from the sky** that is, from the clouds *water*, that is, rain. **Then He caused it to flow** that is, He inserted it into the earth and settled it in it, as He said: **Then We settled it in the earth** (al-Mu'minin 23:18). *Springs* are all springs and it is a verb from the root word *yanba'a* which means springing, springing, and springing in the nominative, accusative, and genitive forms. An-Nahhas: Ibn Kasyan narrated to us regarding the poet's saying:

It originates from the penis of the bridge member.

Anmaanahu yanbu' **it springs**, so the fat-ha was filled and became an alif, nabu'u kharaj **a spring** (a spring) **a spring** (a spring) **a spring** (a spring) **a spring** (a spring) **a spring** (a spring)). A spring is a spring of water, and the plural is yanabi' *springs*. This has been mentioned in **Glory be to God**. Then it brings forth with it, meaning with that water that comes out of the springs of the earth, *crops*. It is for the genus, meaning various crops that have different colors, red, yellow, blue, green, and light. Al-Sha'bi and Al-Dahhak said: Every water on earth comes down from the sky. It only comes down from the sky to the rock, then springs and pools are divided from it. **Then it dries up a spring** ... And a turbulent land whose greenery dries up or turns yellow. The wind agitates the vegetation, making it dry. We agitated the land, meaning we found it agitated with vegetation. The turbulent one agitated means his anger was aroused, and his turbulence subsided, meaning his anger subsided. **Then He makes it into debris**, meaning broken crumbs from the word *takhatam* **the breaking of a stick** when it crumbles from dryness. The meaning is that whoever is able to do this is able to repeat it. It was said: It is a metaphor that God used for the Qur'an and for the hearts of those on earth, meaning He sent down a Qur'an from the sky and made it ingrained in the hearts of the believers. **Then He brings forth thereby crops of varying colors**, meaning a different religion, some of which is better than others. As for the believer, he increases in faith and certainty, but as for the one in whose heart is disease, he becomes agitated as the crops become agitated. It was said: It is a metaphor that God used for

Surat al-Zumar 39:21

Have you not seen that God sends down water from the sky and causes it to flow as springs in the earth? Then He produces thereby vegetation of varying colors. Then it withers and you see it turn yellow; then He makes it debris. Indeed in that is a reminder for those of understanding.

the world, meaning just as the green plant changes and turns yellow, so too does the world after its splendor. **Indeed in that is a reminder for those of understanding.**

Tafsir Ibn Kathir

The Almighty informs us that the origin of water is from the sky, as He, the Almighty, said: **And We sent down from the sky pure water.** So when He sends down water from the sky, it is like what is on the earth, then the Almighty distributes it to parts of the earth as He wills and causes it to spring up as small and large springs according to the need for them. For this reason, the Blessed and Almighty said: **And causes it to flow as springs in the earth.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Amr bin Ali told us, Abu Qutaybah told us, Utbah bin Al-Yaqzan told us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's statement: **Have you not seen that God sends down water from the sky and causes it to flow as springs in the earth?** He said: There is no water on earth except that it comes down from the sky, but the roots in the earth change it. This is what the Almighty said: **And causes it to flow as springs in the earth.** So whoever is pleased for the salt to return to being sweet, let him ascend it. Saeed bin Jubair and Amer Al-Sha'bi said the same, that all water on earth originates from the sky. Saeed bin Jubair said that its origin is from snow, meaning that snow accumulates on the mountains and settles in their depths, so it springs up. Eyes from below. And the Almighty's saying: **Then He brings forth thereby vegetation of varying colors,** meaning, then He brings forth with the water that descends from the sky and springs from the earth vegetation of varying colors, meaning shapes, tastes, smells, and benefits. **Then it withers,** meaning after its freshness and youth, it ages, so you see it yellow and dry. **Then He makes it into debris,** meaning, then it returns dry and shatters. **Indeed in that is a reminder for those of understanding,** meaning, those who remember this and consider that this world is thus, green, fresh, and beautiful, then it returns old and ugly, and the young man returns old, decrepit, and weak, and after all of that, death. So the happy one is the one whose condition after that is good. And God Almighty often gives an example of worldly life with the water that God sends down from the sky and with which He grows crops and fruits, then after that it becomes debris, as God Almighty said: "And present to them the example of the life of this world: it is like water which We send down from the sky, and the vegetation of the earth mingles with it, then it becomes chaff which the winds scatter. And God is over all things competent." And the saying of the Blessed: And the Most High said: **Is he whose breast God has expanded to Islam so that he is upon a light from his Lord?** That is, is he the same as he who is hard-hearted and far from the truth, as the Almighty said: **Or he who was dead and We gave him life and**

made for him a light by which he walks among the people like one whose example is in darkness, from which he cannot emerge? That is why the Almighty said: **So woe to those whose hearts are hardened against the remembrance of God.** That is, they do not soften when He is mentioned, nor do they humble themselves, nor do they comprehend, nor do they understand. **Those are in manifest error.**

Fath al-Qadir

When He, the Almighty, mentioned the Hereafter and described it with a description that necessitates desire for it and longing for it, He followed it with a mention of this world and described it with a description that necessitates desire for it and aversion from it. He mentioned an example of it in its quick disappearance and its imminent disappearance, along with what is in that of mentioning a type of His amazing power and His wonderful creation. He said: 21- **Have you not seen that God sends down water from the sky** meaning from the clouds as rain **and causes it to flow as springs in the earth** meaning He brought it in and made it settle in it. Springs is the plural of spring from the word *spring* which means **spring of water** springs. A spring is a spring of water and the places from which water springs. The meaning is that He brought the water that comes down from the sky into the earth and made it flowing springs in it, or He brought it into springs: meaning in places from which water springs. So in the second case it is in the accusative case due to the removal of the preposition. Muqatil said: "So He made it springs and wells in the earth. 'Then He brings forth thereby crops of varying colors.'" That is, by that water He brings forth from the earth crops of varying colors, such as yellow, green, white, and red, or wheat, barley, and others, if what is meant by colors is the variety. **Then it dries up.** It is said that the plant dries up completely. Al-Jawhari said: It is said that the plant dries up completely, and a turbulent land dries up with its greenery or turns yellow. The wind dries up the plants, meaning it dries them up. Al-Mubarrad said: Al-Asma'i said: It is said that the land dries up if its plants turn away and turn back. He said: Likewise, the vegetation trembles. **And you see it yellow,** meaning you see it after its greenness, freshness and beautiful lustre, yellow, its greenness and freshness gone. **Then He makes it into debris,** meaning crumbled and broken, from the shattering of a stick when it crumbles from dryness. **Indeed in that is a reminder for those of understanding,** meaning in what was mentioned above there is a reminder for the people of sound minds, for they are the ones who understand things according to their true nature, so they reflect, consider and know that the state of this worldly life is like the state of this plant in its swift passing, the nearness of its end, the loss of its joy and the disappearance of its lustre and freshness. So if reflection and consideration produce knowledge of that for them, they will not be deceived by it or inclined towards it and prefer it over the abode of eternal bliss, continuous life and pure pleasure, and they will not have any doubt that God is Able to

resurrect and gather, because He who has power over this is able to do that. It was said that it is an example that God made for the Qur'an and for the hearts of those on earth. Meaning: He sent down a Qur'an from the sky and made it linger in the hearts of the believers, then He brought it forth as a religion, some of which is better than the other. As for the believer, his faith and certainty increase, while as for the one in whose heart is disease, he will be stirred up like the crops stir up. This is more like a change than an explanation. The majority read **then He makes it** in the nominative case in apposition to what preceded it. Abu Bishr read it in the accusative case, implying that, but there is no basis for that.

Tafsir al-Baghawi

21. The Almighty said: **Have you not seen that God sends down water from the sky and causes it to flow** meaning He causes that water to enter *springs*, springs and wells, **into the earth** - Al-Sha'bi said: Every remote part of the earth descends from the sky. **Then He brings forth with it** - that is, with the water - **vegetation of varying colors** - red, yellow, and green. **Then it withers** - dries up. **And you see it** - after its greenness and freshness - "yellow. Then He makes it debris" - broken, crumbled pieces. **Indeed in that is a reminder for those of understanding.**

Tafsir al-Baidawi

21- **Have you not seen that God sends down water from the sky** that is, rain **and causes it to flow** "and causes it to enter" **springs into the earth** that is, springs and channels located in it, or gushing waters in it, since the spring came to the source and to the spring, so He made it an adverbial or state **then He produces thereby crops of varying colors** its types of wheat, barley, and others, or its qualities of greenness, redness, and others **then it dries up** because when it dries up, it is time for it to rise from its place of growth **and you see it yellow** from its dryness **then He makes it into fragments "crumbs"** "there is certainly in that a reminder" a reminder that there must be a Wise Creator who planned and formed it, or that it is like the life of this world, so do not be deceived by it **for those of understanding** since no one else will remember it.

Surat al-Zumar 39:22

Is he whose breast God has expanded to Islam so that he is upon a light from his Lord? Then woe to those whose hearts are hardened against the remembrance of God. Those are in clear error.

Surat al-Zumar 39:22

Is he whose breast God has expanded to Islam so that he is upon a light from his Lord? Then woe to those whose hearts are hardened against the remembrance of God. Those are in clear error.

Tafsir al-Jalalayn

22 - **Is he whose breast God has expanded to Islam** so he is guided **so he is upon a light from his Lord** like he whose heart has been sealed? This is indicated by **so woe** a word of torment **to those whose hearts are hardened against the remembrance of God** that is, against accepting the Qur'an **those are in manifest error** between

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Is he whose heart God has expanded to know Him, acknowledge His Oneness, submit to His Lordship, and submit to His obedience **so he is upon a light from his Lord**? He says: So he has insight into what he is and certainty, through the illumination of the Truth in his heart, and therefore follows God's commands and refrains from what He has forbidden in a way that pleases Him, like he whose heart God has hardened, emptied of His remembrance, and made narrow to listen to the truth, follow guidance, and act according to what is right? Leaving out the one whose heart God has hardened and the answer to the question is sufficient for the listeners to know what is intended by the statement, since He mentioned one of the two types, and replaced the mention of the other type with the report about it by His statement: **So woe to those whose hearts are hardened against the remembrance of God.**

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Is he whose breast God has expanded to Islam so that he is upon a light from his Lord?** means: The Book of God is the believer, he takes it and ends up with it.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Is he whose breast God has expanded to Islam?** He said: He has expanded his breast to Islam, and light means guidance.

It was narrated on the authority of Ibn Abi Zaydah, on the authority of Ibn Jurayj, on the authority of Mujahid, **Is he whose breast God has expanded to Islam?** He said: The one whose breast is expanded is not like the one whose heart is hard.

His statement, **So woe to those whose hearts are hardened against the remembrance of God**, says the Most High: **So woe to those whose hearts have become dry and have turned away from the remembrance of God and have turned away**, meaning from the Qur'an that the Most High revealed, reminding His servants with it, so they did not believe in it and did not confirm what was in it. And it was said, **From the remembrance of God**, and the meaning is: from the remembrance of God, so *from* was used in place of *from*, just as one says in speech, **I was stuffed from the food I ate**, and **from the food I ate** have the same meaning.

And His statement, **Those are in clear error**, God Almighty says: Those whose hearts are hardened against the remembrance of God are in clear error. Whoever contemplates and ponders it with understanding will find that they are in clear error and unjustly astray from the truth.

Tafsir al-Qurtubi

God the Almighty says: **Is he whose breast God has expanded to Islam?** Explain means open and expand. Ibn Abbas said: He expanded his breast to Islam until he was steadfast in it. Al-Suddi said: He expanded his breast with Islam to rejoice in it and feel reassured by it. Based on this, this expansion cannot have happened except after Islam. However, according to the first interpretation, it is permissible for the expansion to have happened before Islam. **So he is upon a light from his Lord** means upon guidance from his Lord, like one whose heart and limbs have been sealed. This omission is indicated by His statement: **So woe to those whose hearts are hardened.** Al-Mubarrad said: It is said that the heart is hardened if it is rigid, and likewise *ata* and *asa* are similar to them. I said *qaas* means hard, not tender or flexible. What is meant by **whom God has expanded his breast** here, as the commentators have mentioned, are Ali and Jamzah **may God be pleased with them.** Al-Naqqash related that it is Umar ibn al-Khattab **may God be pleased with him.** Muqatil said: Ammar ibn Yasir. And also from him Al-Kalbi, the Messenger of God, may God bless him and grant him peace, and the verse is general for the one whose breast God has expanded by creating faith in him. And it was narrated once on the authority of Ibn Masoud, who said: We said, O Messenger of God, regarding the words of God the Most High: **Then he whose breast God has expanded to Islam is upon a light from his Lord**, how is his breast expanded? He said: When the light enters the heart, it expands and opens. We said: O Messenger of God, what is the sign of that? He said: Turning to the eternal home, turning away from the abode of delusion, and preparing for death before it descends. And Al-Tirmidhi Al-Hakim included it in Nawader Al-Usul from the hadith of Ibn Umar: A man said, O Messenger of God, which of the believers is the most intelligent? He said: Those who remember death the most and prepare for it the best. And when the light enters the heart, it expands and

becomes spacious. They said: What is the sign of that, O Prophet of God? He said: Turning to the eternal home, turning away from the abode of delusion, and preparing for death before death descends. So the Messenger of God, may God bless him and grant him peace, mentioned three qualities, and there is no doubt that whoever has these qualities has perfect faith, for turning to the eternal home is only righteous deeds, because the abode of eternity was established as a reward for righteous deeds. Do you not see how God mentioned in places in His revelation, then said after that: **A recompense for what they used to do** (32:17). So, punishment is the recompense for deeds. So if the servant shrinks from righteous deeds, then it is his return to the eternal home. And if his greed for the world and for it subsides, and he turns to that which suffices him from it and is content with it, then he has shunned the house of delusion. And if he rules his affairs with piety, and he is contemplating every matter, standing, polite, scrutinizing, cautious, and refraining from that which raises him to that which does not make him doubtful, then he has prepared for death. And this is their outward sign. He only became this way because of the vision of death, and the vision of turning the Hereafter away from the world, and seeing the world as the house of delusion. And this vision came to him because of the light that entered the heart. And His statement, **So woe to those whose hearts are hardened against the remembrance of God**, it was said that what is meant is that *from* means *about*, and the meaning is they have become hardened against accepting the remembrance of God. This is the preferred opinion of al-Tabari. On the authority of Abu Saeed Al-Khudri, the Messenger of God, may God bless him and grant him peace, said: "God Almighty said: Seek your needs from the generous, for I have placed My mercy upon them. Do not seek them from the hard-hearted, for I have placed My wrath upon them." Malik bin Dinar said: No servant is afflicted with a punishment greater than a hard-hearted person, and God does not become angry with a people except by removing mercy from their hearts.

Tafsir Ibn Kathir

The Almighty informs us that the origin of water is from the sky, as He, the Almighty, said: **And We sent down from the sky pure water**. So when He sends down water from the sky, it is like what is on the earth, then the Almighty distributes it to parts of the earth as He wills and causes it to spring up as small and large springs according to the need for them. For this reason, the Blessed and Almighty said: **And causes it to flow as springs in the earth**. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Amr bin Ali told us, Abu Qutaybah told us, Utbah bin Al-Yaqzan told us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's statement: **Have you not seen that God sends down water from the sky and causes it to flow as springs in the earth?** He said: There is no water on earth except that it comes down from the sky, but the roots in the earth change it. This is what the Almighty said: **And causes it to flow as springs in the earth**. So whoever is pleased for the salt to return to being sweet, let him

ascend it. Saeed bin Jubair and Amer Al-Sha'bi said the same, that all water on earth originates from the sky. Saeed bin Jubair said that its origin is from snow, meaning that snow accumulates on the mountains and settles in their depths, so it springs up. Eyes from below. And the Almighty's saying: **Then He brings forth thereby vegetation of varying colors**, meaning, then He brings forth with the water that descends from the sky and springs from the earth vegetation of varying colors, meaning shapes, tastes, smells, and benefits. **Then it withers**, meaning after its freshness and youth, it ages, so you see it yellow and dry. **Then He makes it into debris**, meaning, then it returns dry and shatters. **Indeed in that is a reminder for those of understanding**, meaning, those who remember this and consider that this world is thus, green, fresh, and beautiful, then it returns old and ugly, and the young man returns old, decrepit, and weak, and after all of that, death. So the happy one is the one whose condition after that is good. And God Almighty often gives an example of worldly life with the water that God sends down from the sky and with which He grows crops and fruits, then after that it becomes debris, as God Almighty said: "And present to them the example of the life of this world: it is like water which We send down from the sky, and the vegetation of the earth mingles with it, then it becomes chaff which the winds scatter. And God is over all things competent." And the saying of the Blessed: And the Most High said: **Is he whose breast God has expanded to Islam so that he is upon a light from his Lord?** That is, is he the same as he who is hard-hearted and far from the truth, as the Almighty said: **Or he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, from which he cannot emerge?** That is why the Almighty said: **So woe to those whose hearts are hardened against the remembrance of God**. That is, they do not soften when He is mentioned, nor do they humble themselves, nor do they comprehend, nor do they understand. **Those are in manifest error**.

Fath al-Qadir

Then when He, the Almighty, mentioned that in that is a reminder for those of understanding, He mentioned expanding the heart to Islam, because complete benefit is not attained except through it, so He said: 22- **Is he whose breast God has expanded to Islam?** That is, He has made it spacious to accept the truth and opened it to be guided to the path of goodness. Al-Suddi said: He has expanded his breast to Islam to rejoice in it and feel reassured by it. The discussion of the hamza and the fa' is as previously mentioned in **Is he upon whom the word of punishment has come into effect?** "Min" is the subject and its predicate is omitted, meaning how hardened his heart and wounded his breast. This omitted predicate is indicated by His statement: "So woe to those whose hearts are hardened." The meaning is: Is he whose breast God has expanded to Islam, so his heart and he are guided by its guidance "so **because of that expansion** is upon a light from his Lord" that flows upon him like he whose heart has hardened due to his bad choices, so he finds himself in the darkness of misguidance and the calamities of ignorance. Qatada said: The light is the Book of God, by which one is led and to which one

Surat al-Zumar 39:22

Is he whose breast God has expanded to Islam so that he is upon a light from his Lord? Then woe to those whose hearts are hardened against the remembrance of God. Those are in clear error.

ends. Al-Zajjaj said: The meaning of the verse is: Is he whose breast God has expanded like he whose heart has been sealed so he is not guided because of its hardness? **So woe to those whose hearts are hardened against the remembrance of God.** Al-Farra' and Al-Zajjaj said: It means against the remembrance of God, just as you say you are full from the food you ate or from the food you ate. The meaning is that his heart has hardened and become cold towards accepting the remembrance of God. It is said that the heart is hardened if it is rigid, and a hard heart means rigid, not tender or soft. It was said that the meaning of **whoever remembers God** is for the sake of His remembrance, which is right for breasts to expand and hearts to find peace. The meaning is that when God is remembered, they feel disgusted. The first is more appropriate, and this is supported by the reading of those who read **from the remembrance of God**. The reference in His statement: *those* is to those whose hearts are hardened, and it is the subject and predicate, **in manifest error**, meaning apparent and clear.

Tafsir al-Baghawi

22. The Almighty's saying: **Is he whose breast God has expanded to Islam**, meaning he has the capacity to accept the truth, **so he is upon a light from his Lord**, not like he whose heart God has hardened.

Abu Saeed Ahmad ibn Ibrahim Al-Sharafi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Al-Tha'labi told us, Ibn Fanjawayh told us, Abdullah ibn Muhammad ibn Shaiba told us, Abu Ja'far Muhammad ibn Al-Hasan ibn Yazid Al-Mawsili told us in Baghdad, Abu Farwah, whose name was Yazid ibn Muhammad, told us, my father told me, on the authority of his father, Zaid ibn Abi Anisa told us, on the authority of Amr ibn Murrah, on the authority of Abdullah ibn Al-Harith, on the authority of Abdullah ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, recited: 'Is he whose breast God has expanded to [accept] Islam then he is upon a light from his Lord?' We said: 'O Messenger of God, how is his breast expanded?' He said: 'When the light enters the heart, it expands and becomes spacious.' We said: 'O Messenger of God, what is the sign of that?' He said: 'Repentance to the eternal home, turning away from the home of delusion, and preparing for death before death descends.'"

The Almighty said: "So woe to those whose hearts are hardened against the remembrance of God. Those are in clear error." Malik ibn Dinar said: No servant has been struck with a punishment greater than hardening of the heart, and God the Almighty has not become angry with a people except that He has taken away mercy from them.

Tafsir al-Baidawi

22- **Is he whose breast God has expanded to Islam** so that he can easily accept it? This is an expression of someone who has created his soul highly prepared to accept it and not reluctant to accept it, in the sense that the chest is the location of the heart, the source of the spirit connected to the soul that is receptive to Islam. **So he is upon a light from his Lord** meaning knowledge and guidance to the truth. And on the authority of the Prophet, peace and blessings be upon him, **When light enters the heart, it expands and becomes spacious**. It was said, **What is the sign of that?** He said, **Repentance to the eternal home, turning away from the home of delusion, and preparing for death before it descends**. And the predicate of *from* is omitted and indicates it. **Woe to those whose hearts are hardened against the remembrance of God** for the sake of His remembrance, and this is more eloquent than being from the place of *from*, because the one who is hardened for the sake of something refuses to accept it from the one who is hardened about it for another reason, and to exaggerate in describing those with acceptance and these with the refusal to mention the expansion of the chest and ascribe it to God and accept it with the hardness of the heart and ascribe it to Him. **Those are in manifest error**, it is apparent to the observer with the slightest glance, and the verse was revealed about Hamza, Ali, Abu Lahab, and his son.

Surat al-Zumar 39:23

God has sent down the best statement, a consistent Book, oft-repeated, at which the skins of those who fear their Lord shiver. Then their skins and their hearts soften at the remembrance of God. That is the guidance of God by which He guides whom He wills. And he whom God sends astray - for him there is no guide.

Tafsir al-Jalalayn

23 - **God has sent down the best statement as a Book** instead of the best, meaning a Qur'an *consistent*, resembling one another in structure and other things *repeated*, in which the promise and the threat and other things are repeated **at which the skins of those who fear their Lord shiver** tremble at the mention of His threat **then their skins and their hearts soften** at the remembrance of God **at the mention of His promise**. *That* meaning the Book (is the guidance of God by which He guides whom He wills. And he whom God sends astray - for him there is no guide).

Tafsir al-Suyuti

God Almighty said: God revealed the verse. The reason for it was presented in Surat Yusuf.

Tafsir al-Tabari

God Almighty says: **God has sent down the best statement as a Book** meaning the Qur'an *similar* meaning: its parts resemble each other, with no difference or contradiction in it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **God has sent down the best statement, a consistent Book**. . . . The verse resembles the verse, and the letter resembles the letter.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **A similar book**. He said: Similar means that some of it resembles others.

Ibn Hamid told us: Jarir told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding his statement, **a similar book**, he said: Some of it resembles others, some of it confirms others, and some of it indicates others.

His saying *repeated* means: the report, information, judgments, rulings, and arguments are repeated in it.

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

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **God has sent down the best statement, a Book similar in form and oft-repeated**, he said: God repeated the decree in it, so that a surah contains a verse in another surah that is similar to it. And Ikrimah was asked about 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **a similar book, repeated** he said: in the entire Qur'an.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, *Mathani* he said: God repeated in it the obligatory duties, judgment, and the prescribed punishments.

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, *repeated*, he said: The Book of God is repeated, he repeated the command in it many times.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, *repeatedly*, he said: The Book of God is repeated in it repeatedly.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, in his saying *mathani* he used *thani* in more than one place.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, *repeated*, it is repeated. Moses repeated it in the Qur'an, and Salih, Hud, and the prophets in many places.

And His statement, **The skins of those who fear their Lord shiver from it**, God Almighty says: The skins of those who fear their Lord shiver from hearing it when it is recited to them. **Then their skins and their hearts soften at the remembrance of God**, meaning at acting upon what is in God's Book and believing in it.

He mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, because his companions asked him about the hadith.

The narration mentioned that:

Nasr bin Abdul Rahman Al-Awdi narrated to us, he said: Hakam bin Salm narrated to us, on the authority of Ayoub bin Musa, on the authority of Amr Al-Mulla'i, on the authority of Ibn Abbas, they said: O Messenger of God, why don't you tell us something? He said: So the verse was revealed: **God has sent down the best statement**.

Ibn Hamid told us: Hakam told us, on the authority of Ayoub bin Sayyar Abu Abd al-Rahman, on the authority of Amr bin Qais, who said: They said: O Prophet of God, and he mentioned something similar.

That is the guidance of God by which He guides whom He wills. God the Most High says: This is what happens to these people whose characteristics are described when they hear the Qur'an: their skins shudder, then their skin softens and their hearts soften to the remembrance of God after that. **The guidance of God** means: God grants them success and makes them successful in it. **He guides thereby whom He wills**. He says: God the Most High guides by the Qur'an whomever He wills of His servants.

Surat al-Zumar 39:23

God has sent down the best statement, a consistent Book, oft-repeated, at which the skins of those who fear their Lord shiver. Then their skins and their hearts soften at the remembrance of God. That is the guidance of God by which He guides whom He wills. And he whom God sends astray - for him there is no guide.

The meaning of his saying, **That is guidance**, may be that this is from the mention of the Qur'an, so the meaning of the statement is: This Qur'an is God's statement, with which He guides whomever He wills, and guides whomever He wills to believe in it.

And His statement, **And he whom God sends astray - for him there is no guide**, means that the Almighty says: And he whom God lets down from believing in this Qur'an and confirming what is in it, and leads him astray from it - for him there is no guide: meaning, he has no one to grant him success or direct him in following it.

Tafsir al-Qurtubi

There are three issues:

First: The statement of God the Almighty: **The best statement has been sent down** meaning the Qur'an. When He said: **And they follow the best thereof**, He made it clear that the best thing to hear is what God has sent down, which is the Qur'an. Sa'id ibn Abi Waqqas said: The companions of the Messenger of God (peace and blessings of God be upon him) said: **If you were to narrate to us**, then God the Almighty revealed: **God has sent down the best statement**, and they said: **If you were to narrate to us**, then the statement: **We narrate to you the best of stories** (Yusuf 12:3) was revealed. They said: **If you were to remind us**, then the statement: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** (al-Hadid 57:16) was revealed. It was narrated on the authority of Ibn Mas'ud **may God be pleased with him** that the companions of the Messenger of God (peace and blessings of God be upon him) became tired of a religion, so they said to him: **Tell us**, and this was revealed. A hadith is what a narrator narrates. The Qur'an was called a hadith because the Messenger of God (peace and blessings of God be upon him) used to narrate it to his companions and people. It is like His statement: **Then what statement after this will they believe?** (al-A'raf 7:175), His statement: **Then do you marvel at this statement?** (al-Najm 53:59), His statement: **If they do not believe in this statement out of grief?** (al-Kahf 18:6), His statement: **And who is more truthful than God in statement?** (An-Nisa': 87), and His statement: **Then leave Me and he who denies this statement.** (al-Qalam 68:44) Al-Qushayri said: Some people thought that hadith was from hadith, so let it indicate that his speech was hadith, but this is an illusion, because he did not mean the word hadith as in His statement: **No reminder comes to them from their Lord that is new.** (Al-Anbiya': 2) They said: Hadith refers to the recitation, not to the one being recited, and it is like the remembrance with the one being warned when we mention the names of the Lord, the Most High. **A Book** is in the accusative case as a substitute for **the best speech** and it is possible that it

is a state of it. *Mutashabih* is similar in some parts to others in **the best** and *wisdom* and some of them confirm others. It was said: it resembles the books of God revealed to his prophets, because it includes commands and prohibitions, encouragement and intimidation, even though it is more general and more difficult. Then he described it and said: *Muthani* is in it the stories, sermons and rulings are repeated and it is repeated for recitation so one does not get bored. *Shudders* means at the verse of mercy. It was said: to working with the Book of God and believing in it. It was said: **to the remembrance of God** meaning at the verse of mercy. It was said: to working with the Book of God and believing in it. It was said: **to the remembrance of God** meaning Islam.

Second: On the authority of Asma bint Abi Bakr Al-Siddiq **may God be pleased with them both**, she said: When the Qur'an was recited to the Companions of the Prophet (peace and blessings of God be upon him), as God described them, their eyes would shed tears and their skin would shudder. It was said to her: **We are people today who, when the Qur'an is recited to them, one of them falls unconscious.** She said: **I seek refuge in God from the accursed Satan.** Saeed bin Abdul Rahman Al-Jumahi said: Ibn Umar passed by a man from the people of the Qur'an who had fallen over, so he said: **What is wrong with him?** They said: **When the Qur'an is recited to him and he hears the mention of God, he falls over.** Ibn Umar said: **We fear God and we do not fall over.** He said: "Satan enters into the stomach of one of them, and this was not the action of the Companions of the Prophet (peace and blessings of God be upon him)." Umar bin Abdul Aziz said: "Those who have epilepsy when the Qur'an is recited to them were mentioned to Ibn Sirin, so he said: "The difference between us and them is that one of them should sit on the roof of a house with his legs spread out, then the Qur'an should be recited to him from beginning to end. If he throws himself down, then he is speaking the truth." Abu Imran Al-Joni said: Moses, peace be upon him, preached to the Children of Israel one day, and a man tore his shirt. So God revealed to Moses: Tell the man with the shirt not to tear it, for I do not like the wasteful. He would explain to me his heart.

Third: Zayd ibn Aslam said: Abu Ka'b recited the Qur'an in the presence of the Prophet (peace and blessings of God be upon him), and his companions were afraid. The Prophet (peace and blessings of God be upon him) said: **Seize the opportunity to supplicate when you are tender, for it is mercy.** It was narrated from Al-Abbas that the Messenger (peace and blessings of God be upon him) said: **When the skin of a believer shivers out of fear of God, his sins fall off him as the leaves of a decayed tree fall.** It was narrated from Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said: **A servant's skin does not shivers out of fear of God except that God will forbid him from the Fire.** It was narrated from Shahr ibn Hawshab that Umm al-Darda'

said: "Fear in a man's heart is like the burning of a palm branch. Do you not feel anything but shivers?" I said: Yes. She said: **Then supplicate to God, for supplication at that time is answered.** It was narrated from Thabit al-Bunani that he said: "So-and-so said: 'I know when my supplication will be answered.' They said: 'How do you know that?' He said: 'When my skin shivers, my heart trembles, and my eyes overflow with tears, and that is when my supplication will be answered.' It is said: 'The skin shivers with shivers.'" Imru' al-Qais said:

So I spent the whole night suffering, my heart trembling with fear.

It was said: Since the Qur'an was extremely eloquent and eloquent, when they saw their inability to compete with it, their skins would shudder at it out of awe of it, amazement at the beauty of its composition, and awe of what it contains. It is like the saying of God the Most High: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God** (al-Hashr 59:21). So shuddering is close to shuddering, and humility is close to His saying: **Then their skins and their hearts soften at the remembrance of God** (al-Hashr 59:21). The meaning of the heart softening is its tenderness, and its tranquility is its stillness. **That is the guidance of God** meaning the Qur'an is the guidance of God. It was said: What God gave to these people out of fear of His punishment and hope of His reward is the guidance of God. **And he whom God sends astray - for him there is no guide** meaning whoever He forsakes has no guide. This refutes the Qadarites and others. The meaning of all of this has been fully explained in more than one place, and praise be to God. Ibn Kathir and Ibn Muhaisin stopped at his saying: *Haad* in both places with the letter Ya, and the rest without the letter Ya.

Tafsir Ibn Kathir

This is praise from God the Almighty for His great book the Quran revealed to His noble Messenger. God the Almighty said: "God has sent down the best statement: a Book similar and oft-repeated." Mujahid said: It means the entire Quran is similar and oft-repeated. Qatada said: A verse resembles a verse and a letter resembles a letter. Ad-Dahhak said: Mathani means repeating the statement so that they may understand from their Lord, the Blessed and Exalted. Ikrimah and Al-Hasan said: God repeated the decree in it. Al-Hasan added that there is a verse in one Surah and a verse in another Surah similar to it. Abdur-Rahman bin Zaid bin Aslam said: Mathani is repeated. Moses repeated in the Quran, as did Salih, Hud, and the Prophets, peace be upon them, in many places. Saeed bin Jubair said on the authority of Abbas, may God be pleased with them both: Mathani means that the Qur'an resembles parts of itself and some parts contradict each other. Some scholars said, and it is narrated on the authority of Sufyan bin Uyaynah, the meaning of the words of God Almighty: **Similar, repeated** is that the contexts of the Qur'an sometimes have one meaning, so these two are from the ambiguous, and sometimes they are by mentioning a

thing and its opposite, such as mentioning the believers then the disbelievers, and like the description of Paradise then the description of Hell, and what is similar to this, so this is from the Mathani, like the words of God Almighty: **Indeed, the righteous will be in bliss, and indeed, the wicked will be in Hellfire.** And like the words of God Almighty: "No! Indeed, the record of the wicked is in Sijjin. And what can make you know what is Sijjin? It is a book inscribed. Woe, that Day, to the deniers, Who deny the Day of Judgment, and none denies it except every transgressor and sinner. When Our verses are recited to him, he says, "Legends of the former peoples." No! Rather, the stain has covered their hearts of that which they were earning. No! Indeed, from their Lord, that Day, they will be veiled. Then they will be in Hellfire. Then it will be said, **This is what you used to deny.** No! Indeed, the record of the righteous is in *'Illiyun* "This is a reminder, and indeed, for the righteous is a good place of return. Gardens of Eden, with doors open for them. Reclining therein, they will call there for abundant fruit and drink. And with them will be women limiting their glances, equal in age. This is what you are promised for the Day of Reckoning. Indeed, this is Our provision, which will never end. This, and indeed, for the transgressors is an evil place of return." And similar contexts, all of this is from the Mathani, meaning in two meanings. But if the entire context is about one meaning, some of which resemble others, then it is the Mutashabih, and this is not from the Mutashabih mentioned in the statement of God Almighty: **Some of it are verses that are precise - they are the foundation of the Book - and others unspecific.** That is another meaning. And the Almighty said: **The skins of those who fear their Lord shiver from it, then their skins and their hearts soften at the remembrance of God.** That is, this is the description of the righteous, when they hear the words of the Almighty, the Dominant, the Mighty, the Forgiving, because of what they understand from the promise and the threat, and the intimidation and the threat. Their skins shiver from it out of awe and dread. **Then their skins and their hearts soften at the remembrance of God.** Because of what they hope and expect from His mercy and kindness, they differ from other wicked people in several ways. **One of them** is that what these people hear is the recitation of the verses, and those people hear the melodies of the verses from the voices of the female singers. **The second** is that when the verses of the Most Gracious are recited to them, they fall down in prostration and weeping with respect, awe, hope, love, understanding, and knowledge, as the Almighty said: "The believers are only those who, when God is mentioned, their hearts tremble, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely." * Who establish prayer and spend out of what We have provided for them. * Those are the believers, in truth. For them are degrees with their Lord and forgiveness and provision." Generous. And God Almighty said: **And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind.** That is, when they hear them, they are not distracted or heedless of them, but rather they listen to them, understand them, and are perceptive of their meanings. For this reason, they act upon them and prostrate themselves before them with insight, not out of ignorance or following others.

Surat al-Zumar 39:23

God has sent down the best statement, a consistent Book, oft-repeated, at which the skins of those who fear their Lord shiver. Then their skins and their hearts soften at the remembrance of God. That is the guidance of God by which He guides whom He wills. And he whom God sends astray - for him there is no guide.

Third They should observe proper etiquette when hearing it, just as the Companions **may God be pleased with them** used to do when they heard the words of God, the Most High, recited by the Messenger of God (blessings and peace of God be upon him). Their skins would shudder, then their hearts would soften at the remembrance of God. They would not shout or pretend to do things that were not in them, but rather they had a steadfastness, calm, proper etiquette, and fear of God that no one else could match. For this reason, they won praise from the Most High Lord in this world and the hereafter. Abdul Razzaq said, "Muammar told us that Qatada **may God have mercy on him** recited, 'The skins of those who fear their Lord shudder at it, then their skins and their hearts soften at the remembrance of God.' " He said, "This is a description of the saints of God. God, the Almighty, described them by having their skins shudder, their eyes weep, and their hearts be reassured by the remembrance of God. He did not describe them as losing their minds or becoming faint. This is only the case with the people of innovation, and this is from Satan."

Al-Suddi said: **Then their skins and their hearts soften at the remembrance of God**, meaning at the promise of God. And His statement: **That is the guidance of God by which He guides whomever He wills of His servants**, meaning this is a description of the one whom God guides, and whoever is contrary to that is among those whom God has led astray. **And he whom God leaves astray - for him there is no guide.**

Fath al-Qadir

Then the Almighty mentioned some descriptions of His Noble Book, saying: 23- **God has sent down the best statement**, meaning the Qur'an. He called it a statement because the Prophet, peace and blessings be upon him, used to tell his people about it and inform them of what was revealed to him from it. This shows that the best statement mentioned previously is the Qur'an, and the accusative case of **a book** is in apposition to **the best statement**, and it is possible that it is a state of it. *Mutashabih* is an attribute of a book: meaning that some of it resembles others in beauty, perfection, soundness of meanings, and strength of construction. It was said that it resembles the books of God revealed to His prophets. *Mathani* is another attribute of a book: meaning that the stories are repeated in it and the sermons and rulings are repeated in it. It was said that it is recited in recitation so that its listener does not get bored nor its reader get tired. The majority read *Mathani* with a fat-ha on the ya', and Hisham read it on the authority of Ibn Amir and Bishr with a sukoon on it to make it easier and heavier to move it, or as the predicate of a deleted subject: i.e. it is mathani. Al-Razi said in Tabyeen Mathaniyyah that most of the things mentioned in the Quran are repeated in pairs, such as commands and prohibitions, the general and the specific, the general

and the detailed, the conditions of the heavens and the earth, Paradise and Hell, light and darkness, the tablet and the pen, the angels and the devils, the throne and the chair, the promise and the threat, hope and fear. The purpose of this is to clarify that everything other than the truth is a pair, and that the unique, one and only truth is God. It is not hidden what is in his words of affectation and distance from the purpose of the revelation **The skins of those who fear their Lord shiver from it** This sentence may be an attribute of the book, or it may be a state of it, because even if it is indefinite it has been made specific by the attribute, or it may be renewed to clarify what happens when hearing it of the effect on its listeners, and shivering is contraction, it is said that his skin shivered: if it contracts and gathers from fear. Meaning: It makes them shiver. Al-Zajaj said: When the verses of torment are mentioned, the skins of those who fear God shiver. **Then their skins and their hearts soften** when the verses of mercy are mentioned. Al-Wahidi said: This is the opinion of all the commentators, including the statement of Imru' al-Qais:

So I spent the whole night suffering, my heart trembling with fear.

It was said that the meaning is: Since the Qur'an was at the peak of eloquence and rhetoric, when they saw their inability to oppose it, their skins would shudder in awe of it and in wonder at its beauty and eloquence. Then their skins and hearts would soften **to the remembrance of God**. "softens" is transitive with *to* because it includes a verb that is transitive with it, as if it was said: it calmed down and was reassured by the remembrance of God, soft and not contracted. The object of the remembrance of God is omitted, and the meaning is: to the remembrance of God, His mercy, His reward, and His Paradise, and it was omitted because of knowledge of it. Qatada said: This is a description of the friends of God, a description that makes their skin shudder and their hearts find reassurance in the remembrance of God. He did not describe them as having lost their minds or fainting, rather it was mentioned about the people of innovations, which is from Satan. The reference in His statement, *that*, is to the Book described with those attributes, and it is the subject, and **the guidance of God** is its predicate: that is, that Book is God. **He guides with it whom He wills**, that is, He guides him of His servants. It was said that the reference in His statement, *that* is to what God has given to these people of fear of His punishment and hope of His reward. **And he whom God sends astray**, that is, He makes whose heart hard and dark, unable to accept the truth, **for him there is no guide**, who will guide him to the truth and save him from misguidance. The majority of scholars read **man had** without the *yaa'*. Ibn Kathir and Ibn Muhaysin read it with the *yaa'*.

Tafsir al-Baghawi

23. The Almighty said: "God has sent down the best statement: a consistent Book," parts of which resemble one another in beauty, and confirm one another, with no contradiction or discrepancy. *Repeated*, in which promises and threats, commands and prohibitions, report and rulings are mentioned twice. *Shudders*, agitates and is disgusted, **at it the skins of those who fear their Lord**, and shudders are a change in a person's skin when feeling awe and fear. It was said that what is meant by skins are the hearts, that is, the hearts of those who fear their Lord. **Then their skins and their hearts soften at the remembrance of God**, that is, at the remembrance of God. That is, when the verses of punishment are mentioned, the skins of those who fear God shudder, and when the verses of mercy are mentioned, their hearts soften and calm down, as God the Almighty said: **Unquestionably, in the remembrance of God do hearts find rest.** (Ar-Ra'd: 28)

The true meaning is that their hearts tremble when they are afraid, and soften when they are hopeful.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad told me, Musa bin Muhammad bin Ali told us, Muhammad bin Abdus bin Kamil told us, Yahya bin Abdul Hamid Al-Hammani told us, Abdul Aziz bin Muhammad told us, on the authority of Yazid bin Al-Haad, on the authority of Muhammad bin Ibrahim Al-Taimi, on the authority of Umm Kulthum bint Al-Abbas, on the authority of Al-Abbas bin Abdul Muttalib, who said: The Messenger of God, may God bless him and grant him peace, said: **When the skin of the servant shivers from fear of God, his sins fall off him just as the leaves of a dry tree fall off its leaves.**

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad told us, Ahmad bin Ja'far bin Hamdan told us, Musa bin Ishaq Al-Ansari told us, Muhammad bin Mu'awiyah told us, Al-Layth bin Sa'd told us, Yazid bin Abdullah bin Al-Haad told us with this chain of transmission, and he said: **When the skin of the servant shivers from fear of God for the Fire.**

Qatada said: This is a description of the saints, describing them as having shivers on their skin and hearts at peace with the remembrance of God. He did not describe them as having lost their minds and fainted. Rather, that is the case with the people of innovation, and it is from Satan.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Fanjuwayh told us, Ibn Shaiba told us, Hamdan bin Dawud told us, Salamah bin Shaiba told us, Khalaf bin Salamah told us, Hisham told us, on the authority of Hisain, on the authority of Abdullah bin Urwah bin Az-Zubayr, who said: I said to my grandmother Asma' bint Abi Bakr: How did the companions of the Messenger of God (peace and blessings of God be upon him) act when the Qur'an was recited to them? She said: They were as God Almighty described them; their eyes would shed tears and their skin would shudder. I said to her: There are people today who, when the Qur'an is recited to them, fall unconscious. She said: I seek

refuge in God from the accursed Satan.

And on his authority, on the authority of [Sulayman ibn] Salamah, Yahya ibn Yahya told us, Saeed ibn Abd al-Rahman al-Jumahi told us that Ibn Umar passed by a man from Iraq who was collapsed, so he said: What is wrong with this man? They said: When the Qur'an is recited to him or he hears the remembrance of God, he collapses. Ibn Umar said: We fear God and we do not collapse!

Ibn Omar said: The devil enters the stomach of one of them. This was not the action of the companions of Muhammad, may God bless him and grant him peace.

It was mentioned on the authority of Ibn Sirin: Those who fall down when the Qur'an is recited to them? [He said: The difference between us and them is that one of them sits on the roof of a house with his legs stretched out and then the Qur'an is recited to him] from beginning to end. If he throws himself down, then he is telling the truth.

That means: the best speech, "is the guidance of God by which He guides whom He wills. And he whom God sends astray - for him there is no guide."

Tafsir al-Baidawi

23- **God has sent down the best statement** meaning the Quran. It was narrated that the companions of the Messenger of God (peace and blessings of God be upon him) grew tired of a religion and said to him, **Tell us**, so this was revealed. Beginning with the name of God and building upon it the message is an emphasis on the chain of transmission to Him, an emphasis on what was sent down, and an evidence of its beauty. **A similar Book** is a substitute for **the best** or a condition of it, and its similarity is the similarity of its parts in the miraculous nature, the harmony of the structure, the soundness of the meaning, and the indication of public benefits. *Mathani* is the plural of *Muthanna* or *Muthanna* or *Muthanna* as mentioned in Al-Hijr. It describes a book with regard to its details, such as when you say: The Qur'an is chapters and verses, and man: bones, veins, and nerves. Or it is made a distinction from *mutashabih*, such as when you say: I saw a man with good features. **The skins of those who fear their Lord shiver from him**, they are disgusted with fear of what is in it of threat. It is an example of the intensity of fear, and the shivering of the skin is its contraction. Its composition is from the letters of *qasha*, which is dry skin, with the addition of the *ra* to become a quadrilateral, like the composition of *aqmatar* from *qamat*, which is tightening. **Then their skins and their hearts soften to the remembrance of God** with mercy and general forgiveness. The generality is to indicate that the origin of His command is mercy and that His mercy preceded His wrath. The transitive use of *ila* includes the meaning of tranquility and reassurance, and the mention of hearts is to precede the fear that is one of its accidents. *That*, meaning the book or the being of fear and hope, **is the guidance of God, by which He guides whom He wills** His guidance. And from God misguides, and he whom He abandons, there is no guide for him to bring them out of error.

Surat al-Zumar 39:23

God has sent down the best statement, a consistent Book, oft-repeated, at which the skins of those who fear their Lord shiver. Then their skins and their hearts soften at the remembrance of God.

That is the guidance of God by which He guides whom He wills. And he whom God sends astray - for him there is no guide.

Surat al-Zumar 39:24

Is he who will be protected from the evil of the punishment on the Day of Resurrection, when it will be said to the wrongdoers, **Taste what you used to earn.**

Tafsir al-Jalalayn

24 - **Is he who fears** will be met **with his face the worst of the punishment on the Day of Resurrection** the most severe of which is being thrown into the Fire with his hands chained to his neck like he who is safe from it by entering Paradise **and it will be said to the wrongdoers** the disbelievers of Mecca **Taste what you used to earn** meaning its recompense

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the manner in which this misguided person would be protected from the evil punishment. Some of them said: It is that he will be thrown into Hell, face down, and that is his protection from it.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Is he who protects himself with his face from the evil of the punishment?** He said: He will fall on his face into the Fire. He says: It is like **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** (Fussilat 41:40).

Others said: It means that he will be taken to the fire, bound, then thrown into it, and the first thing the fire will touch will be his face. This is a statement that is mentioned on the authority of Ibn Abbas from a source that I hated to mention because of the weakness of its chain of transmission.

This is also one of the things that we left out the answer to, as the evidence of what was mentioned in the discussion about it is sufficient. The meaning of the discussion is: So who is better off facing the evil of the punishment on the Day of Resurrection, or who is blessed in Paradise?

And His statement, **And it will be said to the wrongdoers, 'Taste what you used to earn.'** He says: On that day it will be said to the wrongdoers themselves, because they earned God's wrath: **Taste today, O people, the evil of what you used to earn in this world of disobeying God.**

Tafsir al-Qurtubi

The Almighty says: **Is he who can protect himself from**

the evil of the punishment with his face? Ata' and Ibn Zayd said: He will be thrown into the Fire with his hands shackled, and the first thing the Fire will touch will be his hands shackled to his neck, and around his neck will be a huge rock like a huge rope of sulfur. He will be thrown into the Fire with his hands shackled to his neck, and around his neck will be a huge rock like a huge mountain of sulfur. The fire will ignite the rock while it is hanging around his neck, so he will turn it and throw it at his face, unable to push it away from his face, unable to push it away from his face because of the shackles. The predicate is omitted. Al-Akhfash said: That is, **Is he who can protect himself from the evil of the punishment with his face better or Sa'd, like: Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** (Fussilat 41:40). **And it will be said to the wrongdoers**, meaning the keepers will say to the disbelievers, **Taste what you used to earn**, meaning the recompense for what you earned through sin. And similarly, **This is what you hoarded for yourselves, so taste what you used to hoard.** (al-Tawbah 9:35)

Tafsir Ibn Kathir

God the Almighty says: **Is he who will face the worst punishment on the Day of Resurrection better than he who comes secure on the Day of Resurrection?** and is terrified and it is said to him and his fellow wrongdoers, **Taste what you used to earn?** like he who comes secure on the Day of Resurrection, as God the Almighty said: **Is he who walks prone on his face better guided than he who walks upright on a straight path?** And He the Almighty said: **The Day they are dragged into the Fire on their faces, 'Taste the touch of Hellfire!'** And He the Blessed and Exalted said: **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** And He is satisfied in this verse with one of the two categories over the other. Like the poet's saying:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

Meaning good or evil. And His Almighty saying: **Those before them denied, so the punishment came to them from where they did not perceive** means the past generations who denied the messengers. God destroyed them for their sins and they had no protector from God. And His Almighty saying: **So God made them taste disgrace in the life of this world** meaning because of the punishment and torment He sent down upon them and the believers' gloating over them. So let those addressed beware of that, because they denied the most honorable of the messengers and the seal of the prophets, peace and blessings be upon him, and what God Almighty has prepared for them in the hereafter is a severe punishment greater than what befell them in this world. For this reason God Almighty said: **And the punishment of the Hereafter is greater, if they only knew.**

Fath al-Qadir

Then when He judged those whose hearts were hardened with a judgment in this world, which is

Surat al-Zumar 39:24

Is he who will be protected from the evil of the punishment on the Day of Resurrection, when it will be said to the wrongdoers, "Taste what you used to earn."

misguidance, He judged them with another judgment in the Hereafter, which is torment. He said: 24- **Is he who will protect himself with his face from the evil of the punishment on the Day of Resurrection?** The question is for denial, and we have already discussed this and this *fa* that comes before *min* in His statement: **Is he who has the word of torment justified against him?** "Min" is the subject and its predicate is omitted because the context indicates it. The meaning is: Is it he who is meant to protect himself with his face, which is the most honorable of his limbs, from the evil of the punishment on the Day of Resurrection, since his hand has become shackled to his neck? How safe he is, not affected by any of that and not in need of protection? Al-Zajaj said: The meaning is: Is he who protects himself with his face from the evil of the punishment like he who enters Paradise? Ata' and Ibn Zayd said: He will be thrown bound into the Fire, and the first thing that will touch him will be his face. Mujahid said: He will be dragged on his face in the Fire. Al-Akhfash said: The meaning is: Is he who protects himself with his face from the evil of the punishment better or Sa'ad? Such as His statement: **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** Then the Almighty informed about what the keepers will say to the disbelievers, saying: **And it will be said to the wrongdoers, 'Taste what you used to earn.'** This is in apposition to *taste*: meaning, it will be said to them. The past tense is used to indicate certainty. Ata' said: meaning, the recompense for what you used to do. Similar to this verse is His statement: **This is what you hoarded for yourselves, so taste what you used to hoard.** We have already discussed the meaning of tasting in more than one place.

Tafsir al-Baghawi

24. **Is he who will be protected with his face from the evil of the punishment on the Day of Resurrection?**

Mujahid said: He will be dragged on his face into the Fire. Ata' said: He will be thrown into the Fire upside down, and the first part of him to be touched by the Fire will be his face. Muqatil said: It means that the disbeliever will be thrown into the Fire with his hands chained to his neck, and around his neck will be a rock like a huge mountain of sulfur, and the fire will ignite the rock while it is hanging around his neck, so he will fall and its blazing flames will be on his face, and he will not be able to push it away from his face because of the shackles on his neck and hands.

The metaphor of the verse: Is he who protects himself from the evil of the punishment like he who is safe from the punishment?

And it was said, meaning: the guards will say to the wrongdoers, **Taste what you used to earn**, meaning: its consequences.

Tafsir al-Baidawi

24- **Is he who protects himself with his face** makes it a shield to protect himself because his hands are chained to his neck and he is not able to protect himself except with his face **from the evil of the punishment on the Day of Resurrection** like he who is safe from it, so the report was omitted as it was omitted in its counterparts.

And it will be said to the wrongdoers, meaning to them. So the apparent was placed in its place as a record of their wrongdoing and an indication of the reason for what was said to them, which is: **Taste what you used to earn**, meaning its consequences. The waw is for the state and it is understood.

Surat al-Zumar 39:25

Those before them denied, so the punishment came to them from where they did not perceive.

Tafsir al-Jalalayn

25 - **Those before them denied** their messengers regarding the coming of the punishment **so the punishment came to them from where they did not perceive** from a direction that did not occur to them

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Those before them denied**, God Almighty says: Those before these polytheists from Quraysh, from the nations who passed away in the past, denied their messengers. **So the punishment came to them from where they did not perceive**, meaning: So God's punishment came to them from a place where they did not perceive: meaning they did not know that it would come from.

Tafsir al-Qurtubi

God Almighty says: **Those before them denied, so the punishment came to them from where they did not perceive.**

Tafsir Ibn Kathir

God the Almighty says: **Is he who will face the worst punishment on the Day of Resurrection better than he who comes secure on the Day of Resurrection?** and is terrified and it is said to him and his fellow wrongdoers, **Taste what you used to earn?** like he who comes secure on the Day of Resurrection, as God the Almighty said: **Is he who walks prone on his face better guided than he who walks upright on a straight path?** And He the Almighty said: **The Day they are dragged into the Fire on their faces, 'Taste the touch of Hellfire!'** And He the Blessed and Exalted said: **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** And He is satisfied in this verse with one of the two categories over the other. Like the poet's saying:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

Meaning good or evil. And His Almighty saying: **Those before them denied, so the punishment came to them from where they did not perceive** means the past generations who denied the messengers. God destroyed them for their sins and they had no protector from God. And His Almighty saying: **So God made them taste disgrace in the life of this world** meaning because of the punishment and torment He sent down

upon them and the believers' gloating over them. So let those addressed beware of that, because they denied the most honorable of the messengers and the seal of the prophets, peace and blessings be upon him, and what God Almighty has prepared for them in the hereafter is a severe punishment greater than what befell them in this world. For this reason God Almighty said: **And the punishment of the Hereafter is greater, if they only knew.**

Fath al-Qadir

Then the Almighty informed us about the state of the disbelievers who came before them, saying: 25- **Those before them denied** meaning the disbelievers who were contemporaries of Muhammad, may God bless him and grant him peace. The meaning is that they denied their messengers **so the punishment came to them from where they did not perceive** meaning from a direction from which they did not expect the punishment to come, and that was when they felt secure and were heedless of God's punishment for their denial.

Tafsir al-Baghawi

25. **Those before them denied**, meaning the disbelievers of Mecca denied the messengers, **so the punishment came to them from where they did not perceive**, meaning: while they were safe and unaware of the punishment.

Tafsir al-Baidawi

25- **Those before them denied, so the punishment came to them from where they did not perceive.** From a direction from which it would not occur to them that evil would come to them.